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'HEBREW' EXERCISE-BOOK.

'HEBREW' EXERCISE-BOOK

(HEBREW-ENGLISH AND ENGLISH-HEBREW EXERCISES)

WITH

PRACTICAL GRAMMAR OF THE WORD-FORMS

AND AN

APPENDIX

CONTAINING

ANALYSIS OF THE VERB-FORMS IN GEN. I-III, & XII, AND LIST OF ALL THE FORMS
OF THE SO-CALLED 'DOUBLY-IRREGULAR' VERBS IN THE BIBLE;

ALSO

FULL AND EXTENSIVE TABLES.

(SECOND EDITION)

BY THE REV.

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ADDRESS TO THE READER.

It is gratifying to have to bring out now a Second Edition* of the 'First Part of the Exercise-book,' and also of the 'Continuation.' The author was anxious to complete the whole work before having to spend time on a new Edition of any Part; and therefore no part of the Exercise-book has been advertised at all as yet in the Papers or Reviews. He desires however to express his best thanks to those who have caused such a re-issue to be necessary now, although it is required rather earlier than he anticipated. And perhaps he may trust that the expenditure of time and labour demanded for going carefully over every page in the preparation of the re-issue may be kindly taken into consideration as offering some excuse for the delay in the completion of the work.

He is very glad to be enabled to put forth now the whole work complete in one volume—with 'INDEX OF HEBREW

* The 'First Part of the Exercise-book' was published at the beginning of the year 1872. A new Edition of it was really required about a year ago; and there was then issued what might have been called a Second Edition of it. This issue was not so called because it was only intended to serve temporarily. The 'Continuation' was published in May, 1873; and what might have been called a Second Edition of it was required and issued some months ago.

WORDS' (so far as was thought necessary), and an 'INDEX OF MATTERS.' A 'Vocabulary' of some Hebrew words which are sometimes not given (after Exercise XX) in the Notes to the Exercises may be found useful; as also the very brief English-Hebrew Vocabulary following it. Generally all the necessary help is given in the 'Notes to the Exercises.'

The purpose of the author is to enable Students to learn to know this language as a MEANS FOR THE EXPRESSION OF THOUGHT. The great variety of the forms of words in the Bible may well seem likely to perplex a Student unless they be carefully classified for him, and unless he be familiarised with them as so classified. In this book therefore it is endeavoured not only to classify the forms intelligibly, and to present them for study in their several Classes one after the other, but moreover TO ILLUSTRATE THE FORMS BELONGING TO THE SEVERAL CLASSES in Exercises specially devoted to those Classes severally,—so that the Student may gradually be familiarised with them all and may be able TO EMPLOY THEM freely and unhesitatingly in rendering English into Hebrew.

All the Exercises are wholly taken from The Hebrew Bible, and they furnish the Student with a series of passages containing EXAMPLES OF ALL THE LEADING GRAMMATICAL FORMS in the Language. They are arranged progressively, from the very simplest expressions and sentences, which the Beginner may master without any difficulty, to passages involving very intricate forms. By help of the remarks which precede the several sets of Exercises the Student will gradually be able not only to recognize and understand such grammatical forms when he meets with them in his reading,

but moreover he may become so familiar with them as to form them himself and write them down at once with ACCURACY as well as with ease and confidence. Let him spare no pains in attaining ACCURACY OF ELEMENTARY KNOWLEDGE. To encourage him in patient endeavours to attain such accuracy it may be well perhaps to add that during an extensive and varied experience of now nearly a quarter of a century of active work in guiding and training Students to attain a familiarity* with this Language, the author has had impressed upon him—and continually more and more strongly impressed upon him—that time and patient care devoted to elementary work are always found by the Student to be time well spent and care well bestowed;—that the toil (it may be) of working conscientiously through the Exercises, till thorough familiarity with the principal forms of all the great Classes of words shall have been gained by him, is toil which he will find to involve great and unfailing reward;—and that so a good solid foundation will be laid on which may be raised a secure building of sound knowledge that can stand firm against fiercest assaults of the floods and storms of conflicting opinions.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,

October 9, 1876.

* And of course far beyond the extent covered by this present book, which is necessarily but elementary.

[The 'Preface' which follows, is that of the First Edition.]

P R E F A C E.

THE object of this Work is to present in an EASY form the leading features of what is usually called the 'Hebrew' Language. The supposition that this is an exceedingly difficult language is caused, to some extent, by attempts to explain it on foreign principles, fundamental principles of its own being ignored. For instance, what we call 'First Person'—viz., 'I'—is not First in Hebrew, but 'He' is First. Herein lies a fundamental difference of Bible-Thought from Thought in which each one refers all to himself as the Centre of reference. And is it very reasonable that each one of us should reckon himself as 'Number One'? That it is *natural* for one to start from himself as First, is merely an evidence of the need of education for the correction of natural errors to which each of us is liable. There are not as many 'FIRSTS'—Originating Centres of all Time and Space—as there have been, are, and will be, individual men. GOD is the only True Centre of reference. He, The Unseen, is 'FIRST.' It is not too much to say that the conflicting Doubts and Difficulties in modern thought regarding the Bible, arise, in great measure, from misapprehensions caused by non-recognition of this great Principle. [And the mind itself, groping after Truth, seems to shew its want of this by its vain efforts to rise out of mere individual-self made in high Philosophy and in Scientific Thought,—in the mighty conception of the Transcendental 'Ego,' and in the thought of the 'Self of Humanity.'] As, in regard to the planetary world, so long as the Earth was reckoned as the centre of the visible Universe, there were

strange confusions and perplexities in human speculations, which have vanished,—which have given way to the recognition of Unity, and grand Simplicity, and beautiful Order, since the Sun was perceived to be the Centre of our System; so, but much more grandly (for the above is but an imperfect illustration), the recognition of the TRUE CENTRE OF BEING removes vast confusion from our self-centred speculations regarding the world of sense and sight and thought and being. We gain great advantage, if we gain only the recognition of this, from study of ‘Hebrew’ IN ACCORDANCE WITH ITS OWN PRINCIPLES. This study has been neglected.

The endeavour here is to state simply the facts of the Language (without discussing, at present, how they came to be such),—and, as far as possible, in what may be called a *Concrete form* rather than ‘Abstract’-ly.

My best thanks are due to those friends who have kindly and carefully Revised the Proof-sheets, and favoured me with many valuable observations, viz., Dr. CHANCE, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), also the Rev. E. T. LEEKE, M.A., Fellow of Trinity College, and Vicar of Barnwell, and the Rev. F. WATSON, M.A., Fellow of St. John’s College, Cambridge.

P. H. M.

ST. JOHN’S COLLEGE, CAMBRIDGE,

December, 1871.

PREFACE TO THE CONTINUATION.

THE endeavour of the writer, in this as in the preceding part of the 'Exercise-book,' is TO STATE FACTS. Controversy is excluded here.

The accompanying pages follow the plan of the 'Exercise-book,' as far as p. 166. After that, pp. 167-178 contain a Sketch, merely, of the remaining Sections. That Sketch is given in order that the Student may be enabled to proceed at once (with the help of the corresponding Tables) to read The BIBLE itself. Pressure of time caused this variation of plan. The Reader will probably be very glad of it, whatever may have caused it. 'Exercise'-work is indeed very helpful to Hebrew Students—one might say even necessary for them. But a somewhat long experience as a lecturer and teacher has made the writer aware of that eager and not unnatural desire to "begin The BIBLE," which many Students shew as soon as they have acquired a certain familiarity with the principles of the Language. This desire the writer endeavours to comply with here, rather earlier than he would, by

giving in the 'Sketch' the chief features of the further information which is needful to the Student, and by some full Tables.

The elaborate TABLES given in this work (pp. I-XLIII) have cost much trouble and pains,—which the writer does not regret having bestowed, as he is sure that these Tables will be found more and more useful to the Student in his onward progress.

In the body of the work, and in several of the Tables, ACCENTS are given. They have been so given for the convenience of the Student. But they have been purposely omitted in some few of the Tables, because the Student should learn to know the position of the Accents without seeing them, and must be able to do without them at the earliest moment. Scholars never accentuate their Hebrew Composition. See, for instance, N. Herz Weisel's שִׁירֵי תַפְאֶרֶת and Eichenbaum's קוֹל זְמֶרָה. The Accentuation of The BIBLE is a different matter. It is a very important subject, which must be dealt with at some length elsewhere:—here it would be out of place.

The several Exercises in this Continuation have been put together on a plan: *i.e.* the disconnected sentences illustrating Verb-forms have an underlying connection in thought. The thought running through an Exercise is not, however, always

to be perceived easily. The writer has sometimes amused himself by illustrating* Rabbinic thought and allusion—to be recognized, it may be, by those only who are in the secret of the method. But sometimes the thought running through an Exercise may be easily seen at once. The Student need not, however, trouble himself at all with this; but may limit his attention, at present, to the Verb-forms. Also he is not expected to parse or analyze any word of which the full meaning is given in the Notes.

Any Verb mentioned in the Notes, or elsewhere, is supposed to be of the First Voice (*Kal*), unless some other Voice-mark is attached to it.

After a time the Student may learn to know words for himself. Some few words are therefore not given in the Notes sometimes. It will be found useful to write out in a list those marked 'not to be given again,' and those in the Short Vocabularies I-VI; and moreover to combine them all Alphabetically. This will make much easier the first use of a Lexicon.

A few Abbreviations have sometimes been used, which will be recognized without trouble;—as 'fr.' for 'from,' 'r.' for 'root,' etc.

* As, for instance, in the latter part of Exerc. XX (*last few lines of p. 92*).

The Reader need not trouble himself, at first, with what is IN SMALL PRINT—except when such is specially referred to.

The many cross References (to other §§) will be found very useful to the careful Student. Much trouble has been bestowed upon them.

The Contents will supply the want of an Index* temporarily, and may advantageously be read along with Sections XI–XIII as an ANALYTICAL SUMMARY so far—which is afterwards unnecessary.

The writer is glad of this opportunity for repeating his thankful acknowledgments to Dr. Chance, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Leeke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow of St. John's College, Cambridge. He does not know how to thank them enough for their kind and careful Revision of the Proof-sheets, and for the valuable suggestions with which they have favoured him.

ST. JOHN'S COLLEGE, CAMBRIDGE,

May, 1873.

* To be supplied at the earliest opportunity.

PREFACE TO THE 'CONCLUDING PART.'

AFTER rather more than a year of severe work, and not a little ill health, the writer of these pages is enabled to put forth this 'Concluding Part of the Exercise Book.'

First, it has been found necessary to give some ADDITIONAL EXERCISES exemplifying forms of the important Classes of Verbs in Tables XXI-XXIII, and of those Verbs which belong to more than one of the Seven Classes mentioned in § 186, and of Verbs with Pron.-Affixes. To the Exercises are prefixed some brief remarks (in the form of OBSERVATIONS on those several sets of Verb-forms).

Those Students who are wise enough to work through these

additional Exercises, with careful study of the Verb-forms illustrated therein, will hereafter find themselves amply rewarded for their pains by the much greater ease and pleasure with which they will be able to read The Bible.

Secondly, an Appendix has been added in order to supply some aid which the Student is likely to want at his first attempt to read The Bible itself. As a means of not only enabling him to recognize more easily the various forms of Verbs, but also of familiarizing him (by references) with several Tables and Sections in which such forms are classified and mentioned, we give on pages 226-266 an ANALYSIS OF THE VERB-FORMS in chapters i.-iii. and xii. of the Book of Genesis—with a few Notes on some points of interest which we will briefly speak of again at the close of this Preface.

Thirdly, on pages 267-314 the Student will find a List of what some call 'Doubly Irregular' Verbs, which we would speak of rather as Verbs belonging to more than one of the Seven Classes in § 186 (page 124), which might perhaps for convenience be termed briefly 'MIXED' Verbs.

On pages 315-380 we mention some matters and forms and words of importance or of special interest as means of fixing the

attention on some principle (see, for instance, pages 360–364). These need not be dwelt upon in detail here. We may therefore now conclude this Preface with a remark or two about the few Notes offered, perhaps somewhat unnecessarily, on some passages in the opening chapters of the Book of Genesis.

The brevity of some of these Notes might possibly cause misapprehension of our meaning, if we were to neglect to give this preliminary notice that we have been content here and there to mention some opinions without entering into any discussion of them. Thus, we very much prefer to render Gen. i. 20 in accordance with what is said in the brief Note upon that verse on page 230; but we have not troubled the Reader with the discussion which would have been necessary had we attempted to give the reasons for our preference.

So in the Note on Gen. i. 5 (p. 227) we have held aloof from the controversy as to the signification of the word 'day';—nor have we there touched upon the signification of the words for 'evening' and 'morning.'—And we beg leave to be allowed to hold aloof from the tumult of that controversy still. But, although a quiet remark of one who will not join in the fray can hardly be expected to be listened to amid the din of conflict, we may perhaps just observe in passing that the

Hebrew word here used for 'evening' involves the notion of a 'Mixing up,' and that the word for 'day' cannot rightly be limited to a twentyfour hours' day, as some wish to limit it.* Also we may venture to express the hope that our own use of the English words 'evening' and 'morning' and 'day' in our little Note on page 227 may not be misunderstood. We do not there mean merely a 'twentyfour-hours' day, with its evening after the daylight and its morning after the night. We use there common words. All of us use common words. And may we not sometimes use common words as a vehicle for rather more meaning than we want them for ordinarily?—For many years past Gen. i. has spoken to us of successive 'Mixings up' followed successively by grand breakings of 'Morning' after 'Morning' not to be confounded with those of ordinary 'day.' We know too that we English people ourselves can have our English word 'day' used indefinitely in such expressions as "the DAY of salvation," and "the passing DAY of this our mortal life." And so with regard to our

* It will be seen that we are speaking of what is stated by the Book itself. We object, as strongly as any one, to all attempts to bend and alter and reduce the statements of the Book in order to suit what we might adopt as results of scientific research or any speculations or theories of our own. And as we would not limit it, so also we would not have it made to say more than it says. We may not add thereto, any more than we may diminish therefrom. We hope that the Reader will not misinterpret our Note on Gen. i. 21 (p. 230) to carry more than the corresponding words of this Preface on page vii.

English word 'morning' in such an expression as "we are looking for the dawn of the MORNING of the great Day of Life—the Day of Eternity—which shall be closed in by no evening, and shall know no setting Sun."

* * * * *

And may we, without descending into the arena of controversy, be permitted to say a word or two about a very common mistake? In our short Note on Gen. i. 21 (p. 230) we call attention to what all who will may see for themselves to be the fact, *viz.* that 'CREATING' is mentioned in ONLY THREE VERSES of Gen. i. It is said in *v.* 1 that

"GOD CREATED the heavens and the earth."

But then no mention is made any more of 'Creating' until, after the introduction of animal life had been ordered (*v.* 20), it is said in *v.* 21

"And GOD created" [certain forms].

Again, 'Creating' is mentioned in *v.* 27. Three times in this verse the expression is used. And, as said on p. 230,

The making of man in (or *into*) the Image of God is spoken of as an act of Creation.

Is it too much then to say that all objections and difficulties and doubts which rest upon the supposition that the Book of

Genesis speaks of either "Six days of 'Creation,'" or "'Creation' of 'Species,'" fall at once to the ground?—The Book does not so speak,* as all may see who will.

But it is true that the Book is opposed to Materialism, is opposed to Pantheism. It is true that it declares

"GOD CREATED the heavens and the earth."

And after the grand exordium of the opening verse,—it tells of OPERATION OF GOD, ordered production and evolution at the

* It will be seen that we are merely stating facts. We have been endeavouring also to be brief.

It is possible that some may think that we attach too much importance to the fact that the word for 'creating' is not used except as we have stated. It is also very commonly supposed that the word for 'making' is 'all the same' as the word for 'creating.' And we own that some have given 'creating' in a few places as the sense of the word to which they allow the sense of 'making' in many other places, and some seem to have no notion of accuracy in the use of the two Roots. In accordance with our general plan of avoiding controversy as much as possible, we will but observe here that—

- (i.) The two Roots are not identical, but different;—
- (ii.) The usage of the two Roots is not exactly the same, [it is even less so perhaps than is the usage of the English words 'create' and 'make'; and most will allow that to 'make' a box (for instance) is not necessarily the same as to 'create' one];—
- (iii.) It is distinctly the Root for 'making,' not the Root for 'creating,' which is used in Exod. xx. 11, where the six days of 'making' are spoken of thus:—"For [during] six days The-Lord made (or *wrought*) the heavens and the earth, the sea and all that [is] in them," etc.

It cannot be wrong to observe the fact of the Roots being different. And perhaps we may fairly doubt whether the case against a passage is necessarily a strong one, so far, at least, as the case rests upon the supposition that *it does not matter which one of two different words is used* in the passage. We allow however that we have not in this Footnote dealt with the controversy about those two different words. We shall be glad to have an opportunity for dealing with it fully,—in a more fit place than this.

WORD OF GOD, and HIS Resting after 'Creating' man in the Image and after the Likeness of GOD.

Enough, for the present.

* * * * *

We would add a remark about the danger of limiting the Original by our Translations. The substitution of "*the first day*" by Translators, in Gen. i. 5, for the expression in the Original which signifies literally "one day," is perhaps hardly a fair instance of this,—because the facts which we have endeavoured to state in the Note on pages 234–236 scarcely allow us to speak of the renderings "*the first*" and "*one*" as equally admissible renderings of the word which occurs there.—A better example of the danger of limiting the Original, by the exclusion of a possible rendering, is offered in the Note on Gen. iii. 22 (pp. 253–259). The important difference between such renderings as

"Behold! the man IS BECOME as one of us to know good and evil," and

"Behold the man WAS as one of us with-regard-to-knowing etc.,"

is sufficiently plain. That the second is an admissible rendering,* and that it has some support from antiquity, will we

* Of another possible rendering, which we have not mentioned, the principle was partially expressed in the Preface to the First Part of the 'Exercise-book.'

think be seen by the Reader of the Note referred to. We may not dwell upon that further here.

We have the pleasurable duty of repeating our expression of warmest thanks to the Friends who have kindly revised Proof-sheets and favoured us with valuable observations and suggestions, viz. Dr. Chance of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Leeke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow and Theological Lecturer of St. John's College, Cambridge.

It is but right to record also our thankful acknowledgments to those who have very kindly made the 'Index of passages in the Bible'—whose names we are not permitted to mention.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,
November, 1874.

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FIRST PART
OF THE
EXERCISE-BOOK.



CORRECTIONS OF THE EXERCISES.

- Page 91, l. 5 of Exercise, for ש , read ש .
- „ 93, l. 3, for 2d & 3d words, read נתן עז .
- „ 94, l. 3 of Exercise, for to, read to¹⁷.
- „ 94, Note 13, for Note † Obs. 1, read Note §.
- „ 94, Note 15, for נפש , read נפש f.
- „ 95, Note 32, add Tab. X. 5.
- „ 108, l. 4, for to Moses, read to⁴³ Moses.
- „ 108, l. 5, for that I, read that⁴⁴ I.
- „ 108, add to Notes, ⁴³ אל . ⁴⁴ כי .
- „ 127, ll. 12, 14 & 15, for on, read on²⁸.
- „ 127, l. 1 of Notes, for עברי¹ , read עברי Fut. (—).
- „ 127, l. 4 of Notes, for (i.c. etc.) read (For the construct form see p. 84, Note *).
- „ 132, l. 1 of Notes, for ⁵ אל , read ⁵ אלה .
- „ 167, l. 12, for The LORD, read The Lord God.
- „ 188, l. 12, after lift up, add (as in Tab. XXII, the ך not dropped).
- 200, l. 11, for the spoil of, read spoil to the.
- [The Hebrew for ‘ the spoil of heathen-nations ’ would be בַּזּוֹ גּוֹיִם].
- „ 201, l. 10, add an (*) at the end of And thou shalt be.
- „ 205, last line, for to-give-thanks, read to give-thanks.

HEBREW EXERCISE BOOK

The Student is advised to limit his attention at first to the following §§ and pages of the EXERCISE-BOOK, viz.:

§§ 1-59 (with α - δ on p. 38), 65-67, 70-73, 75-98 (with N.B.), 115-137, 138 A. i (omitting ii-v), 138 B. i (omitting ii-v), 139-141 γ , 142-144 β , 145, Note I on pp. 89 & 89*,
Observations I-XI on p. 93,

§§ 148-159, 161, 164-167.ii. *a*, pp. 113* & 113**,
pp. 114-130** (omitting iv), pp. 133-222. The rest may be reserved till the Student is at work on The Hebrew Bible:

ALL THE EXERCISES should be done of course.

* Also, *even, that, though, whereas*, etc.—There is also a ך followed by *Dagesh*, which is prefixed to certain Verb-forms only. This need not be dealt with at present.

† For ך before a letter bearing an Accented vowel, see hereafter,—Obs. XVI (p. 179).



HEBREW EXERCISE BOOK.

[THE Student is supposed to be familiar with Part I of the Grammar, which is referred to in the following pages thus—Pt. I.

N.B. Many Footnotes on the following pages NEED NOT BE READ at present. They will be found very useful hereafter when the Student is reading the Bible]

SECTION I.

CERTAIN PREFIXES.

1. The Student should be familiarized as soon as possible with the use of the following Prefixes:

(i.) ו, (ii.) לַ בַּ בְּ, (iii.) מַ, (iv.) הַ.

2. As regards the Punctuation of these Prefixes,—

(i.) The ו takes ׀ [see also § 3 (*b—d*)],

(ii.) The בַּ, the בְּ, and the לַ, also take ׀ [§ 4];

(iii.) The מַ takes ׀ followed by *Dagesh* [§ 5].

(iv.) Of the prefixes הַ,—there is
one which takes ׀ followed by *Dagesh* [§ 6],
and one which takes ׀ [§ 7].

In §§ 3—7 we will deal with these one by one in order.

3. (a.) The וּ (and*) is prefixed thus,

וּ a hand, וּיָ† AND a hand.

But some CHANGE MUST BE MADE when the וּ is prefixed to a word which has a *Shva* under its first letter, because

* Also, even, that, though, whereas, etc.—There is also a וּ followed by *Dagesh*, which is prefixed to certain Verb-forms only. This need not be dealt with at present.

† For וּ before a letter bearing an Accented vowel, see hereafter,—Obs. XVI (p. 179).

N.B. There can never be two Moving Shvas together.

The changes which are made are as follows:—

(b.) Before י*, the ן takes ׀; and with this ׀ the י blends so as to form י׀ (Long-Khîrik), the ׀ of the י being then dropped; thus,

יהוּדָה *Juda*, ויהוּדָה AND *Juda*.

(c.) (i.) Before any other letter with ׀, ן (not י) is prefixed; thus,
 ימול *yesterday*, † ימול AND *yesterday*.

[(ii.) Also ן (not י) is put before ב and מ and פ even when these letters have a Vowel; thus,

from בֵּין & מֵי & פֶּן, we have † בֵּין & מֵי & פֶּן.]

(d.) Before any one of the letters אההחע † with a Compound Shva§, the ן takes

— before ׀, ׀ before ׀, ׀ ם before ׀; thus,
 אני *I*, וּאֲנִי AND *I*,—and so נִהְרַר, וּאֲמַץ, וּעֲזַו, וְחָלִי, etc.

4. (a.) The three ב in or *by*, כ as or *like*, ל to or *for*, are prefixed thus,—

בְּיָד IN a hand, כְּיָד LIKE a hand, לְיָד TO a hand.

But some change must be made when one of these is to be prefixed to a word which has a Shva under its first letter, because there can never be two Moving Shvas together. The changes which are made are as follows:—

(b.) Before י||, the ב or כ or ל takes ׀. With this ׀ the י blends so as to form י׀ (the ׀ of the י being dropped); thus,
 from יהוּדָה *Juda*,—בִּיהוּדָה, כִּיהוּדָה, לִיהוּדָה.

* But not before The NAME [Pt. I. § 79 (2)],—which may be represented by י׃, —for which אֲדֹנָי is read. Before this NAME the ן takes ׀, and the ׀ is dropped, as in וַי׃ (which is read as וַאֲדֹנָי).

† For the removal of Dagesh Lene from the ה see Pt. I. § 51 (iv).

‡ (i.) Before אֲדֹנָי *The Lord* (and some words from אֲדֹנָי, besides), the ן takes ׀, and the ׀ of the א is dropped,—as in וַאֲדֹנָי AND *The Lord*, וַאֲדֹנָי, &c.

(ii.) Before אֱלֹהִים *God* (and some words from it) the ן takes ׀ and the ׀ of the א is dropped,—as in וַאֱלֹהִים AND *God*.

(iii.) Euphonic exceptions are וְהִיטָם, וְהִיטָה, וְהִיטָה, וְהִיטָה, p. 277—9.

(iv.) Before ׀ or ׀ when NOT under one of אההחע, א is put; thus וְהִיטָה. § i.e. one of the three ׀, ׀, ׀; Pt. I. § 23.

§ But before The NAME י׃, ׀ is given (the ׀ being dropped); thus בְּיָד etc. Comp. Note (*) above.

(c.) Before any other letter with ֿ , the ב or כ or ל takes a 'Slight'-vowel [Pt. I. § 56], generally ֿ ; thus,

from פְּרִי *fruit*,—*בְּפְרִי, *כְּפְרִי, *לְפְרִי.

(d.) Before any one of the letters אהוהע† with a Compound Shva (Pt. I. § 23), the prefixes בבל take

ֿ before ֿ , ֿ before ֿ , ֿ before ֿ ; thus,

בְּחֵלוֹם, בְּאֶמֶת, לְהַרוֹם, בְּעֵנִי, etc.

(e.) For the בבל with ֿ followed by Dagesh‡ (with another vowel in some cases in which the Dagesh cannot stand),—see below, § 8.

Note. (a.) These prefixed particles have some other significations sometimes, besides those that are given above. When any instance of this occurs in the Exercises, due notice will be given.

(β.) The בבל have ֿ sometimes; comp. Rule II. on p. 225.

(γ.) Besides these prefixes בבל, there are also the Prepositions בְּמוֹ *in*, לְמוֹ *like*, לְמוֹ *to*.—There is also מִן *from*, as well as the prefix מ of § (5).]

5. (a) The prefix מ (*from*) takes ֿ followed by Dagesh§; thus,

מִיָּד FROM *a hand*, מִבְּכִי FROM *weeping*.

(b.) But the 5 letters אהוהע do not receive this Dagesh. And

* For the removal of Dagesh Lene from the פ, see Pt. I. § 51 (iv).

† (i.) Before אֲרֵנִי (and some words from אֲרֵנִים besides), the בבל take ֿ and the ֿ of the א is dropped;—thus, בְּאֲרֵנִי, etc. Comp. Note (†, i.) on p. 2.

(ii.) Before אֲלֵהִים (and some words from it) the בבל take ֿ and the ֿ of the א is dropped;—thus, בְּאֲלֵהִים, etc. Comp. Note (†, ii.) on p. 2.

(iii.) Euphonic exceptions are בְּהֵיוֹת, לְהֵיוֹת, etc., on p. 276 & 277; & לְהֵיוֹת p. 278.

‡ בְּנִגְבְּתָהּ (Is. xxiv. 2) has בְּנִגְ irregularly, instead of בְּנִגְ.

§ In a few cases the Dagesh is omitted, where it would be over a Shva; as from the כ of מְבַצֵּיר, Jud. viii. 2 (where some have the Dagesh); from the ל of מְגִבְוֹתָם Ez. xxxii. 30; from the ל of מְלֵאוֹם Gen. xxv. 23. [These instances are cited by R. D. Kimkhi.]

'COMPENSATION' * for the Dagesh' is said to be made by lengthening the — of the מ into — ; thus,

מֵרֵאשׁ, מֵעִיר, מֵחֹל, מֵחֹר, מֵאָרוֹם, מֵאָרֶם, etc.

(c.) Before י† the מ takes — , with which — the י blends so as to form י — (the — of the י being dropped and the Dagesh NOT then given after the מ); thus,

יְהוּדָה *Juda*, מִיְהוּדָה *FROM Juda*.

6. (a.) The prefix ה bearing — and followed by Dagesh is the mark for 'the' †; thus,

יָד *a hand*, הַיָּד *THE hand*; קוֹל *a voice*, הַקּוֹל *THE voice*.

(b.) The 5 letters אההער do not receive the Dagesh. And 'COMPENSATION for the Dagesh' is said to be made by lengthening the — into — ; thus,

אִישׁ *a man*, הָאִישׁ *THE man*,—and so הָעִיר *THE city*, הָרֵאשׁ *THE head*.

As a RULE,—this Compensation IS MADE before ר and before א, and generally before ע; but

(c.) N.B. The Compensation is NOT MADE

(i.) before ה,

(ii.) before ה, except in a few instances§:—thus,

* This 'Compensation for the Dagesh' is sometimes refused, as in מְחוּט, and so in מְחוּץ; but we find מְחֻצוֹת (Jer. vii. 34). So מְעַצְבֶּךָ and מְרַגְזֶךָ Is. xiv. 3, מְרַרָה 1 Sam. xxiii. 28, (& 2 Sam. xviii. 16), etc. And before ה, as in מְהִיֹּת 1 Ki. ii. 27, מְהִיֹּתָם Hag. ii. 16, 'only when it is with Shva,' as R. D. Kimkhi remarks, who cites these examples. This case (of the ה) is slightly different from the others. For, the simple Shva — beneath the ה [being quiescent (Pt. I. § 25)] shows that the ה is made to *end the syllable* beginning with the מ. [Obs.—Modern editions are not always to be relied upon in this, and in some other matters.]

† But before The NAME יי, for which אֲרֵנִי is read, the מ takes — ; thus מֵיֵי.

‡ The 'Definite Article', as it is called. This Prefix has some other values also, as will be seen by and by. [For *another prefix* which sometimes appears like this, see § 7 (b, Note).

§ הַהָר *THE mountain* (from הָר), and so הַהָרָה; and so also הַהֶם, הַהֶמָּה, הַהֶנָּה, from הֶם, הֶמָּה, הֶנָּה,—for which see §§ 9 (a) & 94.

(i.) הֵן *favour*, הֵחֹן *THE favour*; חֹר *a hole*, חֹחֹר *THE hole**;

(ii.) הוֹר *majesty*, הֵהוֹר *THE majesty*, etc.

(d.) N.B. Moreover, this Prefix ה (*the*) takes ׀

(i.) before words beginning with ה,

thus, הָג *a feast*, הֵהָג *THE feast*; and so הָקִי, הֵהָקִי, etc.;

(ii.) before words beginning with UNACCENTED הָ †, or ׀ †,

thus הָרִים *mountains*, הֵהָרִים *THE mountains†*,

עָרִים *cities*, הֵעָרִים *THE cities*;

[(iii.) also, but only rarely, before unaccented ׀, as in הָאֲמֹרָה (Mi. ii. 7), according to some].

(e.) The ׀ of the Prefix ה (*the*) is sometimes retained before ׀, as in הָעֹזְבִים (Prov. ii. 13) *THE ones-forsaking (m.)*. But this is somewhat rare except in cases of the 'Contraction' mentioned in § 8.]

[(f.) The Dagesh for this Prefix ה (*the*) is generally NOT given to ׀ having *Shva* §; thus הַיָּאֵר *THE river*, הַיְסוֹד *THE foundation*. But the Dagesh is given sometimes, as in הַיְוֹנִים *the Greeks* (Joel iv. 6); and so in הַיְעִיָּצָה (Is. xiv. 26)].

7. (a.) The prefix ה having ׀ signifies Interrogation ||; thus, יֵשׁ *there is*, הֵיֵשׁ *Is there?*, יָם *a sea*, הֵיָם *WHETHER † a sea?*

* So הַחַי *THE living* (or *that liveth*), for which there is once הָחַי Gen. vi. 19. Comp. הַחַמְּנִים 2 Chr. xiv. 4 (and xxxiv. 4 & 7) with הָחַמְּנִים once,—Is. xvii. 8.

† N.B. The ׀ here is the Long ׀; not the ׀, K. *Khautuph*.

‡ So in הַהֲרוֹתֶיהָ 2 K. xv. 16, בְּעָרֵינוּ Ezra x. 14.

§ The Dagesh F. is sometimes omitted also from ׀ (thus הַמִּעֹט *the little* Nu. xxxv. 8, etc.);—and in the case of a few other letters with ׀ the Dagesh is not given in a few instances.

¶ Sometimes it serves as a 'Note of Admiration!'

‡ We have no *word* really in English for this ה. Perhaps the word "*Whether?*" may temporarily be used for it where an English word may seem to be necessary. The prefix may sometimes be represented by "*whether*" almost without interrogation.

(b.) Before a letter with *Shva* (Simple or Compound), the Interrogative ה takes a 'Slight'-vowel =; thus,

הַמְעַט * WHETHER a little?, הַאֱמֶת WHETHER truth?

(c.) The ה Interrogative sometimes takes = † before one of the letters אַרְחָע (even when having a Vowel); thus,

אֵין there is not, הֲאֵין Is there not?; עוֹר yet, הֲעוֹר WHETHER yet?

[NOTE (i.) This prefix is to be placed before the FIRST word of the Interrogative clause.

(ii.) In some instances the context alone† can decide whether the prefix ה is a mark of *Interrogation* or for the *Definite Article*.]

8. (a.) A CONTRACTION is often made when a word with the 'Definite Article' is to have one of the prefixes בְּכֹל,—the ה being left out §, and its vowel given to the prefix; thus,

בְּיָם for בְּהַיָּם, בְּיָם for בְּהַיָּם, לְיָם for לְהַיָּם;

and so,

בְּחָג for בְּהַחָג, לְחָלֶל for לְהַחָלֶל, לְעֵנִי for לְהַעֲנִי.

(b.) N.B. This Contraction is NOT made in the case of the prefixes וּ & מַ of § 3 & § 5. In the case of these, the full form must always be written; thus,

וְהַיָּם AND THE sea, מִן הַיָּם FROM THE sea.

(c.) The full forms sometimes occur, with the prefixes לְ, בְּ, וְ; thus

לְהַשְׁמִים, בְּהַיָּמִים, וְהַגְּרִים;

and so

וְהַיָּמִים, לְהַחֲזִיקָה, לְהַעֲמִים, בְּהַחֲלִינוֹת, בְּהַחֲכָם, בְּהַחֲרָרָה. But,

(d.) The *contracted* forms are the most common, and should always be written in Composition.

* This word, with the ה thus pointed, is exactly like a word with the 'Definite Article' in Note (§) on p. 5. By the Context alone can it be known in this case whether the prefix ה is a mark of interrogation or for the 'Definite Article'. Comp. 'Note (ii.)' above.

† And sometimes (before an unaccented Long $\bar{\text{v}}$) it takes $\bar{\text{v}}$; thus הַאֲמֹר Ez. xxviii. 9, הַאֲנָכִי Nu. xi. 12, Job. xxi. 4, הַהֲיָתָה Joel i. 2, הַהֲשֵׁב Gen. xxiv. 5.

‡ The context, however, generally decides without any doubt.

§ This is but one instance of a *not unusual* Contraction (as will be seen hereafter). When ה would be preceded immediately by a letter bearing *Shva*, the ה in several other cases is dropped sometimes, and its vowel given to that preceding letter.

¶ All these instances in (c.) are given by R. D. Kimkhi.

TABLE OF THE PREFIXES IN SECTION I.

* * * The ... after a letter stand in place of a word.

(i) The ו, and the ב, כ, ל, are prefixed thus:—

(a) ...ו and ...ב, ...כ, ...ל, ordinarily [§§ 3 (a) & 4 (a)].

(b) ...וי and ...בי, ...כי, ...לי, before ...י [§§ 3 (b) & 4 (b)].

(c) i. ו and ב, כ, ל, before any other letter with ֿ
[§§ 3 & 5 (c)], and

ii. ו also (instead of ו) before ב and מ and פ.

(d) $\left\{ \begin{array}{l} \text{ו and ב, כ, ל, before } \text{ֿ}; \\ \text{ו and ב, כ, ל, before } \text{ֿֿ}; \\ \text{ו* and ב*, כ*, ל*, before } \text{ֿֿֿ}. \end{array} \right.$

[Note.—For וּאֲרָנִי, בְּאֲרָנִי, etc., and בְּאַלְהֵיִם, וְאַלְהֵיִם, etc., see Note (†) p. 2 and (†) p. 3.]

(ii) The מ of § 5 is prefixed thus:—

(a) ...מ followed by *Dagesh*,

(b) ...מ before one of the letters אההווער (Pt. I, § 49),

(c) ...מי before ...י.

(iii) The ה of § 6 is prefixed thus:—

(a) ה followed by *Dagesh* ordinarily,

(b) ה for 'Compensation,'—but

(c) ה is retained before ה generally (and before ה sometimes),

(d) ה is given before ה and before *unaccented* ה and וּ.

(iv) The Interrogative ה is prefixed thus:—

(a) ה ordinarily,

(b) ה before a letter which has a *Shva*.

* The ֿ here is *š*.

EXERCISE II.

(To be translated into Hebrew.)

* * The Hebrew words required are given in a foot-note. *Contracted forms* (§ 8) are to be used here.

Harvest.¹ And harvest. In harvest. The harvest. And the harvest. In the harvest. And in harvest. And in the harvest. To harvest. And to harvest. To the harvest. And to the harvest. From harvest. From the harvest. And from the harvest. And from harvest. Whether in harvest? Whether like the harvest?

Fire.² The fire. In the fire. As the fire. As fire. And as the fire. And in the fire. From fire. And from fire. In fire. Whether in the fire? To the fire. And to the fire.

Water.³ And water. And the water. From the water. Whether to the water? And as the water. And in the water.

Sand.⁴ As sand. The sand. As the sand. From sand. And the sand. And as the sand. In the sand. And in the sand. And from the sand.

An ornament.⁵ As an ornament. To an ornament. From an ornament. And an ornament. And to an ornament. And from an ornament. Whether an ornament? And in an ornament.

Truth.⁶ And truth. In truth. To truth. As the truth. From truth. Whether truth? Whether as truth? Whether from truth? And the truth. And in the truth. And to the truth. And in truth.

A bee.⁷ In a bee. And in a bee. As a bee. And as a bee. And from a bee. The bee. And to the bee. From a bee. From the bee. Whether a bee? Whether from the bee? And the bee.

דְּבַרָּה⁷ אֵמֶת⁶ עֵדִי⁵ חוֹל⁴ מִים³ אִשׁ² קָצִיר¹

SECTION II.

PERSONAL PRONOUNS.—ABSOLUTE FORMS.

9. (a.) The absolute forms of the Personal Pronouns are given *fully* in Table I (at the end of the book). The following are the leading forms:

| | | |
|-----------------------------------|--------------------------|---------------------------------|
| <i>I</i> אֲנִי (or אֲנִי), | <i>thou (m.)</i> אַתָּה, | <i>he</i> הוּא, |
| <i>we</i> אֲנַחְנוּ (or נַחְנוּ), | <i>ye (m.)</i> אַתֶּם, | <i>they (m.)</i> הֵם or הֵמָּה; |

besides which there are the Feminine forms,

| | |
|-------------------------|--------------------------|
| <i>she</i> הִיא*, | <i>they (f.)</i> הֵנָּה, |
| <i>thou (f.)</i> אַתְּ, | <i>ye (f.)</i> אַתְּנָה. |

There are also the 'PAUSE'-forms [Pt. I. § 41],

I : אֲנִי (: אֲנִי), | *thou (m.)* : אַתָּה, | *thou (f.)* : אַתְּ, | *we* : אֲנַחְנוּ (: נַחְנוּ).

These may be conveniently arranged in a Tabular form:

TABLE I.

[N.B. p. stands for 'Pause-form', Pt. I. § 41.]

SINGULAR.

| | | | | | | |
|------------|--------------|----------------|--|-------------------------------------|--|-------------------------|
| <i>I</i> { | אֲנִי | , אֲנִי | | <i>thou m.</i> (p. : אַתָּה) אַתָּה | | <i>he</i> הוּא |
| | (p. : אֲנִי) | , (p. : אֲנִי) | | <i>thou f.</i> (p. : אַתְּ) אַתְּ | | <i>she</i> (*הוּא) הִיא |

PLURAL.

| | | | | | | |
|-------------|----------------|--------------------|--|-----------------------|--|----------------------------|
| <i>we</i> { | (נַחְנוּ) | , אֲנַחְנוּ | | <i>ye m.</i> אַתֶּם | | <i>they m.</i> הֵם, הֵמָּה |
| | (p. : נַחְנוּ) | , (p. : אֲנַחְנוּ) | | <i>ye f.</i> אַתְּנָה | | <i>they f.</i> הֵנָּה |

(β.) These (except *הוּא) are the forms to be used in Composition. Those in the Notes on the *full* Tab. I are given

* The form הוּא occurs in the Pentateuch. It is 'read' הִיא [Pt. I. § 79 (3)].

in order that the Student may be able to recognise them when he meets with them in the course of his reading.

(γ.) The words by the side of which the “p.” is placed, are forms that occur in “Pause” (Cp. Pt. I., § 41). Those Pronouns for which no ‘Pause’ forms are specified retain, when in ‘Pause,’ the form given in Table I.

(δ.) According to a fundamental principle of the Language in the Bible, what we call ‘Third Person’ is reckoned ‘First;’ *i.e.*, He is First—not I. The corresponding arrangement of the personal Pronouns, in an order so *contrary* to that with which we are all of us familiar, would appear very strange to the English Reader. The arrangement of Table I.*, above, has been devised as a means of introducing the matter gradually. According to this, the Reader may take the Pronouns *I, Thou, He*, etc., from left to right — as he is used to read English. But he may also take the *Hebrew* Pronouns there from right to left, as he will wish to take them when familiar with the Hebrew order of the Pronouns.

[N.B.—Since *English words* must be used in the sense which they usually bear in *English*, we must use the *English* terms ‘FIRST’ Person for *I, Me, We*, etc., and ‘THIRD’ Person for *He, Him, Them*, etc.,—because this is the *English* usage. But the Student must remember that the Hebrew usage is just the reverse, as he will know for himself by-and-by.]

10. (a.). Only *two* Genders, *Masculine* and *Feminine*, are recognized in Hebrew.

(b.). The ‘First Person’ Pronouns (as they are called in English) are of common gender, *i.e.*, have no different forms for different genders.

[Note.—There being no ‘Neuter’ Pronouns in Hebrew, we may have to place (*m.*) or (*f.*) by the side of “*it*” sometimes, — thus, *it (m.)*, *it (f.)*, — in order to point out the gender of the Hebrew word to which “*it*” refers.]

* And so in some other Tables below.

[11. N.B.—In the Exercises:—

(α) The figures 1, 2, 3, etc., attached to words, refer to Notes below the Exercise, in which Notes all necessary assistance is given.

(β) In the Hebrew Exercises (to be translated into English) the meaning of each word is put in the Note — so far as it cannot be made out from what has been previously given.

(γ) Wherever a Hebrew word involves something that has not previously been explained, the full meaning is always given in the Note.

(δ) The mark + is put in the earlier Exercises to shew the place of ‘the logical copula,’ or the ‘Substantive Verb’ (as some call it), in any of the various forms *am, is, was, were, art, etc.* [This mark, (*necessary*, perhaps, at first in order that the student may know where such words are to be *supplied in English*) will gradually be dispensed with.]

(ε) The Hebrew Verb generally precedes its Subject, except where there is emphasis on the Subject. Hence the *order* of the words in English must sometimes differ from that of the Hebrew, but no difficulty (it is hoped) will be caused by this.

(ζ) In the English Exercises (to be translated into Hebrew), words in the Notes stand each of them for that *one* English word *simply* to which the figure is attached. [N.B.—All English words connected by *hyphens* are to be *taken as one word* in regard to this.]

(η) The English words are always *given in the order* in which they are to stand in the Hebrew rendering. But

(θ) The English words, in the order to be observed in the Hebrew rendering, are *sometimes given within* (), preceded by the word ‘Hebr.’

(ι) So, too, when the form of expression required in Hebrew is different from the English form; — thus, for example, THINE (*m.*), (Hebr., *to Thee*).

(κ) English words (when there are more than one), which are to be rendered according to the form within the (), are *connected by hyphens*.

(λ) Words within [] are *not* to be translated into Hebrew.

(μ) In accordance with (ζ), — The *Hebrew Pronouns* are to be expressed except where the English Pronoun is joined to the Verb by a *hyphen*.

(ν) יי stands for The NAME, pronounced אֲדֹנָי, Pt. I., § 79 (2).]

EXERCISE III.

(To be translated into English.)

יי¹ הוא + האֱלֹהִים² : וְעֵצַת³ יי¹ הִיא תְּקוּמָה⁴ : אֶתָּה
 קָרָאתָ⁵ אֶל⁶ הַמֶּלֶךְ⁷ : אֲנִי + עַבְדְּךָ⁸ : וּבְנֶךָ⁹ + אֲנִי : מִי¹⁰ +

¹ See (ν) above. ² אֱלֹהִים God. ³ עֵצַת [the] counsel of. ⁴ shall stand.

⁵ hast called. ⁶ to. ⁷ מֶלֶךְ a king. ⁸ thy servant. ⁹ בְּנֶךָ thy son. ¹⁰ who?

אָנְכִי : אֵתָהּ + הָאִישׁ ¹¹ : הוּא יִקְרָאֵנִי ¹² אָבִי ¹³ + אֵתָהּ :
 יָפָה ¹⁴ + אֵת רְעִיתִי ¹⁵ : וּבְרוּכָה ¹⁶ + אֵת : נְבִכִים ¹⁷ + הֵם
 בְּאֶרֶץ ¹⁸ : אֵתָהּ יִדְעֶתָ ¹⁹ כִּי ²⁰ גְבוּרִים ²¹ הֵמָּה + טַבַּת ²²
 הִנֵּה + : מֵאֵין ²³ + אֵתָם : מֵהָרָן ²⁴ + אֲנַחְנוּ : כְּלָנוּ ²⁵ בְּנֵי ²⁶
 אִישׁ אֶחָד ²⁷ נָחֲנוּ פְנִים ²⁸ + אֲנַחְנוּ : וְאֵתָנָה + צֹאנֵי ²⁹
 כֹּה ³⁰ אָמַר ³¹ אֲדֹנָי ³² יְיָ ³³ :

¹¹ איש a man. ¹² shall call Me. ¹³ my Father. ¹⁴ beautiful (*f.*). ¹⁵ O my love (E. V.). ¹⁶ בְּרוּכָה blessed (*f.*). ¹⁷ entangled (pl. *m.*) ¹⁸ אֶרֶץ (*fr.* אֶרֶץ) a land. ¹⁹ knowest. ²⁰ that. ²¹ mighty men. ²² fair (*f.*) [E. V., Gen. vi. 2]. ²³ whence? ²⁴ Haran (with מ). ²⁵ as for all us. ²⁶ sons of. ²⁷ ²⁷ one man. ²⁸ true men. ²⁹ My flock. ³⁰ thus. ³¹ hath said. ³² The Lord. ³³ See Pt. I., § 79 (2), and 'Vocabulary' (p. 385).

EXERCISE IV.

(To be translated into Hebrew.)

I [was] in the way.¹ He said² to the king.³ Who⁴ [art] thou (*m.*)? Who⁴ [art] thou (*f.*)? They (*m.*) said⁵ to the man.⁶ Like a queen⁷ she [was]. As kings⁸ [were] they (*m.*). It (*f.*) [is] Jezebel.⁹ It (*m.*) [is] the bread.¹⁰ From Haran¹¹ [were] they (*f.*). Ye (*f.*) [are] like queens.¹² And through¹³ our-iniquities¹⁴ we-have-been-given,¹⁵ we and our-kings,¹⁶ into¹³ their-hands.¹⁷ THOU [art] our-Father.¹⁸ And we will-be-joyous¹⁹ in Thy-salvation.²⁰

1 דָּרָה . 2 אָמַר . 3 מֶלֶךְ . 4 מִי . 5 אָמְרוּ . 6 אִישׁ . 7 מַלְכָּה . 8 מְלָכִים .
 9 אֵיזֶבֶל . 10 לֶחֶם . 11 הָרָן . 12 מְלָכוֹת . 13 ב (the prefix). 14 עֲוֹנוֹתֵינוּ .
 15 נָתַנוּ . 16 מְלָכֵינוּ . 17 יְדִיָּהֶם . 18 אֲבִינוּ . 19 נִרְנְנָה . 20 יְשׁוּעָתְךָ (Pause-form).

ABSTRACT OF TABLES II-VI.

(A) Pron.-Affix endings in Tabs. V (i) & VI (i), *i.e.* with a SINGULAR NOUN.

| | | |
|------------|------------------|-------------------|
| יְ | ךָ | וְ |
| <i>my</i> | <i>thy (m.)</i> | <i>his</i> |
| יְ | כִּי | הִיא |
| <i>my</i> | <i>thy (f.)</i> | <i>her</i> |
| נֵנוּ | כֶּם | הֵמָּה |
| <i>our</i> | <i>your (m.)</i> | <i>their (m.)</i> |
| נֵנוּ | כֶּן | הֵנָּה |
| <i>our</i> | <i>your (f.)</i> | <i>their (f.)</i> |

(a) Pron.-Affix endings in Tabs. II (i) & III, *i.e.* with certain Particles.

| | | | |
|-----------|------------------|------------------|-------------|
| יְ | ךָ | וְ | Sing. Masc. |
| <i>me</i> | <i>thee (m.)</i> | <i>him</i> | |
| יְ | כִּי | הִיא | Sing. Fem. |
| <i>me</i> | <i>thee (f.)</i> | <i>her</i> | |
| נֵנוּ | כֶּם | הֵמָּה | Plu. Masc. |
| <i>us</i> | <i>you (m.)</i> | <i>them (m.)</i> | |
| נֵנוּ | כֶּן | הֵנָּה | Plu. Fem. |
| <i>us</i> | <i>you (f.)</i> | <i>them (f.)</i> | |

(B) Pron.-Affix endings in Tabs. V (ii) & VI (ii), *i.e.* with a PLURAL NOUN.

| | | |
|------------|------------------|-------------------|
| יְ | כֵּךְ | וֵיוֹ |
| <i>my</i> | <i>thy (m.)</i> | <i>his</i> |
| יְ | כֵּי | הֵיאֵר |
| <i>my</i> | <i>thy (f.)</i> | <i>her</i> |
| נֵנוּ | כֵּמָה | הֵמָּהֵם |
| <i>our</i> | <i>your (m.)</i> | <i>their (m.)</i> |
| נֵנוּ | כֵּנָה | הֵמָּהֵן |
| <i>our</i> | <i>your (f.)</i> | <i>their (f.)</i> |

(b) Pron.-Affix endings in Tab. IV, *i.e.* with certain Particles.

| | | | |
|-----------|------------------|------------------|-------------|
| יְ | כֵּךְ | וֵיוֹ | Sing. Masc. |
| <i>me</i> | <i>thee (m.)</i> | <i>him</i> | |
| יְ | כֵּי | הֵיאֵר | Sing. Fem. |
| <i>me</i> | <i>thee (f.)</i> | <i>her</i> | |
| נֵנוּ | כֵּמָה | הֵמָּהֵם | Plu. Masc. |
| <i>us</i> | <i>you (m.)</i> | <i>them (m.)</i> | |
| נֵנוּ | כֵּנָה | הֵמָּהֵן | Plu. Fem. |
| <i>us</i> | <i>you (f.)</i> | <i>them (f.)</i> | |

Note:—(a) For the affix-forms with כּ as or like, and מּ from, see Tab. II (ii).

(β) The endings in (a) for Tabs. II (i) and III are seen to agree with those in (A) for a SING. NOUN—in the main.

(γ) The endings in (b) for Tab. IV are seen to agree with those in (B) for a PLU. NOUN—in the main.

(δ) The Pron.-endings with a DUAL are the same as with a PLU. NOUN.

[To face p. 13.]

[NOTE.

The TABLES referred to in the following pages will be found AT THE END of the volume. The remarks on these pages are introductory to and explanatory of the Tables.

N.B. In using the Tables for the ENGLISH-HEBREW Exercises the Student should prefer THE FORM TO THE RIGHT always,—where more forms than one are given, as in some parts of Tab. II].

SECTION III.

PERSONAL PRONOUNS.—AFFIX-FORMS.

12. Besides the 'Absolute' Forms (as they are called) of the Personal Pronouns, given in § 9 above, there are some *Affix*-forms—consisting of one or more of the letters **הכנוי**—by which the Personal Pronouns are often represented.

13. The Pronoun-Affixes are attached both (*a*) to Particles* and Nouns, and (*β*) also to Verbs†.

14. (1.) Thus, from **ב** *in*, we have [comp. Tab. II (1)]—

בִּי *in me*, **בְּךָ** *in thee m.* (**בְּךָ** *f.*), **בּוֹ** *in him* (**בָּהּ** *in her*),
בָּנוּ *in us*, **בְּכֶם** *in you m.* (**בְּכֶן** *f.*), **בָּהֶם** *in them m.* (**בָּהֶן** *f.*).

(2.) So from **ל** *to* or *for*, we have [comp. Tab. II (2)]‡—

לִי *to me*, **לְךָ** *to thee m.* (**לְךָ** *f.*), **לוֹ** *to him* (**לָהּ** *to her*),
לָנוּ *to us*, **לְכֶם** *to you m.* (**לְכֶן** *f.*), **לָהֶם** *to them m.* (**לָהֶן** *f.*).

(3.) Of **כְּמוֹ** (or **כְּ**) *as, like*, the forms are [Tab. II (3)]—

כְּמוֹנִי *like me*, **כְּמוֹךָ** *like thee m.* (**כְּמוֹךָ** *f.*), **כְּמוֹהוּ** *like him* (**כְּמוֹהָ** *f.*),
כְּמוֹנוּ *like us*, **כְּמוֹכֶם** *like you m.* (**כְּמוֹכֶן** *f.*), **כְּמוֹהֶם** *like them m.* (**כְּמוֹהֶן** *f.*).

with some other forms to be seen in Tab. II.

(4.) Of **מִן** (or **מִ**) *from*, the forms are [Tab. II (4)]—

מִמֶּנִּי *from me*, **מִמֶּנֶךָ** *from thee m.* (**מִמֶּנֶךָ** *f.*), **מִמֶּנּוּ** *from him* (**מִמֶּנָּהּ** *f.*),
מִמֶּנּוּ *from us*, **מִמֶּכֶם** *from you m.* (**מִמֶּכֶן** *f.*), **מִמֶּהֶם** *from them m.* (**מִמֶּהֶן** *f.*).

with some other forms to be seen in Tab. II.

* * Where more than one form is given in the Table, the Student may take the RIGHT-HAND form.

Obs. These Affixes for *me, thee, etc.*, may stand also for *myself, thyself, etc.*

* Including Preposition-letters, as in Table II., and Words such as those in Tables, III., IV. [The Tables are given at the end of the book,—also in a separate Part by themselves, FOR MOUNTING.]

† Independently of, and sometimes in addition to, the inflexion-forms.

‡ Also **לִי** (*to me*) = *mine*, **לְךָ** (*to thee m.*) = *thine*, **לוֹ** (*to him*) = *his*, etc.

EXERCISE V.

(To be translated into English.)

יי' + לי לא² אירא³: אלהי⁴ בך במחתי⁵: צמאה⁶ לך
 נפשי⁷: בי⁸ המכה⁹ ימנך¹⁰: אלהים¹¹ מי¹² + כמוד: חשך¹³
 לא² יחשיך¹⁴ ממך: אל¹⁵ תסתור¹⁶ פניך¹⁷ ממני: לא²
 יסתור¹⁸ ממך כל¹⁹ דבר²⁰: מעולם²¹ + אתה: לא² תעשו
 לכם אילים²³*: עינים²⁴ + להם ולא²⁵ יראו²⁶: כמודם יהיו²⁷
 עשיהם²⁸ כל²⁹ אשר³⁰ במח³¹ בהם: האל³² + לנו אל³²
 למושעות³³: אלי³⁴ צורי³⁵ אתסה³⁶ בו: לו עצה³⁷ ותבונה³⁸:
 ממנו ישועתי³⁹: מי כמכה באלם⁴⁰* יי':

1 See Vocab. p. 385. 2 not. 3 I will fear, [*i.e.* (2 and 3 going together) *I will not fear*]. 4 my God. 5 I have trusted. 6 hath thirsted. 7 my soul. 8 the prefix ב of § 4 here signifies 'on.' 9 hath-taken-supporting-hold. 10 Thy right hand. 11 [O] God! 12 who? 13 darkness. 14 will obscure, [the 'not' of the preceding word goes with this word to express '*will not obscure*']. 15 not [This Negative Particle with the Tense after it, in No. 16 ('*Thou wilt hide*'), signifies '*Do not hide*,' deprecatively]. 16 [see No. 15]. 17 Thy face. 18 it shall be hid. 19 any. 20 thing. 21 עולם eternity. 22 ye shall make. 23 idols. 24 eyes. 25 לא not. 26 they will see. 27 shall be. 28 their makers. 29 every one. 30 that. 31 trusteth. 32 אל God. 33 for salvation. 34 my God. 35 my Rock. 36 I will take refuge. 37 counsel. 38 and understanding. 39 my salvation. 40 אלים gods.—* See Pt. I., § 12.—Here the ב stands for *among*.

EXERCISE VI.

(To be translated into Hebrew.)

To me. To thee (*m.*). To thee (*f.*). To him. To her.
 To us. To you (*m.*). To you (*f.*). To them (*m.*). To
 them (*f.*).

In me. In thee (*m.*). In thee (*f.*). In him. In her.
 In us. In you (*m.*). In you (*f.*). In them (*m.*). In
 them (*f.*).

Like me. Like thee (*m.*). Like thee (*f.*). Like him.
Like her. Like us. Like you (*m.*). Like you (*f.*). Like
them (*m.*). Like them (*f.*).

From me. From thee (*m.*). From thee (*f.*). From him.
From her. From us. From you (*m.*). From you (*f.*).
From them (*m.*). From them (*f.*).

Thine (*m.*) (Hebr., *to Thee*) [am] I. And His (Hebr., *to Him*) [are] we. What¹ dost-thou-*(m.)*-here (Hebr., [*is there*] *to thee here*²)? There-is-not³ one-calling⁴ among-them (*m.*) (Hebr., *in them*). Hath-He-not-also-spoken-by-us (Hebr., *Whether not*⁵ *also*⁶ *by*⁷ *us hath-He-spoken*⁸)? There-is-none³ like it (*f.*) I-am-as-thou-*(m.)*-art (Hebr., *like me like thee*). Thou-[art]-mightier-than-we (Hebr., *thou-art-mighty*⁹ *from us*). No-one-of-us-will-withold-his-sepulchre-from-thee (*m.*) (Hebr., *any-one*¹⁰ *from-us his-sepulchre*¹¹ *will-not-withold*¹² *from thee*). Thou-*(m.)*-shalt-not-be-afraid¹³ of-them (*m.*) (Hebr., *from them*).

1 מִה. 2 פֶּה. 3 אֵין. 4 קָרָא. 5 לֹא. 6 גַּם. 7 בַּ (the Prefix). 8 דִּבֶּר.
9 עֲצֻמָּת. 10 אִישׁ. 11 קִבְרוֹ. 12 לֹא יִקְלָהּ. 13 לֹא תִירָא.

EXERCISE VII. [AND VIII.].

(*To be translated into Hebrew.*)

Me.¹ Thee (*m.*). Thee (*f.*). Him. Her. Us. You (*m.*).
You (*f.*). Them (*m.*). Them (*f.*).

With² me. With thee (*m.*). With thee (*f.*). With him.
With her. With us. With you (*m.*). With you (*f.*). With
them (*m.*). With them (*f.*).

To³ me. To thee (*m.*). To thee (*f.*). To him. To her.
To us. To you (*m.*). To you (*f.*). To them (*m.*). To
them (*f.*).

Upon⁴ me. Upon thee (*m.*). Upon thee (*f.*). Upon him.
Upon her. Upon us. Upon you (*m.*). Upon you (*f.*). Upon
them (*m.*). Upon them (*f.*).

¹ Table III. (1). ² Tab. III. (2). [Also write these with עַם, Tab. III. (3)]. ³ אֵין. ⁴ עַל.

EXERCISE VIII.

Thee¹ (*m.*) I-brought² unto³ me. It¹ (*f.*) I-brought² upon⁴ him. With⁵ thee (*m.*) [am] I. What⁶ [is] with⁵ us? And-they-will-kill⁷ me¹ and thee¹ (*f.*) they-will-keep-alive⁸. He-spake⁹ with⁵ us roughly,¹⁰ and-set-us-down (Hebr., *and-gave*¹¹ us¹) as spies (E.V.).¹² And-we-said¹³ unto³ him true-men¹⁴ [are] we. And-he-made-himself-strange¹⁵ unto³ them. And-the-people-set (Hebr., *and-they-set*¹⁶ [viz.] *the people*¹⁷) him¹ over⁴ them (*m.*) for a head¹⁸ and for a chief.¹⁹ And-he-came²⁰ to³ them (*m.*). And-he-saw²¹ them¹ (*m.*). And-He-hath-set-thee²² to³ [be] king²⁴ over⁴ us (*m.*).

1 Table III. (1). 2 הֵבֵאתִי. 3 אֵל. 4 עַל. 5 אֵת [Table III. (2)]. 6 מָה. 7 וְהָרְגוּ. 8 יִחְיֶה. 9 דִּבֶּר. 10 קִשּׁוֹת. 11 וַיִּתֵּן. 12 מְרַגְלִים. 13 וַנִּצְאָר. 14 פְּנִים. 15 וַיִּתְנַבֵּר. 16 וַיִּשְׂמוּ. 17 עִם (הָעַם, with the Def. Art.). 18 רֹאשׁ. 19 קָצִין. 20 וַיָּבֵא. 21 וַיִּרְא. 22 וַיִּתְנַקֵּד. 23 ל (the prefix). 24 מֶלֶךְ.

EXERCISE IX.

(To be translated into English.)

שִׁמְעוּ¹ יְיָ² קוֹלִי³ : צוּרִי⁴ אֵל⁵ הַתְּחַרְשׁוּ⁶ מִמֶּנִּי : וּמְרוּ⁷
 לִי⁸ חֲסִידָיו⁹ וְהוֹדוּ¹⁰ לְיֹצֵר¹¹ קִדְשׁוֹ¹² : יִשְׁמַע¹³ מֵהִיבְלוֹ¹⁴
 קוֹלִי³ : אֵת¹⁵ קִלְקֵד³ שְׁמַעְתִּי¹⁶ בְּנֵן¹⁷ : וַיֹּאמֶר¹⁸ שְׂאוּל¹⁹ הַקִּלְקֵד³ +

1 Hear Thou. 2 See Vocab. p. 385.
 3 קוֹל a voice. 4 צוּר a rock. 5 not. [This with the next word, No. 6, signifies 'do not be silent.']. 6 See in No. 5. 7 sing ye hymns. 8 See No. 2 above, and p. 2 Note (||). 9 חֲסִידִים a saint (pl. חֲסִידִים). 10 and give thanks. 11 for a remembrance of. 12 קִדְשׁ holiness [with aff. קִדְשִׁי my..., etc.]. 13 may He hear. 14 הִיבֵל a palace-temple. 15 The mark for a 'Definite object.' This word אֵת (or אֶת when unaccented as here) cannot be rendered by any word in English: it corresponds with the *Accusative form* in languages which have that form. 16 I heard. 17 בֵּן, בְּן, a garden. 18 and he said. 19 viz., Saul.

זֶה ²⁰ בְּנִי ²¹ דָּוִד ²² : עֲצָם ²³ מֵעֲצָמַי ²³ וּבֶשֶׁר ²⁴ מִבֶּשֶׂרִי ²⁴ :
 וְאֶסְפֹּת ²⁵ דְּגָנְךָ ²⁶ וְתִירְשֶׁךָ ²⁷ וַיִּצְהַרְךָ ²⁸ : וַיֹּאמֶר ¹⁸ הַגְּמֵאֵינִי ²⁹
 נָא ³⁰ מֵעַט ³¹ מִים ³² מִכַּדָּיִךָ ³³ : וַתַּמְהֵר ³⁴ וַתִּרְד ³⁵ כַּדָּה ³³ עַל ³⁶
 יָדָה ³⁷ : גַּם ³⁸ לְגַמְלֵיךָ ³⁹ אֲשָׁאֵב ⁴⁰ : דְּוָדִי ⁴¹ יָרַד ⁴² לְגַנּוֹ ¹⁷ :
 וַיָּבֵא ⁴³ נֹחַ ⁴⁴ וּבָנָיו ⁴⁵ אִתּוֹ ⁴⁶ אֶל ⁴⁷ הַתְּבָה ⁴⁸ : דְּרַכֵּי ⁴⁹ צִיּוֹן ⁵⁰ +
 אֵיבֻלוֹת ⁵¹ פְּתֵינָהּ ⁵² + נְאֻנָּהִים ⁵³ בְּתוֹלְתֶיהָ ⁵⁴ + נִגּוֹת ⁵⁵ וְהִיא ⁵⁶
 מֵר ⁵⁷ + לָהּ : הִנֵּה ⁵⁸ כְּעֵינַי ⁵⁹ עֲבָדִים ⁶⁰ אֶל ⁴⁷ יָד ⁶¹ אֲדֹנָיִהֶם ⁶²
 כְּעֵינַי ⁶³ נִשְׁפָּחָה ⁶³ אֶל ⁴⁷ יָד ⁶¹ גְּבֵרָתָהּ ⁶⁴ כִּן ⁶⁵ עֵינָיו ⁵⁹ + אֶל ⁴⁷
 יְיָ ² אֲלֵהֵינוּ ⁶⁶ עַד ⁶⁷ שִׁחְתָּנוּ ⁶⁸ : לֹא ⁶⁹ מַחְשְׁבוֹתַי ⁷⁰
 + מַחְשְׁבוֹתֵיכֶם ⁷⁰ וְלֹא ⁶⁹ דְּרַכֵּיכֶם ⁷¹ + דְּרַכֵּי ⁷² : מֶלֶךְ ⁷³ אֱלֹהֶיךָ ⁶⁶ :
 וְהָיוּ ⁷⁴ מְלָכִים ⁷⁵ אֲמֹנֶיךָ ⁷⁶ וְשָׂרוֹתֵיהֶם ⁷⁷ מִיִּנְקוֹתֶיךָ ⁷⁸ : לֹא ⁶⁹ כְּצֹרְנוּ ⁷⁹
 + צֹרֶם ⁷⁹ : בְּרַכֵּי ⁸⁰ נַפְשִׁי ⁸¹ אֶת ¹⁵ יְיָ ² וְאַל ⁸² תִּשְׁכַּחֵי ⁸³ כָּל ⁸⁴
 גְּמוּלָיו ⁸⁵ :

20 this. 21 [O] my son. 22 David. 23 עֲצָם bone [pl. עֲצָמַי]. 24 בֶּשֶׁר flesh [with
 aff. בֶּשֶׂרִי his..., etc.]. 25 and thou shalt gather. 26 דְּגָן corn [דָּ, with Affixes].
 27 וַיִּצְהַרְךָ new wine. 28 וַיִּצְהַרְךָ oil. 29 let me drink. 30 I pray. 31 a little.
 32 water. 33 כַּדָּ a pitcher. 34 and she hasted. 35 and she let down. 36 upon.
 37 יָד a hand. 38 also. 39 גַּמֶּל a camel [pl. גַּמְלִים]. 40 I will draw. 41 דָּוִד a
 friend. 42 went down. 43 and he came. 44 viz. Noah [came]. 45 בָּנָיִם sons.
 46 אִתּוֹ with [w. aff. אִתִּי with me, etc.]. 47 to, into. 48 הַתְּבָה [the] ways of.
 49 צִיּוֹן. 50 mourning. 52 כֹּהֵן a priest [pl. כֹּהֲנִים]. 53 sighing. 54 גְּבֵרָתָהּ a
 virgin. 55 afflicted. 56 and as for her, 57 bitterness. 58 behold. 59 עֵינָיו
 eyes of [dual עֵינַיִם eyes]. 60 servants. 61 hand of. 62 אֲדֹנָיִם (pl.*form of אֲדֹנִי)
 a master. 63 אֲדֹנָיִת a woman-servant. 64 גְּבֵרָתָהּ a mistress [also גְּבֵרָתִי, with aff.
 גְּבֵרָתִי my..., etc.]. 65 so. 66 אֱלֹהִים God [a plural form]. 67 until. 68 that He pity us.
 69 לֹא not. 70 מַחְשְׁבָהּ a thought [שָׁ, with Affixes]. 71 your (m.) ways.
 72 דְּרַכֵּי ways. 73 הָיָה רֹשֶׁתָּהּ hath reigned. 74 and they shall be. 75 viz. kings [shall be].
 76 אֲמֹנִים nursing-fathers. 77 שָׂרָה a princess. 78 מִיִּנְקָהּ a nursing-mother.
 79 צֹר a rock. 80 bless thou (f.) 81 [O] my soul. 82 (with 83) and forget not
 [Cp. No. 5, above]. 84 all. 85 גְּמוּלָהּ a benefit.

NOTE. לֹא (not) may be remembered now.

* A 'Plural of excellence,' as some call it, may be used of one. So, in Ex. XXI. 4 & 6, "his master" has the Plural form.

EXERCISE X.

(To be translated into Hebrew.)

His horse.¹ Thy (*m.*) horse. My horse. Their (*m.*) horse.
Your (*m.*) horse. Our horse. His horses. Thy (*m.*) horses.
My horses. Their (*m.*) horses. Your (*m.*) horses. Our
horses.

My friend² [is] mine (Heb., *to*³ *me*). In thy (*m.*) friend.
Like thy (*f.*) friend. To his friend. From her friend. And
from our friend. And to your (*m.*) friend. And like your (*f.*)
friend. And to their (*m.*) friend. And in their (*f.*) friend.
And my friends. Whether thy (*m.*) friends? Thy (*f.*) friends.
His friends. Her friends. Our friends [are] your (*m.*)
friends. Among⁴ your (*f.*) friends [are] their (*m.*) friends
and their (*f.*) friends.

His bride.⁵ My bride [is] like her. Like thy (*m.*)
bride [is] she. The brides. Their (*m.*) brides. Your (*m.*)
brides and our brides.

My riddle.⁶ Her riddles. Thy (*f.*) riddles. Their (*f.*)
riddles. Your (*m.*) riddle. Our riddle. Their (*m.*) riddle.
And in his riddle.

Her lamp.⁷ From her lamps. To my lamps. In thy (*f.*)
lamps. And like your (*m.*) lamps. Their (*f.*) lamps.
Whether⁸ his lamps? Whether like our lamps [are] thy (*f.*)
lamps?

His eye.⁹ In his eyes. Like their (*f.*) eyes. In our eyes.
And in her eyes. Thy (*m.*) eye. His eyes. Thy (*f.*) eyes.
Her eye. Your (*m.*) eyes.

¹ סוס (Plur. סוסים *horses*). ² דוד (Plur. דודים *friends*). ³ ל (the Prefix).
⁴ ב (the Prefix). ⁵ פלה (Plur. פלות *brides*). ⁶ הידה (Plur. הידות *riddles*).
⁷ נר (Plur. נרות *lamps*). ⁸ ה (the Interrogative Prefix). ⁹ עין (w. aff. עיני *my*
eye, etc.; Dual עיני *eyes*, w. aff. עיני *my eyes*, etc., — Table VII.).

SECTION IV.

THE RELATIVE PRONOUN אֲשֶׁר.

23. The word אֲשֶׁר stands for the Relative Pronouns *who, which, that*; and is the same in form for all Persons, Genders, and Numbers; thus,—

| | |
|-----------------------------|---|
| הָאִישׁ אֲשֶׁר בָּא | <i>the man WHO came.</i> |
| הָאִשָּׁה אֲשֶׁר בָּאָה | <i>the woman WHO came.</i> |
| הָאֲנָשִׁים אֲשֶׁר בָּאוּ | <i>the men WHO came.</i> |
| הַנְּשִׁים אֲשֶׁר בָּאוּ | <i>the women WHO came.</i> |
| הַדָּבָר אֲשֶׁר רָאִיתִי | <i>the thing WHICH (OR THAT) thou sawest.</i> |
| הַדְּבָרִים אֲשֶׁר רָאִיתִי | <i>the things WHICH (OR THAT) I saw.</i> |

24. The Oblique forms *in whom* (or *which*), *to whom* (or *which*), *from whom* (or *which*), are expressed by אֲשֶׁר followed by a *Personal Pronoun attached to a Particle*; thus, for instance, [Is. xlix. 3] “O Israel, IN WHOM [אֲשֶׁר בְּךָ, lit., WHO IN-THEE (*m.*)] I will be glorified;” [Deut. iv. 8] “A nation TO WHICH [אֲשֶׁר לוֹ, lit., WHICH TO IT (*m.*)] there-are-statutes and judgments,” etc.; [Ps. xcv. 5] “TO WHOM [אֲשֶׁר לוֹ, lit., WHO TO-HIM (*belongs*)] the sea,” etc.

[Note—(a.) This is the *full* expression. The אֲשֶׁר is sometimes omitted. See § 31.

(b.) The word involving the Personal Pronoun is *separated* from the אֲשֶׁר very often. See more, below (§ 29). N.B. This separation should always take place in Composition, except where there is Emphasis on the Person.]

25. The full Table for *In whom** (for all Persons, Genders and Numbers) is obtained by simply placing אֲשֶׁר before the several expressions in Table II. (i.), as follows,—

* Or, *which*.

| | | 1 pers. | 2 pers. | 3 pers. |
|---|-------------|---------------|---------------------------------------|-----------------------------|
| (a.) <i>In whom</i> (or <i>which</i>) | Singular. { | אֲשֶׁר בִּי | (m.) (p. : בָּךְ; בְּךָ) אֲשֶׁר בָּךְ | (m.) אֲשֶׁר בּוֹ |
| | | | (f.) אֲשֶׁר בְּךָ | (f.) אֲשֶׁר בָּהּ |
| | Plural. { | אֲשֶׁר בְּכֵן | (m.) אֲשֶׁר בְּכֶם | (m.) אֲשֶׁר בְּהֶם, בָּם |
| | | | (f.) אֲשֶׁר בְּכֹן | (f.) אֲשֶׁר בְּהֹן, בְּהוֹן |

Similarly, full Tables may be formed (β) for *to whom* (or *which*), (γ) for *like whom* (or *which*), and (δ) for *from whom* (or *which*), by placing אֲשֶׁר before the several expressions in Table II. (2), (3), and (4), respectively. And so, too, in the case of Tables III. and IV.

26. Similarly, Table V. with אֲשֶׁר gives the several forms for *WHOSE song*, and *WHOSE songs*; and so for any other Noun; thus, [Job v. 5, (E.V.)] “*WHOSE harvest* [אֲשֶׁר קָצִירוֹ] (lit., *WHO HIS harvest*);” [Deut.viii.9] “*A land WHOSE stones* [אֲשֶׁר אֲבִנֶיהָ] (lit., *WHICH HER stones*),” etc.; [Jer. xxxii. 19] “*Thou WHOSE eyes* [אֲשֶׁר עֵינֶיךָ] (lit., *WHO THINE eyes*) are-open on all-the-ways-of the-children-of men.” So [Ps. xc. 4] “*In WHOSE hand* [אֲשֶׁר בְּיָדוֹ] (lit., *WHO in HIS hand*) are-the secret-depths of earth,” etc.

27. Table III. (1), with אֲשֶׁר, gives the *Objective* Relative Pronouns *whom* (or *which*), viz., אֲשֶׁר אוֹתוֹ *whom* (lit., *who him*), אֲשֶׁר אֹתָהּ *whom* (lit., *who her*), אֲשֶׁר אֹתְךָ *whom* (lit., *who thee, m.*), אֲשֶׁר אֹתִי *whom* (lit., *who me*)*, etc. [So, for *with whom*, on *whom*, etc.].

* Thus Gen. xlv. 4, “*I am Joseph your brother WHOM ye sold* [אֲשֶׁר מְכַרְתֶּם] אֹתִי (lit., *WHO ye-sold ME*),” etc. So, too, when the Personal Pronoun is expressed by an *Affix attached to a Verb* (§ 13, β); thus, Gen. xxvii. 27, etc. See more, hereafter.

28. These *Objective Personal Pronouns* are often dropped, and then the **אֲשֶׁר** by itself stands for *whom* (or *which*) in the several Persons, Genders and Numbers; thus [Gen. xxii. 2] “Take now thy son, thine only-son, *whom* [***אֲשֶׁר**] thou lovest,” etc., and [Gen. xiii. 15] “all the land *which* [†**אֲשֶׁר**] thou seest,” etc.; and many others.

29. In all the cases of §§ 24—27, the word involving the Personal Pronoun is generally‡ *separated from the אֲשֶׁר by a word or words—especially by the Verb.—Thus, for instance, [Gen. xxi. 23] “the land **IN WHICH** *thou-hast-sojourned* [**אֲשֶׁר גִּרְתָּהּ בָּהּ**, lit., **WHICH thou-hast-sojourned IN IT**];” and so [Gen. xxviii. 13] “the land **ON WHICH** *thou art-lying* [**אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ**, lit., **WHICH thou art-lying ON IT**];” and so [Nu. xxii. 30] “Am not I thine ass **ON WHICH** *thou-hast-ridden* [**אֲשֶׁר רִכַּבְתָּ עָלָי**, lit., **WHICH thou-hast-ridden ON ME**];” [Job iv. 19] “**WHOSE**-*foundation is-in-the-dust* [**אֲשֶׁר**];” [Is. xlix. 23] “I **THOSE-WAITING-FOR-WHOM** *shall not be ashamed* [**אֲשֶׁר לֹא יִבְשׂוּ קִנְיָי**, lit., **WHO not-shall-be-ashamed MY-WAITERS**].”*

30. Similarly, (α.) **אֲשֶׁר** *which*, followed by **שָׁם** *there*, stands for *where*; thus [Gen. ii. 11] “**אֲשֶׁר שָׁם הָהָרְב** **WHERE** (lit., **WHICH THERE**) [*there is*] gold.” But

(β.) The **אֲשֶׁר** and the **שָׁם** are generally separated (as in § 29) by a word or words—especially by the verb—thus [Gen. xix. 27] “the place **WHERE** *he stood* [**אֲשֶׁר עָמַד שָׁם**, lit., **WHICH he stood THERE**],” etc.

(γ.) So **אֲשֶׁר** *which* before **מִשָּׁם** *from there* (or *thence*) stands for *whence*; thus [Gen. xxiv. 5] “unto the land **WHENCE** *thou-camest-forth* [**אֲשֶׁר יֵצְאָתָּ מִשָּׁם**, lit., **WHICH thou-camest-forth THENCE**],” etc.

(δ.) So also **אֲשֶׁר** *which*, before **שָׁמָּה** *thither*, stands for *whither*; thus, [Nu. xiv. 24] “and I will bring him into the land **WHITHER** *he-came* [**אֲשֶׁר בָּאָה שָׁמָּה**, lit., **WHICH he-came THITHER**].”

(ε.) The **שָׁם**, **שָׁמָּה**, are sometimes omitted; as, for instance, in Nu. xiii. 27.

31. The **אֲשֶׁר** is often omitted, as [Gen. xlii. 28] “What

* Instead of **אֲשֶׁר אֹתוֹ**.

† Instead of **אֲשֶׁר אֹתָהּ**.

‡ Except in the case of *Emphasis* on the Personal Pronoun.

is this, God hath done to us?" instead of "WHICH [אֲשֶׁר] God hath done to us?"; [Lam. iii. 1] "I-am the-man HATH-SEEN affliction," instead of "WHO [אֲשֶׁר] HATH-SEEN," etc.* So [Ps. xviii. 3] "my God, my Strength, IN WHOM *I-will-trust*" (E.V.) [אֲשֶׁר אֶחָסֶה בוֹ, short for אֲשֶׁר אֶחָסֶה בוֹ]. So לוֹ for לוֹ אֲשֶׁר in Ps. xxxii. 1, "TO WHOM [He will not impute iniquity]." And so [Ps. lxxxiii. 19] "Thou WHOSE NAME [שְׁמִיךָ, short for אֲשֶׁר שְׁמִיךָ], etc.", and many others.

Obs. Sometimes the word with the Pron.-Affix is omitted too; as "from it" in [Isai. li. 1], "the rock ye-were-hewn" [from]. Comp. § 29.

[Note (a.) אֲשֶׁר is often used, like the Conjunction בִּי, for 'that' (Conjunctive), 'for,' 'because,' etc. Thus [Gen. xi. 7] "THAT [אֲשֶׁר] they may not understand," etc.; [Ex. xi. 7] "THAT [אֲשֶׁר] He will separate," etc.; and many others.

(b.) Conversely בִּי is sometimes said to have the value of the Relative אֲשֶׁר.

(c.) The prefixes וּבְכָלֵם may stand before אֲשֶׁר; thus,—

(i.) With the *Relative-Pronoun* value of אֲשֶׁר, we have וְאֲשֶׁר, and who, etc., בְּאֲשֶׁר (as in Is. lvi. 4, lxv. 12, lxvi. 4), בְּאֲשֶׁר (as in Job xxix. 25, etc.), לְאֲשֶׁר (as in Genesis xliii. 16, etc.), מֵאֲשֶׁר (as in Isaiah xlvi. 13, etc.). So אֵת אֲשֶׁר that (Objective) which, and whatsoever (Obj.), whom, whomsoever, etc.

(ii.) With the *Conjunctive* value of אֲשֶׁר, we have בְּאֲשֶׁר in that, בְּאֲשֶׁר, lit., as that (very frequently for as, according as, and when), לְאֲשֶׁר for that, מֵאֲשֶׁר from [the time] that (= since), etc.

(d.) The prefixes וְ, and וְ, † followed by Dagesh Forte, stand for the *Conjunctive* אֲשֶׁר; and the latter, וְ (followed by Dagesh Forte), often for the *Relative Pronoun*.

(e.) When prefixed to a word of which the first letter does not receive Dagesh, — וְ becomes וְ; but וְ remains וְ (no compensation being made for the Dagesh).

(f.) We have also the compound prefixes בְּנֶשֶׁׁ (once), and בְּנֶשֶׁׁ like בְּאֲשֶׁר, and בְּנֶשֶׁׁ like בְּאֲשֶׁר.

(g.) The word בְּנֶשֶׁׁ (Eccles. viii. 17) is generally supposed to be made up of נֶשֶׁׁ (for אֲשֶׁר) followed by לְ, and preceded by בְּ. So בְּנֶשֶׁׁ (Jon. i. 12) is taken for לְ בְּאֲשֶׁר; and בְּנֶשֶׁׁ (Jon. i. 7) for לְ בְּאֲשֶׁר (Jon. i. 8).

* It will be seen that in the first two examples the אֲשֶׁר understood is that of § 23; and, in the following examples, that of §§ 24 etc. [In English the Relative Pronoun is often left out, when, as in the first example (§ 31), it is the Object; but not often when, as in the second, it is the Subject.]

† Supposed by many to be a Contraction for אֲשֶׁר.

EXERCISE XI.

(To be translated into English.)

* * For the plan of the Exercise, see § 11 (a—e).

אָנִי + יי' אֱלֹהֵיכֶם ² אֲשֶׁר הוֹצֵאתִי ³ אֶתְכֶם מֵאֶרֶץ מִצְרַיִם ⁴ ;
הָאֶרֶץ אֲשֶׁר אַתָּה + בָּא ⁵ שָׁמָּה ⁷ לְרִשְׁתָּהּ ⁶ לֹא כְאֶרֶץ
מִצְרַיִם ⁸ + הוּא ⁹ אֲשֶׁר יֵצְאתֶם ¹⁰ מִשָּׁם ¹¹ : אֶרֶץ אֲשֶׁר יי'
אֱלֹהֶיךָ ² + הִרְשָׁה ¹² אֶתָּה : אֶרֶץ אֲשֶׁר לֹא בְּמִסְכַּנְתָּ ¹³ * תֵּאבֵל ¹⁴
בָּהּ לֶחֶם ¹⁵ לֹא תִחַסֵּר ¹⁶ כֹּל ¹⁷ בָּהּ : אֶרֶץ אֲשֶׁר אֲבִנֶיהָ ¹⁸
בְּרוֹל ¹⁹ וּמִהַרְרֵיהָ ²⁰ תִּחְצַב ²¹ נְחֹשֶׁת ²² : אֲשֶׁר־י ²³ הַגּוֹי ²⁴ אֲשֶׁר יי'
+ אֱלֹהָיו ² הָעַם ²⁵ בָּחַר ²⁶ לְנַחֲלָה ²⁷ לוֹ : הַמְּקוֹם ²⁸ אֲשֶׁר אַתָּה +
עוֹמֵד ²⁹ עָלָיו אֲדַמַּת ³⁰ קִדְשׁ ³¹ הוּא + : הָאֶרֶץ אֲשֶׁר אַתָּה +
שׁוֹב ³² עָלֶיהָ לְךָ אֶתְנַנֶּה ³³ : יִשְׂרָאֵל ³⁴ אֲשֶׁר בְּךָ אֶתְפָּאֵר ³⁵ :
יי' ¹ + אֶתְּוֹ וְכֹל ³⁶ אֲשֶׁר הוּא + עֲשֵׂה ³⁷ יי' ¹ + מְצַלִּיחַ ³⁸ : כְּבֹהַ ³⁹
יַעֲשֶׂה ⁴⁰ לְאִישׁ ⁴¹ אֲשֶׁר הַמְּלֹךְ ⁴² + הַפֶּיַן ⁴³ בִּיקְרוֹ ⁴⁴ : הִקְמַתִי ⁴⁵
אֶת בְּרִיתִי ⁴⁶ אִתְּךָ לְתֵת ⁴⁷ לָהֶם ... אֶת אֶרֶץ מְגִרֵיהֶם ⁴⁸ * אֲשֶׁר

¹ See Vocabulary, p. 385. ² אֱלֹהִים God [a Noun of the Plural form, see Table V. (ii.)]. ³ [I]-brought-out. ⁴ אֶרֶץ a land, earth, (also *land of*). [With the 'definite article' הָאֶרֶץ.] In Pause אֶרֶץ. ⁵ Egypt. ⁶ coming. ⁷ thither. ⁸ to-possess-it. ⁹ See Table I., Note 1. ¹⁰ Ye-came-out. ¹¹ thence (lit., *from there*). ¹² caring-for. ¹³ in-poverty. ¹⁴ thou-shalt-eat. ¹⁵ bread. ¹⁶ thou-shalt-lack (with לֹא, *thou shalt not lack*). ¹⁷ anything. ¹⁸ אֲבָנִים stones (fr. אָבֵן). ¹⁹ iron. ²⁰ הַרְרִים mountains (§ 31). ²¹ thou-mayest-dig. ²² brass (E.V.). ²³ blessed-is (lit., O-the-happiness-of!). ²⁴ גּוֹי a nation. ²⁵ עם (lit. with 'definite article') a people. ²⁶ He-hath-chosen (§ 31). ²⁷ for-an-inheritance. ²⁸ מְקוֹם a place. ²⁹ standing. ³⁰ ground off. ³¹ holiness. ³² lying. ³³ I-will-give-it. ³⁴ Israel. ³⁵ I-will-glorify-Myself. ³⁶ and-everything. ³⁷ doing. ³⁸ making-to-prosper. ³⁹ כְּבֹהַ thus. ⁴⁰ shall-be-done. ⁴¹ אִישׁ a man. ⁴² מֶלֶךְ a king. ⁴³ delighting. ⁴⁴ יָקָר honour, glory, brightness. ⁴⁵ I-have-established. ⁴⁶ My-Covenant. ⁴⁷ to-give. ⁴⁸ their-(m.)-sojournings.

* For the ־ , as 'Defective Shurik,' see Pt. I. § 14.

† 'Ground-of holiness' is a phrase for 'holy ground.'

גָּרוּ⁴⁹ בָּהֶ: אָנִי + וַיִּ1 אֲשֶׁר לֹא יִבְשׁוּ⁵⁰ קוֹי⁵¹: אֱלֹי⁵² צוּרִי⁵³
 אַחֲסֶה⁵⁴ בּוֹ: אֲשֶׁר בְּיָדוֹ⁵⁵ מְהַקְרִי⁵⁶ אָרְצִי⁵⁷: אֲשֶׁר עֵינֶיךָ⁵⁸ +
 פְּקָחוֹת⁵⁹ עַל כָּל-† הַרְבֵּי⁵⁹ בְּנֵי⁶⁰ אָדָם⁶¹: זְכַר⁶² עֲדַתְךָ⁶³ קְנִייתִ⁶⁴
 קָדָם⁶⁵: אֲשֶׁר־י²³ הָעָם²⁵ שָׂפְכָה²⁹ לוֹ אֲשֶׁר־י²³ הָעָם²⁵ שְׂוִי¹
 אֱלֹהֵי²:

49 they-sojourned. 50 they-shall-be-ashamed (with לֹא *they shall* NOT, etc.).
 51 those-waiting-for-Me. 52 my God. 53 my Rock. 54 I will trust. 55 יָד a
 hand. 56 [the] secret-depths-of. 57 עֵינַי an eye, Dual עֵינַיִם. * 58 Opened, open.
 59 [the] ways of. 60 [the] children-of. 61 Adam, man (generally). 62 remember.
 63 עֲדָה a congregation [with Affix עָרְתוּ *his*, etc.]. 64 Thou didst own (§ 31).
 65 of old.

* For the ׀ as 'Defective Shurik,' see Pt. I. § 14.

† כָּל all, כָּל- as p. 14 (*).

EXERCISE XII.

(To be translated into Hebrew.)

* * For the plan of the Exercise, see § 11 (ζ—μ).

Thy (*m.*) sojourner¹ who [is] within² thy gates.³ The
 thing⁴ which thou (*m.*) [art] doing.⁵ A man⁶ in-whom-
 there-is-Spirit (Hebr., *who Spirit*⁷ in² him). Ye (*m.*) to-
 whom-I-have-given (Hebr., *who I-have-given*⁸ to⁹ you) the
 land.¹⁰ I [am] Joseph¹¹ whom-ye-sold (Hebr., *who ye-sold*¹²
*me*¹³). The land¹⁰ from-which-I-came-forth (Hebr., *which I-*
*came-forth*¹⁴ from¹⁵ it (*f.*)). A land¹⁰ unto-which-I-will-bring-
 you (*m.*) (Hebr., *which I-will-bring*¹⁶ you¹³ unto¹⁷ it (*f.*)).
 A land it (*f.*) [is] like-which-there-is-not (Hebr. *which there-*

1 גָּר. 2 ב prefix. 3 שְׂעָרִים (Table V. (ii.)). 4 דְּבָר. 5 עֲשֶׂה. 6 אִישׁ.
 7 רֹחַ. 8 נָתַתִּי. 9 ל (Table II.). 10 אָרְצִי (אָרְצִי with 'def. art.'). 11 יוֹסֵף.
 12 מִכְרָתָם. 13 Table III. (1). 14 יָצֵאתִי. 15 Table II. (4). 16 אָבִיא. 17 Table IV. (1).

*is-not*¹⁸ *like*¹⁹ *it*). Every-one²⁰ with-whom-it-was found (Hebr., *who it-was-found*²¹ *with*²² *him*). The horse²³ upon-which-he-rode (Hebr., *which he-rode*²⁴ *upon*²⁵ *him*). The land¹⁰ upon-which-thou-art-lying (Hebr., *which thou*^{*} *art-lying*²⁶ *upon*²⁵ *it*). The servants²⁷ with-whom-he-was-angry (Hebr., *who he-was-angry*²⁸ *upon*²⁵ *them (m.)*). The man⁶ in-whose-hand-the-cup-was-found (Hebr., *who was-found*²⁹ *the cup*³⁰ *in*² *his hand*³¹). Thou (*m.*) in-whose-hand-the-cup-was-found (Hebr., *who was-found*²⁹ *the cup*³⁰ *in*² *thy hand*³¹). I in-whose-hand-the-cup-was-found (Hebr., *who was-found*²⁹ *the cup*³⁰ *in*² *my hand*³¹). I-will-comfort-thee³² [O] Zion³³ in-whom-I-have-delighted (Hebr., *who I-have-delighted*³⁴ *in thee (f.)*), unto-whom-shall-come (Hebr., *who there-shall-come*³⁵ *unto*¹⁷ *thee*) the-wealth-of³⁶ heathen-nations,³⁷ and within² whose borders³⁸ shall-no-more-come-any-foe³⁹; whose walls⁴⁰ they-may-call⁴¹ 'Safety,'⁴² whose Saviour⁴³ I [am], saith⁴⁴ thy God⁴⁵.

¹⁸ אֵין. ¹⁹ Table II. (3). ²⁰ כָּל. ²¹ נִמְצָא. ²² Table III. (2). ²³ סוּם. ²⁴ רָכַב.
²⁵ Table IV. (2). ²⁶ שָׁבַב. ²⁷ עִבְדִּים. ²⁸ קָצַף. ²⁹ נִמְצָא. ³⁰ גְּבִיעַ. ³¹ יָד.
³² אֶנְחַמְךָ. ³³ צִיּוֹן. ³⁴ חָפַצְתִּי. ³⁵ יָבוֹא. ³⁶ חֵיל. ³⁷ גּוֹיִם. ³⁸ גְּבֻלִים (Table V. (ii)).
³⁹ לֹא יָבוֹא עוֹד כָּל צָר. ⁴⁰ חֲמוֹת (Table VI. (ii)). ⁴¹ יִקְרָאוּ. ⁴² יִשְׁעָה.
⁴³ מוֹשִׁיעַ (The 'Furtive' — is dropped when an Affix is added). ⁴⁴ אָמַר.
⁴⁵ אֱלֹהִים (See Exerc. XI., Note 2).

* Masculine.

SECTION V.

DEMONSTRATIVE PRONOUNS.

32. The Demonstrative Pronouns are—

I.* זה *this (m.)*, זאת *this (f.)*, אלה *these (m.)*, אלה *these (f.)*;

II. הוא *that (m.)*, היא *that (f.)*, הן or הם *those (m.)*, הן *those (f.)*.

| | | | | |
|-------|------------|-------------------------------|-----------------|-------------------------------|
| Thus: | זה האיש | <i>this [is] the man;</i> | הוא האיש | <i>that [is] the man;</i> |
| | זאת האשה | <i>this [is] the woman;</i> | היא האשה | <i>that [is] the woman;</i> |
| | אלה הנערים | <i>these [are] the boys;</i> | הם or הן הנערים | <i>those [are] the boys;</i> |
| | אלה הנערות | <i>these [are] the girls.</i> | הן or הם הנערות | <i>those [are] the girls.</i> |

[N.B.—The Demonstrative Pronouns *that, those*, are (as the Reader sees) represented in Hebrew by the 3rd Person-Pronouns in § 9.]

There is an *Adjectival* use of these Pronouns, which will be mentioned in Section IX. on Pronouns-Adjective.

33. זה stands sometimes for *such*, and sometimes for *thus*. See more hereafter.

34. (α.) With the Prefixes וּבְכַל, we find—

(1) וְזֶה, וְזֹאת, וְאֵלֶּה;

(2) זֶה (once בְּזֶה 1 S. xxi. 10), בְּזֹאת, בְּאֵלֶּה, בְּאֵלֶּה;

(3) בְּזֶה, בְּזֹאת, בְּאֵלֶּה, בְּאֵלֶּה;

(4) לְזֶה, לְזֹאת, לְאֵלֶּה, לְאֵלֶּה.

(β.). With the Prefix מְ, we have מְזֶה, מְזֹאת, מְאֵלֶּה.

[Note.—No special Exercise need be given on this Section.]

For 'this' and 'that' ADJECTIVAL see p. 58.

* The less frequent forms הַזֶּה *masc.*, הַזֵּה (also זוּ) both *masc.* and *fem.*, and זֵה (also זוּ and הַזֵּה) *fem.*, for the Singular, — and אֵלֵּה for the Plural, — must be dealt with elsewhere rather than here.

SECTION VI.

INTERROGATIVE PRONOUNS.

35. The Interrogative Pronouns are—

(i.). מִי *who*?, (ii.). מַה (also מָה and מֵה) *what*?*

[These Pronouns are sometimes used *non-interrogatively*, also.]

36. These words are *themselves Indeclinable*; but they may receive prefixes; thus,—

(i.). from מִי we have מִימִי, מִלְמִי, מִבְּמִי, —
 (ii.). from מַה, מָה and מֵה we have—

(α.) וּמָה, וּמָה, וּמָה;

(β.) בְּמָה (and בְּמָה) †;

(γ.) מִמָּה (and מִמָּה) ‡;

(δ.) לְמָה and לְמָה || (also לְמָה).

[Note.—(α.) For expressing *Whose?*,—either

(i.) ל is prefixed to מִי; thus, [Gen. xxxii. 18] לְמִי אַתָּה *whose art thou?*, or

(ii.) A word is placed in *close structural connection* with מִי, — as, for instance, בֶּן in [1 S. xvii. 58] בֶּן מִי *whose son?* (lit., *son-of whom*, — see below § 52.

(iii.) מִי אֵת מִי stands for *whom?* (Objective), as in 1 S. xii. 3 “*whom have I oppressed?*”—

(β.) מָה is often read closely with the next word as in מָה־לִּי Ju. xi. 12 [almost as מְלִי, comp. the כְּתִיב in Ex. iv. 2 and Is. iii. 15]. And so מָה before נ and ר, and מָה before ה etc., may be said to be as the ה and ה in § 6 (b—d). But N.B. מָה occurs also (as in Ps. iv. 3) before כ, etc.

(γ.) No special Exercise need be given on this Section.]

* Also, מָה stands sometimes for *how!* as in [Ps. cxxxiii. 1] “Behold, how good and how pleasant (מָה טוֹב וּמָה נְעִים) is the dwelling of brethren in unity.” (β)

† Also מִי in the phrase מִי וּמִי (lit., *who and who?*) Ex. x. 8.—Compare Obs. XVI, p. 179.

‡ Used for *whereby?* (lit., *in the what?*)

§ Used for *how much?*, *how many?* (lit., *like the what?*).

|| Used for *why?* *wherefore?* Observe the two different positions of the Accent.—Also מָה is sometimes used for *why?*

SECTION VII.

NOUNS-SUBSTANTIVE.

37. In regard to 'Gender,' 'Number' and 'Case,' — there are in Hebrew—

- (i.). Only the Masculine and Feminine 'Genders' (§ 10);
- (ii.) The Singular and Plural 'Numbers,'—also the Dual for *some* Nouns-Substantive;
- (iii.). No 'Cases,' properly, according to the usual application of the Term.

38. Names of men, and words expressing males and functions of males, are Masculine.

Names of women, and words expressing females and functions of females, are Feminine.

There is great freedom in regard to the Gender of Nouns-Substantive expressing inanimate things, — there being really no *reason* why such should be limited to either one or the other. The *usage* of the Language in regard to any particular word must, of course, be attended to in Composition. There are, however, certain special Marks for the MASCULINE PLURAL, and for the FEMININE SINGULAR and PLURAL; as follows,—

39. (*α.*) In the SINGULAR Number there is no distinguishing mark* for the Masculine Gender. But

(*β.*) for the PLURAL Masculine the distinguishing mark is the termination יִם; thus, (1) (from שִׁיר *a song*) שִׁירִים *songs*; (2) (from כּוֹכַב *a star*) כּוֹכָבִים *stars*.

* It may be said that,

(i.) Most Hebrew Nouns, which *have no special Feminine form*, are Masculine. But it must be borne in mind that,

(ii.) There are exceptions to (i.).

(γ.) Many words undergo a change of vocalisation on receiving this termination; thus (1) (from דְּבָרָא *a word*) דְּבָרִים *words*; (2) (from מֶלֶךְ *a king*) מְלָכִים *kings*; (3) (from נֶעָר *a boy*) נְעָרִים; (4) (from חֹדֶשׁ *a month*) חֳדָשִׁים.

(δ.) Some undergo still further change; thus, הַ־ at the end of the word in the Singular is *replaced* by the יִם־ for the Plural, — as (from מַעֲשֵׂה *a deed*) מַעֲשִׂים *deeds*.

40. There is a special distinguishing mark for the Feminine in the SINGULAR — viz., the accented termination הַ־; thus,

(α.) (from דּוֹד *an uncle*) דּוֹדָה *an aunt*; (from גְּבִיר *a lord*) גְּבִירָה *a lady*.

(β.) Some words undergo a change of vocalisation on receiving this הַ־; thus, (1) (from פָּר *a bullock*) פָּרָה *a cow*; (2) (from נֶעָר *a boy*) נְעָרָה *a girl*.

(γ.) Some undergo still further change; thus, הַ־ at the end of the Masculine word is *replaced* by the הַ־ for the Feminine — as (from רֹעֵה *a shepherd*) רֹעֵהָ *a shepherdess*.

41. The mark for the FEMININE PLURAL is וֹת־ (or ת־), which *replaces* the הַ־ of the Singular; thus, פָּרוֹת *cows* [§ 40 (β, 1)]. And some words undergo some change; thus, (1) (from מַלְכָּה *a queen*) מַלְכּוֹת *queens*; (2) (from נְעָרָה *a girl*) נְעָרוֹת *girls*.

N.B.—There are some other terminations for Feminine Singular Nouns; as ת־־ or ת־־ (p. : ת־־), and וֹת־, יֹת־.

42. There are Feminine Nouns which are not formed from the corresponding Masculine Nouns, and have no distinguishing mark; thus, אִם *a mother* (אָב *a father*); רְחֵל *an ewe* (אֵיל *a ram*).

43. Some Masculine Nouns take the Feminine mark of Plural; thus אָב *a father*, plu. אָבוֹת; שֵׁם *a name*, plu. שְׁמוֹת.

44. Some Feminine Nouns take the Masculine form of Plural; thus, **דְּבוּרָה** *a bee* (also *Deborah*), plu. **דְּבוּרִים** *bees*; **רַחֵל** *an ewe* (also *Rachel*), plu. **רַחֵלִים** *ewes*.

45. Some Nouns have *both* of the Plural forms; thus, **אֶלְמִים** and **אֶלְמוֹת** *sheaves* (from **אֶלְמָה** *a sheaf*). So **דּוֹרִים*** and **דּוֹרוֹת** (from **דּוֹר** *a generation*.)

46. The mark for the DUAL is **ים־** (in Pause : **ים־**), which is the same for both Genders.

(α.) Some Nouns do not change on receiving this termination; thus, (1) (from **יָד** *a hand*) **יָדַיִם** *hands*; (2) (from **שׁוֹק** *a leg*) **שׁוֹקַיִם** *legs*.

(β.) Some undergo a change; thus, (1) (from **עֵין** *an eye*) **עֵינַיִם** *eyes*; (2) (from **רֶגֶל** *a foot*) **רַגְלַיִם** *feet*.

(γ.) The termination **ה־** (in the Singular) is replaced by **ת־**, after which the Dual termination **ים־** is added; thus, (1) (from **שָׁנָה** *a year*) **שְׁנַתַּיִם** *two years* — *a couple of years*; (2) (from **שִׁפָּה** *a lip*) **שִׁפְתַּיִם** *lips* (the upper and lower).

47. The Dual, in Hebrew, is *chiefly* used as a special Plural (if one may say so) for things ‘double’ or ‘in pairs,’—as *scales-of-a-balance, tongs, ears, eyes, nostrils, hands, wings, feet, etc.* Such generally have no other form for the expression of ‘more than one,’ and we find therefore the *Dual* form with Numerals other than ‘two;’ as in “*four feet*,” “*six wings*,” “*seven eyes*,”—and so in [1 S. ii. 13] “*three teeth*” (lit., *a triad of the teeth*, Dual).

48. Some Nouns that have a *Dual*, have a *Plural* in another sense; thus, (1) (from **עֵין** *an eye*, also *a fountain*) **עֵינַיִם** (Du.) *eyes*, **עֵינֹת** (Plu.) *fountains*; (2) (from **רֶגֶל** *a foot*) **רַגְלַיִם** (Du.) *feet*, **רַגְלִים** (Plu.) *times*.

* Only in the phrase **דּוֹר דּוֹרִים**, Is. li. 8; Ps. lxxii. 5, cii. 25.

49. But some few have both Dual and Plural forms; as (1) יוֹם *a day*, Du., יוֹמִים, Plu., יָמִים; (2) פַּעַם *one-time, once*, פַּעַמַּיִם *two-times, twice*, פַּעַמִּים *times*; (3) דַּלְתַּת *a door*, דַּלְתַּיִם, *דַּלְתוֹת. So, there are the Plurals שָׁנוֹת and שָׁנִים of (1) in § 46 (γ).

50. Some Nouns are used in the Singular only, as אֶבֶן *fire dust*, זָהָב *gold*, יָרֵחַ *moon*; — others only in the Dual, as מֵאֲזִנַּיִם *a balance, scales of a balance*; מַיִם *water*; מְלַקְחִים *tongs*, שָׁמַיִם *heaven*; — others only in the Plural, as אֲהָלִים and אֲהָלוֹת *aloes*, זְקֵנִים *old-age*, נְעִירִים *youth*, פְּנִים *a face, front*, רַחֲמִים *compassion*, תַּחְתִּיּוֹת *lower-parts*, etc.

51. Hebrew Nouns are *Indeclinable* as regards what are usually called 'Cases.' But

52. Many Nouns undergo a modification of form † when they are 'IN CONSTRUCTION' (as it is called), *i. e.*, when they are in close *structural connection* with what follows. Thus, (1) from דְּבַר *a word* and מֶלֶךְ *a king*, we have דְּבַר מֶלֶךְ *WORD OF a king*; and, (2) from צִעֲקָה *a cry*, and דָּל *a poor man* (in Pause דָּל), צִעֲקַת דָּל *CRY OF a poor man*; etc., etc.

In these two examples the Genitive 'of' ‡ is supplied in English *before the Second Noun*, but

N.B.—The occurrence of the 'Construct form' (as it is

* Some give this from דָּלְתָה (i. q. דָּלְתָה).

† Many others are unchanged in form when thus in 'Construction.'

‡ Since this 'of' (when it *can* be supplied) is, in Hebrew, involved in the *First* of the two Nouns (not the *Second*) we cannot say that the word so involving the 'of' is in the 'Genitive' Case. The Genitive Case of 'a word,' 'a cry,' is not 'word of,' 'cry of,' but 'of a word,' 'of a cry.' The difference of Idiôm demands different nomenclature. Moreover, the 'Construct State' (or 'State of Construction') may occur where the 'of' *cannot* be supplied in English. Although there is 'Structural connection' where the Genitive 'of' occurs, it does not follow that the Genitive 'of' is always to be used (or *can be used*) wherever 'structural connection' thus modifies the form. This consideration will be found to be of importance hereafter.

called) must not be *limited* to the case in which 'of' can be supplied before the Second Noun.

53. The abbreviation 'i. c.' is used for 'In Construction' (§ 52).

Def.—The term '*Absolute-form*' is used of a word which is (1) *not* 'i. c.,' and (2) *without* any Affix or Prefix whatsoever.

54. The CHANGES OF FORM which some Nouns undergo, (1) when 'In Construction,' and (2) when increased in length by the addition of some termination or Affix, may to some extent be classed under these three heads :

- I. The shortening of a Long-Vowel into a Short-Vowel ;
- II. The replacing of a Vowel by *Shva Moving* ;
- III. " " " *Shva Quiescent*.

The Second head will be found to be one of great importance. But, observe,

55. A Vowel *cannot* be dropped and replaced by Shva Moving,

(α.) if followed by a letter having *Shva* (thus the — in (1) מִשְׁפָּט, (2) שְׁפָחָה*),

(β.) if followed by Dagesh Forte, — which virtually involves a *Shva* [Pt. I. § 53], — (thus the — in נִנְב),

(γ.) if followed by a letter which would have Dagesh Forte if it could, † (thus — before ר in פָּרֵשׁ, see § 60 (*)),

(δ.) if the Vowel be one which involves a Quiescent letter belonging to the word, Cp. Pt. I. § 36 Note, (thus the — in תּוֹרָה *law*, the — in נְרוֹת *lamps*, etc. This will be understood hereafter).

[NOTE.—Generally, also, a vowel which *belongs to* a word (or form) is *not* dropped. But *sometimes it is dropped*, as we shall see.]

* The *Plurals* of Nouns like (2) are from another form (§§ 66, 67).

† As, one of the five עֵר אֵה חֵר which do not receive Dagesh [Pt. I. § 49.]

56. For words 'i. c.' the following rules may be given:—

(RULE i.) The Vowel NEXT BEFORE THE ACCENTED VOWEL is generally dropped and replaced by Shva-Moving—if that Vowel can be so dropped (§ 55);—as in קָצִיר *harvest of* from קָצִיר *harvest*, and עֵקֶב *heel of* from עֵקֶב *a heel*. [Obs. The vowel to be dropped is the PENULTIMATE when the Accent of the word is on the last syllable]. Also

(A.) Monosyllables, and words *Mi-l'ra* [Pt. I. § 42],

(Rule ii.) Generally replace Long ־ , in a closed* final syllable, by ־ ; thus, (1) יָד *hand of* (from יָד *a hand*); (2) [עֵצִים] חָרֵשׁ *an artificer-of [wood]*, i.e. *a carpenter*, (from חָרֵשׁ); (3) לֵבָב *heart of* (from לֵבָב);

(Rule iii.) Sometimes replace ־ in a closed* final syllable, by ־ ; as in (1) בֶּן *son of* (from בֶּן);—more commonly by ־ , as in (2) זָקֵן *an elder of* (from זָקֵן);†—and sometimes (especially in Monosyllables) retain the ־ unchanged, as in שֵׁם Gen. iv. 17, עֵקֶב Gen. xxv. 26;

(Rule iv.) Replace the ending ־ה by ־ה ; thus, (1) מַעֲשֵׂה *work of* (from מַעֲשֵׂה *a work*); so (2) שָׂדֵה *field of* (from שָׂדֵה): except פִּי *mouth of*, from פֶּה *a mouth*,—רֵעֵה (as well as רֵעֵה) *friend of*, from רֵעֵה, and a few others.

(Rule v.) Replace the ending ־ה by ־ת ; thus, (1) תּוֹרַת *law of* (from תּוֹרָה); (2) עֲרַת *company of* (from עָרָה).

(Rule vi.) Retain a ־ (except in the last syllable of the Plural), also a ו (or ־), and a ו, unchanged.‡

* Pt. I. § 21.

† These two Examples (1) and (2) belong to *different* classes. See the Section on Nouns in Pt. II.

‡ There is sometimes, however, a change owing to the *removal of the accent* [Pt. I. § 55 (9, b.)] A word 'i. c.' (§ 53) is often *deprived of Tone-accent*, and joined to the following word by *Makkêph* (־) [Pt. I. § 37 (2)].

(B.) Of words *Mi-l'él*, i.e., whose *Penultimate* is their *Tone-syllable* [Pt. I. § 42],—

(Rule vii.) Those of the form פֶּעַל, פִּעַל, or פֵּעַל, — פִּעֵל, or פִּעֶל, — פֶּעֵל* or פֶּעֶל † (i.e., whose last two vowels are either פֶּ פֶּ, = פֶּ פֶּ, or = פֶּ פֶּ, | פֶּ פֶּ, or = פֶּ פֶּ, פֶּ פֶּ, or = פֶּ פֶּ), undergo no change when 'i. c.' (§ 53).

(Rule viii.) Those of the forms (1) פִּוֵּל, and (2) פִּוֵּל, are changed in the manner seen in the following words; (1) תוֹךְ *midst of* (from תוֹךְ *midst*); and (2) עֵין *eye of* (from עֵין *an eye*).

(C.) (Rule ix.) *Plurals* ending in פִּים, and *DUALS* in פִּים, always replace these endings by פִּים, when 'i. c.' § 53; thus, (1) שִׁירֵי *songs of* (from שִׁירִים *songs*); (2) כּוֹכְבֵי *stars of* (from כּוֹכְבִים); (3) עֵינָי *eyes of* (from עֵינַיִם); (4) יָדַי *hands of* (from יָדַיִם).

57. (α.) As seen in some of the Examples in § 56, and those in § 52, there may be *two* of the changes (above-mentioned) at once.

(β.) Example (2) in § 52 offers a means of introducing an important further change that is often necessitated by Rule i. (§ 56), as may be seen thus. The removal of the vowel פֶּ from the *ע* of צִעֲקָה, and the replacing it by a *Moving Shva* [§ 56, Rule i.], *necessitates* some change that there *may not be two Moving Shvas* together (which *must not* ever be, Pt. I. § 22, Note *). The *first* of the two *Shvas* is, in such a case, always made to adopt a 'Slight-vowel' form [Pt. I. § 56]. And, since a *Moving Shva* beneath *ע* takes a *Compound* form [Pt. I. § 24],

* But קֶשֶׁת *truth* (according to the best opinions) Ps. lx. 6, has קֶשֶׁת *truth of* Pr. xxii. 21 (which is merely a slightly shortened form).

† Thus we may introduce the use of פֶּ for 'First Root-letter,' and פֶּ and פֶּ for 'Second' and 'Third Root-letters' respectively; thus, פֶּ פֶּ is said to be of the form פֶּ פֶּ, פֶּ פֶּ of the form פֶּ פֶּ, etc. This will be fully explained by-and-by.

the particular *form* for the 'Slight-vowel' here, is determined by the following general Rule:—

N.B.—A 'Slight-vowel' before a *Compound Shva* mostly agrees with this latter in form.

Here, the ְ beneath the ע in עֵקֶה being replaced by ֵ , the 'Slight-vowel' to be given (instead of the ְ beneath the צ) is ֵ ; and so we obtain the form צֵעֶקֶת given in § 52 (the הְ being changed into הֵ , in accordance with Rule v. § 56).

(γ .) Similarly, from the Plural דְּבָרִים words § 39 (γ), we have the Construct form דְּבָרֵי . For, the removal of the Penultimate vowel (viz., the ְ beneath the ב),—by Rule i. of § 56,—necessitates the appearance of a 'Slight-vowel' form for the ְ beneath the ר , in order that there may not be two *Moving Shvas* together [Pt. I. §§ 22, Note(*), and 56].

[Obs. A ְ (*Short-Kherik*) may be considered as the common form for a 'Slight-vowel,' and as the form to be given when there is no reason for adopting some other Short-vowel. See also Pt. I. § 56, Note (+).]

58. The Classification of Nouns, for the changes of form which many of them undergo when receiving Affixed additions, is a somewhat long and difficult subject with which it is unadvisable to trouble the Student at present. Sufficient help will always be given in the Notes to the Exercises. The general subject must be dealt with elsewhere. There is, however, one application of § 54 (II.) which is of such very great importance for understanding vowel-changes in all parts of the Language that it ought to be mentioned at once, viz.:—

59. A word, when increased in length by the appendage of an additional syllable, generally drops (if it *can** drop) and replaces by *Shva Moving* that vowel which would else stand NEXT BUT ONE BEFORE, or THIRD† FROM THE ACCENTED VOWEL of the word.

* See § 55.

† [Reckoning from left to right, and from the Accented Vowel inclusively.]
Obs.—If this vowel cannot be dropped (§ 55), the preceding vowel is generally dropped,—if there be one, and if it can be dropped. Sometimes the succeeding one.

This will be more easily understood by an Example or two. Thus:—

(α.) דְּבָרַי *a word*, on receiving the appendage יִם as the mark of the Plural, drops the ך beneath the ד and takes the form * דְּבָרַיִם (the ך beneath the ד being reckoned *First*, the ך beneath the ב is *Second*, and the ך beneath the ד, if not dropped, would be *Third*). So, as may be seen in the Declension of this word with Pronoun-Affixes [Table IX.], the form for '*his word*' is דְּבָרוֹ (not דְּבָרוֹ, the ך of the ד being dropped as said above). And so all through the Singular of Table IX.

(β.) The Hebrew forms for '*his words*,' '*her words*,' etc., are from דְּבָרַיִם *words*; and there is no vowel *Third* before the Accented vowel. But—

(γ.) When we come to the Hebrew for '*their (m.) words*,' the analogy of the preceding words might lead us to expect ך under the ב. Here, however, the Accent being on the דָ, the ך (if it were to appear under the ב) would be '*Third*' (*before* the Accented vowel reckoned as *First*). It is therefore dropped, as above, and replaced by *Shva Moving*. But this necessitates the appearance of a '*Slight-vowel*' instead of the *Moving Shva* beneath the ד [Pt. I. § 56]. And ך is the form which it adopts [§ 57 Obs.].

(δ.) The same holds in the Hebrew forms for '*their (f.)*,' '*your (m.)*,' and '*your (f.) words*' † (and for the corresponding parts of Tables IV. and X. (1—6)) But in the case of '*our words*,' the Accent of the word being on the syllable וֹ, the ך of the ב is retained—it does not come under the Rule of § 59. Thus we have דְּבָרֵינוּ *our words*. Similarly for the corresponding forms in Tables IV. and X. (1—6).

* See § 39 (γ).

† The Pronoun-Affixes for 3 pl. *m.* and *f.*, and 2 pl. *m.* and *f.*, are by many called the '*Heavy Affixes*.' The Accent of the word is on these Affixes.

[To face p. 38.]

SUMMARY OF §§ 39-59

- (a) The mark for MASC. PLU. is ב'־ ; and
- (β) this ב'־ is replaced by ב־ 'in Construction.'
- (γ) The mark for the FEM. SING. is ה־ִ ; and
- (δ) this ה־ִ is replaced by ה־ in 'Construction.'
- (ε) The mark for the FEM. PLU. is תִּ־ or ת־ִ ; and
- (ζ) this termination is *unchanged* 'in Construction.'
- (η) The mark for the DUAL is ב'־ִ ; and
- (θ) this ב'־ִ is replaced by ב־ִ 'in Construction.'
- (ι) For changes of form of Nouns 'i.c.' see §§ 56 & 57.
- (κ) For a GREAT RULE of ordinary change of form, see § 59.

INDEX FOR NOUNS WITH PRON.-AFFS.

- (a) For Nouns which do not change, see Tab. V.
- (β) For Nouns ending in הַ־ which change *only the ending*, see Tab. VI.
- (γ) For Nouns like דָּבָר which drop the penult. ךַּ, see Tab. IX.
- (δ) For Nouns like (A) פֶּעַל & פְּעִיל, (B) פּוֹעֵל (& מַפְעֵל) & פּוֹעֵל, (c) פְּעֻלָּה & פְּעֻלָּה, see App^x (A), (B), & (c) to Tab. IX.
- (ε) For Nouns in ךַּ ךַּ, or ךַּ ךַּ, or ךַּ ךַּ, or in ךַּ ךַּ, or ךַּ ךַּ, see Tab. X.
- (ζ) For Nouns in ךַּ ךַּ, or ךַּ ךַּ, see Tab. XI.
- (η) For Nouns (*fem.*) corresponding to those (*masc.*) in Tabs. X & XI, see Tab. XII; (cp. §§ 66-69).
- (θ) For (1) אָב, (2) אָה, (3) בֵּית, (4) בֵּן, (5) בֵּת, (6) פָּה, see Tab. XIII.
- (ι) For Nouns in הַ־, see p. 44.
- [Note.—(i) For אֵת (or אֵת) mark of the ‘*Definite Object*,’ see p. 43 (*e-h*).
- (ii) For some words before which the ‘*Def. Art.*’ הַ must not be placed, see § 73.]

60. Some Nouns with ֿֿ , as פֿֿרָשׁ * for example, are *not* of the same form as דָּבָר , and must not be declined like it—as they *do not drop* the ֿֿ of their first letter† [See § 55].

61. (α.) The Declensions of Table X. (1—6) are all the same in character. Such a word as מִלְּךָ Table X. (1), and נֶדֶר Table X. (2), is said to be of ‘6-point’ form,—and נֶדֶר Table X. (2) of ‘5-point’ form.‡

(β.) The ֿֿ of נֶגַע , and the ֿֿֿֿ of נֶעַר [Table X. (4 and 5)], are because of the guttural letter ע . So the ֿֿ in זֶבַח a *sacrifice*, and the ֿֿֿֿ in לְחֵץ *oppression*, because of ח . [But we *may have* two *Segols*, though the word has a guttural,—as in לֶחֶם *bread*, etc.]

(γ.) So שֶׁבַע *fulness*, רֹחַב *breadth*, are of the same Declension as אֶרֶץ *length* [Table XI.]: the ֿֿ replacing ֿֿֿֿ because of the guttural letter.

N.B.—All words like the Nouns in Tables X., XI., have their Accent on the *penultimate*, in the ‘Absolute’ Singular.

62. The ‘DECLENSION-VOWEL’ (as it may be called) is seen to be (i.) ֿֿ for the ‘6-point’ Noun in Table X (1), and (ii.) ֿֿֿֿ for the ‘6-point’ (as also for the ‘5-point’) Noun in Table X (2). (iii.) Some words, as נֶגֶד , חֶלֶק (for instance), have ֿֿֿֿ for their ‘Declension-vowel’; thus נִגְדוֹ , נִגְדָה , נִגְדֵי , etc., חֶלְקוֹ , חֶלְקָה , חֶלְקֵי , etc. The terms
‘*ā-Decl.*’ ‘*ē-Decl.*’ ‘*ī-Decl.*’

will be found useful as a means of designating these Declensions [viz., those of (i.) (iii.) (ii.), respectively]. Similarly the Declension of Table XI. (in which the ֿֿֿֿ is ֿ) may be called an ‘*ō-Decl.*’

* This is really of the form נִנְב ; but as the five letters אָהֲחָעֵר do not receive Dagesh, the ֿֿֿֿ is put under the ב to ‘Compensate for the Dagesh’ which belongs to the ב .

† Any of these that may occur will be duly mentioned, so that no practical difficulty will arise therefrom.

‡ The *actual* terms in use (in Rabbinic works on Grammar) are ‘*Nouns of 6 points,*’ ‘*Nouns of 5 points,*’—the *dots* in the ֿֿֿֿ and the ֿֿֿֿֿֿ being counted.

63. The following shew the Declensions of—

- (a.) (1) דְּבִשׁ [p. : דְּבִשׁ] *honey*, דְּבִשְׁיִי *my...*;
 (2) שֵׁכָם [p. : שֵׁכָם] *a shoulder*, שֵׁכְמֹךְ, שֵׁכְמוֹ, etc. ;
- (β.) (1) פְּרִי [p. : פְּרִי] *fruit*, פְּרִי, פְּרִי, etc., [פְּרִיָה, פְּרִיָם, פְּרִיָם] and פְּרִיָהם;
 (2) לְחִי [p. : לְחִי] *a jaw*, לְחִי, Du. לְחַיִּים, [חַי, חַיִּי] לְחַיִּי [חַיָּהם, חַיָּיהם] *their (m.)* ;
 (3) עֲרֵי [p. : עֲרֵי] *an ornament*, עֲרֵי, Plu. עֲרֵיָם ;
 (4) חֲצִי [p. : חֲצִי] *a half*, חֲצִי, etc. ;
- (γ.) (1) חֲלִי [p. : חֲלִי] *sickness*, חֲלִי, etc., Plu. חֲלִיָם ;
 (2) עֲנִי [p. : עֲנִי] *affliction*, עֲנִי, etc.
- (δ.) From כֶּלִי [p. : כֶּלִי] *a vessel*, etc., כֶּלִיָּךְ *thy (m.)...*, the Plural is כֶּלִיָם [i. c. 'כֶּלִיָּךְ, כֶּלִיָּךְ, כֶּלִיָּךְ... כֶּלִיָּהם, כֶּלִיָּהם] ;

64. In § 63, the 'Construct' Singular is the same as the 'Absolute.'

65. The 'Slight-vowel' for the 'Construct State' of the Plural (§ 57, γ.), and for the *Plural* Noun with the Affixes for the 3 & 2 pl. (*m.*) & (*f.*) (§ 59 γ, δ), is the same generally as the 'Declension-vowel' of the Noun. Thus the — in מַלְכֵי, the — in חֲלָקֵיהֶם, the — in נְדָרֵיכֶם, נְגַעִי, etc. See Table X.

66. The Feminine Noun in Table XII. 1, corresponds with the Masculine Noun in Table X. 1; and so the Feminines in Table XII. 2, 3, with the Masculines in X. 2, 5. This observation is important as helping to understand the formation of the Feminine Plurals. Thus, from מֶלֶךְ *a king*, and מַלְכָּה *a queen* (the latter agreeing in form with the *Declension-forms of the Singular* in Table X. 1), we have the kindred Plurals מַלְכִים *kings*, מַלְכוֹת *queens*. So from דְּבִשׁ *a lamb (m.)*, דְּבִשָּׁה [and דְּבִשָּׁה] *a lamb (f.)*, we have the Plurals דְּבִשִׁים, (*m.*), דְּבִשּׁוֹת (*f.*).

67. Feminine Nouns of this class that have no corresponding *Masculine* kindred-form follow (as might be expected) the law of those that have. Thus, from שִׁפְחָה *a woman-servant*, we have the Plural שִׁפְחוֹת (formed after the analogy of an imaginary *Masculine* Plural שִׁפְחִים from the imaginary Singular שִׁפְחָה).

68. Similarly there are some Feminine Nouns (with the ending הַֿ) corresponding to Masculines of the form אָרֶךְ. Thus עֶצֶם *might (m.)* and עֶצְמָה* *might (f.)*, the latter agreeing in form with the *Decl.-forms of the Singular* in Tab. XI. And so הָרֵב *drought, aridity, desolation, הרבה † desolation*. The Plural of this latter is הַרְבּוֹת, the Feminine form analogous to an *imaginary Masculine* הַרְבִּים.

69. (α.) The *Declension* of שְׂפָחָה with Pron. Aff. is the same as that of מַלְכָּה in Tab. XII. 1, with הַֿ instead of the הַֿ under the first letter there; thus—

| | | | | |
|--|---|---|---|--|
| my { שְׂפָחָתִי שְׂפָחָתִי etc. | } | thy (m.) { שְׂפָחָתְךָ שְׂפָחָתֶיךָ etc. | } | his { שְׂפָחָתוֹ—[<i>woman-servant</i>]. שְׂפָחָתוֹ—[<i>woman-servants</i>]. etc. |
|--|---|---|---|--|

(β.) The Declension of a word of the form הַרְבָּה with Pron. Affixes is of corresponding form, but with הַֿ (ð, K. $\overline{K}h$) instead of the הַֿ under the ה in Table XII. 1; thus from חֲכָמָה *wisdom*, we have

חֲכָמָתִי *my wisdom*, חֲכָמָתְךָ *thy (m.)...*, חֲכָמָתוֹ *his...*; and from הרבות *desolations* (i. c. הרבות), הרבותֵי *his...*, הרבותֵיהָ *her...*, הרבותֶיךָ *thy (f.)...*, הרבותֵיהֶם *their (m.)...*

70. Besides the accented ending הַֿ of § 40, there is an ending הַֿ *unaccented* which is not a mark of Feminine Gender, but merely gives a varying equivalent form for some words; thus לַיִל and לַיְלָה *night*, and so הַמְנוֹתָ Ps. cxvi. 15 (= הַמְנוֹת).

N.B.—Sometimes the *Declension-form* of the Noun is used in this case, as אֶרֶץ—*land of*, Is. viii. 23 (= אֶרֶץ†), and אֶרֶץ *earth* (Pause form) Job xxxiv. 13, and xxxvii. 12.

* The הַֿ under the ץ is ð, K. $\overline{K}h$.

† The הַֿ under the ן is seen to be ð, K. $\overline{K}h$. by Pt. I. § 55 (5 and 10 a.).

‡ A Noun of ð-Decl., § 62.

71. (i.) There is another *unaccented ending* הַ־ which is of frequent occurrence, signifying *to, towards, into*; thus חֶבְרוֹן *Hebron*, הַחֶבְרוֹנָה *to Hebron*, — צָפֵן *north*, צָפְנָה *northwards*; — קֶרֶם *east*, קֶרְמָה *eastwards*.

(ii.) This הַ־ *to, towards, into* may be attached to—

(α.) a Noun having the definite הַ; thus, הַבַּיִת *the house*, הַבַּיְתָה *into the house*, and

(β.) a Noun in the State of Construction; thus, בַּיִת *house of*, פַּרְעֹה בַּיְתָה *into-[the]-house-of Pharaoh*.

(iii.) Sometimes the *Declension-form* of the Noun is adopted for this, as אֶרֶץ* *earthwards* (p. אֶרְצָה); and so נָגַב [of *ē*-Decl.] *south*, נָגְבָה *southwards*; etc.

72. N.B.—There being no ‘Genitive,’ ‘Dative,’ ‘Accusative’ or ‘Ablative’ Cases in Hebrew,—the ‘of,’ ‘to,’ ‘from,’ etc., are expressed by other means:—

(a.) The ordinary ‘of’—of connection—is expressed by the ‘State of Construction,’† § 52;

(b.) The ‘to,’—of relation,—is expressed by the prefix לַ of § 4;

(c.) ‘From’ is expressed by the prefix מִ of § 5, or by the full Preposition מִן;

(d.) The context alone can determine when an *Indefinite* Noun is used *Objectively*, as the word *man* twice in “and he SAW A MAN, an Egyptian, SMITING A MAN, a Hebrew” [Ex. ii. 11], where the word אִישׁ *a man* has nothing to mark it as ‘Objective’; but

(e.) The Particle אֵת (or אֶת) is a mark of the ‘*Definite*

* Also *to* or *towards land-of*, frequently; [from אֶרֶץ, p. 41 †]. Obs. The context alone can decide, sometimes, between the הַ of §§ 70 and 71.

† The ‘of’ = *from, out of*, is expressed by the Prefix מִ of § 5, or by מִן. [Ju. xiii. 2, 1 S. i. 1, etc.].

Object; thus in “and he SMOTE THE EGYPTIAN” [Ex. ii. 12] we have אֶת־הַמִּצְרִי *the Egyptian* (Accus., or ‘Objective’). So in “God created [אֵת הַשָּׁמַיִם] *the heavens*, [וְאֵת הָאָרֶץ] *and the earth*” [Gen. i. 1], we have אֵת before “THE heavens” and before “THE earth,” marking them as ‘Objective.’

(f.) This *mark* of the ‘Definite Object’ is not always expressed, and then the context alone can determine whether the Definite Noun is ‘Objective’ or not; thus, “And they spoiled [הָעִיר] *the city*” [Gen. xxxiv. 27].

(g.) This אֵת (or אֶת־) may stand before a *Definite* ‘Objective’ word — (i.) which has the ‘Definite Article’ [§ 6]; — (ii.) the ‘Proper Name’ of a *person* or *place*, as *Noah, Job, Ruth, Athaliah, Makkeda, Babylon*, etc.; — (iii.) in Construction, as in “and he took [אֶת־זְקֵנֵי] [*the*] *elders* of the city,.... and he taught [אֵת אַנְשֵׁי] [*the*] *men* of Succoth” [Jud. viii. 16]; — (iv.) having a *Pron. Affix* attached to it, as in “they took [אֶת־צֹאֲנָם] *their flock*,” etc. [Gen. xxxiv. 28].

(h.) This אֵת (or אֶת־) may also stand before אִשָּׁר used Objectively for ‘*that which*’ or ‘*him, thee, them* (etc.), *who*’*, and in a few other cases to be mentioned elsewhere.

73. Obs.—The ה for the ‘Def. Art.’ must never be placed before

- (1) a Noun ‘i. c.’, †
- (2) a Noun with a ‘Pron. Aff.’, †
- (3) אִשָּׁר *who, whom, or which* ;

[Note.—Nor before Proper Names, as a Rule. There are some exceptions (to be mentioned elsewhere), especially the names of some Places and Rivers.

* Thus, “[וְאֵת אִשָּׁר] *and that-which* [was] in the city, [וְאֶת־אִשָּׁר] *and that-which* [was] in the field, they took” [Gen. xxxiv. 28].

† A few instances may be cited to the contrary (which must be mentioned elsewhere),—but this great Rule of § 73 MUST ALWAYS BE OBSERVED in Composition.

74. More must be said on the Nouns elsewhere [Pt. II.], but the following Notes may be added here.

Note (a.) It need scarcely be said that a Noun,—such as רוּחַ *spirit*, for instance,—having *Furtive-Pathakh* to its last letter, must drop the *Furtive-Pathakh* on receiving any Affix;—thus, רוּחוֹת (Plu.), and so רוּחוֹ *his spirit*, רוּחִי *my...*, etc.

(b.) Nouns ending in הֶ־ drop the ה on receiving Affixes; thus from שָׂדֵה *a field* (i. c. שָׂדֵה) the Declension is—

| | | | | | | | | | | |
|----|--------|--|-----|---|------|---------|--|-----|----------|----------|
| my | שָׂדֵי | | thy | { | (m.) | שָׂדֵה | | his | שָׂדֵהוּ | } field. |
| | | | | | (f.) | שָׂדֵהָ | | her | שָׂדֵהָּ | |

Nouns ending in הֶ־ generally take the Affix form הוֹ־ for 'his,' as in שָׂדֵהוּ *his field*, מַעֲשֵׂהוּ *his work*.

[The Plural שָׂדֵיִם of this Noun does not occur, but the Construct form שָׂדֵי occurs. The usual Plural is שָׂדוֹת *fields* (i. c. שְׂדוֹת), with Affixes שְׂדוֹתֵינוּ, שְׂדוֹתֵיהֶם, etc.]

From מַעֲשֵׂה *a work* (i. c. מַעֲשֵׂה), Plu. מַעֲשֵׂיִם (i. c. מַעֲשֵׂי), we have the Plural Declension—

| | | | | | | | | | | | |
|-----|-------------|--|------|---|------|-------------|--|-------|-------------|--------------|--------------------|
| my | מַעֲשֵׂי | | thy | { | (m.) | מַעֲשֵׂיךָ | | his | מַעֲשָׂיו | } מַעֲשֵׂיִם | |
| | | | | | (f.) | מַעֲשֵׂיךָּ | | her | מַעֲשֵׂיהָּ | | |
| our | מַעֲשֵׂינוּ | | your | { | (m.) | מַעֲשֵׂיכֶם | | their | (m.) | מַעֲשֵׂיהֶם | } (i. c. מַעֲשֵׂי) |
| | | | | | (f.) | מַעֲשֵׂיכֶן | | | (f.) | מַעֲשֵׂיהֶן | |

(c.) Besides the ending הֶ־, for the Feminine, there are some others (to be mentioned elsewhere). The most important, perhaps, of these is the ending ת־־ (p. : ת־־), as in עֲפָרַת *lead* (the ת being part of the ending).

(d.) This remark (c.) will be found to be of great use hereafter when we shall have to give the *forms of Participles*. These have simple Noun-forms, and for the Feminine Singular they have the ending ת־־ as well as הֶ־־; thus,

from אָמַר *one (m.) saying*, we have both אִמְרָה and אִמְרַת *one (f.) saying*.

(e.) Some Nouns have both endings, viz., הַּ and תְּ; thus, (1) from גָּבִיר *a lord*, we have both גְּבִירָה and גְּבִירַת *a lady, a mistress*. So we have (2) both תְּפָאֶרֶת and תְּפָאֵרֶת *beauty, glory*; etc.

(f.) The ‘Singular’ Declension (including the ‘Construct State’) of such Nouns as those in (e.) is, generally, only that of the תְּ- form; thus we have גְּבִירַת (the ‘Construct’ form), and גְּבִירָתִי, גְּבִירְתִּי, etc. (Cp. Tab. X. (2)), and so תְּפָאֵרֶת (the ‘Construct’ form), and תְּפָאֵרְתִּי, תְּפָאֵרְתֶּךָ, תְּפָאֵרְתֵּנוּ, etc. (Cp. Tab. X. (1)),— גְּבִירָה and תְּפָאֶרֶת are Indeclinable.

(g.) This is so even in certain Nouns of which the ‘Absolute’ form in תְּ- does not occur, as מְמַלְכָּה *a kingdom*, מְמִשְׁלָה *dominion*, מְרֻכְבָּה *a chariot*. Of these the ‘Construct’ forms are מְמַלְכַת, מְמִשְׁלַת, מְרֻכְבַת, respectively, and the Declension-forms are מְמַלְכָתוֹ, מְמִשְׁלָתוֹ, מְרֻכְבָתוֹ, etc.

(h.) The Plurals of such Nouns are from the הַ form; thus, from מְלַחְמָה and מְלַחְמַת *war, battle* (of which the Declension is of the form of מְלַחְמָתוֹ), the only Plural is מְלַחְמוֹת.

(i.) No separate *Table* is needed for Nouns ending in הַ which drop the Penult. vowel of their Absolute form; thus, עֵדָה* *an assembly*, i. e. עֵדַת (§ 56, i.), w. affs. עֵדָתִי, עֵדָתְךָ, etc.

(k.) Table XIII. (1–6) gives the Declensions of some *special* Nouns, viz.,—

[1] אָב *a father*, [2] אָח *a brother*, [3] בַּיִת *a house*, [4] בֵּן *a son*, [5] בַּת *a daughter*, [6] פֶּה *a mouth*.

(l.) The Noun אִישׁ *a man* (also *each-one*, etc.) is declined

* Obs.—עֵדָה *a testimony*, RETAINS its ׀.

in the Singular like שִׁיר [Tab. V.]. The Plural אִישִׁים is used, but *not generally*. The ordinary word for ‘men’ is אַנְשִׁים, which is declined like עֲבָדִים [Tab. X. (6)].

(m.) The Noun אִשָּׁה *a woman, a wife*, is not declined. But there is a Declension of the corresponding Noun אִשָּׁת (which occurs in the ‘Absolute,’ Deut. xxi. 11, 1 S. xxviii. 7, Ps. lviii. 9, and frequently ‘i. c.’). This is declined אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ, etc., like גֵּר [Tab. X. (2)] — as if it were an ordinary ‘5-point’ Noun (§ 62), — but *only in the Singular*. For the Plural ‘women’ or ‘wives’ the word is נָשִׁים (i. c. נְשִׂי) which is declined thus,—

| | | | | | | | |
|-----|-----------|------|------|-----------|-------|---------|----------|
| my | נְשִׂי | thy | (m.) | נְשִׂיךָ | his | נְשִׂיו | } wives. |
| our | נְשִׁינוּ | your | (m.) | נְשִׁיכֶם | their | (m.) | |

(n.) The Vocative ‘O!’ is sometimes marked by the Prefix ה followed by Dagesh Forte, the same as for the ‘Def. Art.’ (§ 6); thus, [1 S. xvii. 55] “As thy soul liveth [הַמֶּלֶךְ] *O king!*”, [1 S. xxiii. 20] “According to all the desire of thy soul [הַמֶּלֶךְ] *O king!*”, etc.

(o.) The Rules of § 6 (b), (c), etc., apply to this Prefix ה for the Vocative ‘O!’, as well as to that for the ‘Def. Art.’; thus in [Is. xlii. 18] [הַחֵרְשִׁים] — “*O deaf men, hear ye!*, and [הַעֵוְרִים] *O blind men, look ye!*—that ye may see,” etc.

(p.) This ה for the Vocative ‘O!’ may stand before a word ‘i. c.’ (§ 53); thus [Lament. ii. 13] “What-thing shall I liken to thee [הַבַּת] *O daughter-of Jerusalem!*” etc.

(q.) In Table V. (i.) the words שִׁירָם and שִׁירָן may be considered to be contracted from שִׁירָהֶם and שִׁירָהֶן. With these latter the Plural words שִׁירֵיהֶם and שִׁירֵיהֶן in Tab. V. (ii.) correspond, as שִׁירֵיכֶם and שִׁירֵיכֶן (*your m.*, and *your f.* songs) in Tab. V. (ii.) correspond with שִׁירְכֶם and שִׁירְכֶן (*your m.*, and *your f.* songs) in Tab. V. (i.). This being so, the analogy between the Affix-forms in Tab. V. (i.) and those in Tab. V. (ii.) — *i. e.*, for the Sing. and the Plu. Noun respectively, — is seen to be complete.

(r.) Similarly in Tab. VI. (i.), the words תּוֹרָתָם and תּוֹרָתָן may be considered to be contracted from תּוֹרַתָּהֶם and תּוֹרַתָּהֶן.

(s.) The ׀ before the Affixes כֶּם and כֶּן in the Tables is, of course, Shva Moving, because there is no Dagesh Lene in the כ, — Pt. I. § 55 (4).

(t.) N.B. There is ׀ before the כֶּם and the כֶּן instead of ׀ in the corresponding places of the other words in these Tables (and ׀ in יְדֵיכֶם *your (m.) hand*, from יָד *a hand*, w. Affixes יְדוֹ *his.*, etc.). Owing to the *stress* and *emphasis* on these Affixes, the earlier parts of the words having them are shortened as much as possible. The *Short-vowel* followed by the *Shva Moving* admits of *rapid* moving

on to the final syllable, on which the stress and emphasis is laid. There could not be *Shva* in the place of this Short vowel, because of the *Shva* following it.

So, too, in the תּוֹרְתָהֶם and תּוֹרְתָהֶן, from which תּוֹרְתָם and תּוֹרְתָן may be considered to be contracted, Tab. VI. (i.), and in דְּבָרָהֶם and דְּבָרָהֶן, from which דְּבָרָם and דְּבָרָן may be considered to be contracted, Tab. IX. (i.).

(u.) There is a not unfrequent contraction of the forms תּוֹרוֹתֵיהֶם and תּוֹרוֹתֵיהֶן into תּוֹרוֹתָם and תּוֹרוֹתָן. This is for the sake of shortness.

(w.) The form שֶׁבֶט is 'i. c.' the same (*viz.* שֶׁבֶט),—Plu. שֶׁבֶטִים (i. c. שֶׁבֶטִי).

EXERCISE XIII.

(To be translated into English.)

יִי + מַלְכֵנוּ² : *יָמֵי³ †שְׁנוֹתֵינוּ⁴ : מַלְכֵי² הָאָרְצוֹת⁵ : †עֲדַת⁶
 אֲבִירִים⁷ : *בְּאֵרֹת⁸ חֶמֶר⁹ : צִיּוֹן¹⁰ אֵל¹¹ יִרְפוּ¹² יָדָיךָ¹³ : §פְּנֵפִי¹⁴
 יוֹנָה¹⁵ : דְּבָרֵי¹⁶ פִּי¹⁷ חָכָם¹⁸ : נֵר¹⁹ לְרַגְלִי²⁰ + דְּבָרְךָ¹⁶ וְאוֹר²¹
 לְנִתְיָבְתִי²² : נְדָבוֹת²³ פִּי¹⁷ רָצָה²⁴ נָא²⁵ יִי וּמִשְׁפָּטֶיךָ²⁶ לְמַדְנִי²⁷ :
 לְמִצְוֹתֶיךָ²⁸ יָאֲבֹתִי²⁹ : הִשְׁבַּתִּי³⁰ דְּרָכֵי³¹ וְאָשִׁיבָה³² רַגְלִי²⁰ אֶל³³
 עֲדַתְךָ³⁴ : בְּקִשְׁוִי³⁵ אֵת³⁶ יִי כָּל³⁷ עֲנּוּי³⁸ הָאָרֶץ⁵ : פִּי³⁹
 בְּעוֹנָם⁴⁰ גָּלוּ⁴¹ : וְיִדְעוּ⁴² עֲבוֹדָתִי⁴³ וְעֲבוֹדַת⁴³ מַמְלְכוֹת⁴⁴ הָאָרְצוֹת⁵ :
 יִבְשׁוּ⁴⁵ כָּל³⁷ עֹבְדֵי⁴⁶ פֶסֶל⁴⁷ : מַעֲשֵׂה⁴⁸ יָדַי¹³ חָרַשׁ⁴⁹ : מַעֲשֵׂיהֶם⁴⁸ +
 מַעֲשֵׂי⁴⁸ אֵוֹן⁵⁰ : קָבַר⁵¹ פְּתוּחָה⁵² + גְּרוֹנָם⁵³ : שִׁפְתֵי⁵⁴ חִלְקוֹת⁵⁵ :

1 See p. 385. 2 Table X. (1). 3 יָמִים days. 4 שָׁנָה year. 5 אֶרֶץ earth, a land, a country (see page 25 (Note 4), — Plu. אֲרָצוֹת). 6 עֵדָה a company. 7 אֲבִיר a strong one. 8 בְּאֵרוֹת pits. 9 חֶמֶר slime. 10 צִיּוֹן Zion. 11 נוֹת let them be slack. 13 יָד a hand (Dual יָדַיִם). 14 כַּנְּפֵיךָ a wing (Dual כַּנְּפֵיךָ), 15 a dove. 16 Tab. IX. 17 Tab. XIII. (6) 18 a wise man. 19 a lamp. 20 רַגֵּל a foot (Dual רַגְלַיִם). 21 and light. 22 נִתְיָבָה a path. 23 נְדָבָה a free-will offering. 24 be pleased with, accept. 25 I pray. 26 כּוֹשֵׁפֶט a judgment. 27 תּוֹרַתְךָ teach Thou me. 28 מִצְוָה a commandment. 29 I have longed, had a great desire. 30 I thought on. 31 דְּרָכָה a way. 32 and I made to return. 33 תּוֹ. 34 עֵדָה a testimony (the — of this word cannot be dropped). 35 שׂוּךְ Seek ye. 36 See Exerc. IX. Note 15. 37 כָּל all (כָּל when unaccented). 38 עָנּוּי a meek one. 39 לְכָּה, because. 40 עוֹן iniquity. 41 they have gone into captivity. 42 and they shall know. 43 עֲבוֹדָה service. 44 מַמְלָכָה a kingdom. 45 they shall be ashamed. 46 עֹבֵד a worshipper. 47 a graven image. 48 מַעֲשֵׂה a work. 49 אֶרְמָל, smith. 50 nothingness. 51 a grave, sepulchre. 52 פְּתוּחָה opened. 53 גְּרוֹן a throat. 54 שִׁפְתַיִם lips. 55 smooth- * § 56 (i. & ix.). † § 59. ‡ § 74 (i.). § § 56 (ix, 4).

וְהַיְדִים¹³ יְרִי¹³ עֵשׂוֹ⁵⁶ : אֵל¹¹ תִּאְסֹף⁵⁷ עִם⁵⁸ חַטָּאִים⁵⁹ נַפְשֵׁי⁶⁰
 וְעַם⁶⁶ אַנְשֵׁי⁶¹ דָּמִים⁶² חַיִּי⁶³ : אֲשֶׁר¹³ בִּירֵיהֶם¹³ + זָמָה⁶⁴ : אֲשֶׁר¹⁷
 פִּיהֶם¹⁷ דְּבַר⁶⁵ שָׂוָא⁶⁶ : יִי¹¹ הֵט⁶⁷ שְׁמִיד⁶⁸ וְתַרְדֵּי⁶⁹ : שְׁלַח⁷⁰
 : אֹרֶךְ⁷¹ וְאַמְתָּךְ⁷² , הִפָּה יִנְחוּנֵי⁷³ : וּפְדוּנֵי⁷⁴ יִי¹¹ יִשׁוּבוּן⁷⁵ :
 וְרַחֲמֵתִי⁷⁶ כָּל³⁷ בֵּית⁷⁷ יִשְׂרָאֵל⁷⁸ וְקִנְאֹתִי⁷⁹ לְשֵׁם⁸⁰ קְדוֹשֵׁי⁸¹ :
 וְקִבְצָתִי⁸² אַתֶּם⁸³ מֵאַרְצוֹת⁵ אֵיבֵיהֶם⁸⁴ : צְדִיק⁸⁵ + יִי¹¹ בְּכָל³⁷
 דְּרָכָיו⁸¹ וְחָסִיד⁸⁶ בְּכָל³⁷ מַעֲשָׂיו⁴⁸ : עֵינֵי⁸⁷ כָּל³⁷ אֱלֹהִים⁸⁸ יִשְׁבְּרוּ⁸⁹
 : וְאַתָּה + נוֹתֵן⁹⁰ לָהֶם אֶת⁸⁶ אֲכָלָם⁹¹ בְּעִתּוֹ⁹² :

ness, flattery. ⁵⁶ Esau. ⁵⁷ (with the preceding word) 'do not gather.' ⁵⁸ עם
 with. ⁵⁹ sinners. ⁶⁰ נַפְשֵׁי a soul. ⁶¹ § 74 Note (l.). ⁶² blood. ⁶³ חַיִּים life
 (a Plural form). ⁶⁴ wickedness. ⁶⁵ hath spoken. ⁶⁶ vanity. ⁶⁷ incline Thou.
⁶⁸ שָׁמַיִם heavens (Dual form). ⁶⁹ and mayest Thou come down. ⁷⁰ send forth.
⁷¹ אֹרֶךְ light. ⁷² אֱמֶת truth (with aff. אֶמְתּוֹ his., etc.). ⁷³ shall guide me.
⁷⁴ פְּדוּנֵי a ransomed one. ⁷⁵ shall return. ⁷⁶ and I will have mercy upon.
⁷⁷ See Tab. XIII. (3). ⁷⁸ Israel. ⁷⁹ and I will be jealous. ⁸⁰ שֵׁם a name,
 (the same 'i. c.'). Obs. 'The-Name-of-My-holiness' here = *My Holy Name*.
⁸¹ קְדוֹשֵׁי holiness. ⁸² And I will collect. ⁸³ Tab. III. (1). ⁸⁴ אֵיבֵי an enemy.
⁸⁵ Righteous. ⁸⁶ and Gracious. ⁸⁷ עֵין an eye (Dual עֵינִים). ⁸⁸ Tab. IV. (1).
⁸⁹ look with hope. ⁹⁰ giving. ⁹¹ אֲכָל food. ⁹² in its season.

EXERCISE XIV.

(To be translated into Hebrew.)

* * For the plan of the Exercise see § 11 (ζ—μ).

According-to¹ the word² of Elijah.³ The man⁴ with-
 whom-is-My-word (Hebr., *who My word² with⁵ him*). And-
 I-will-put⁶ My words² in his mouth.⁷ The words² of wise-
 men⁸ and their riddles.⁹ As¹ the flesh¹⁰ of our brethren¹¹
 [is] our flesh.¹⁰ Thy (*m.*) bone¹² and thy flesh¹⁰ [are] we.
 Your (*m.*) bone¹² and your flesh¹⁰ [am] I. And-as-for-me

¹ כּ the Prefix. ² דְּבַר a word. ³ אֵלִיָּהוּ. ⁴ אִישׁ. ⁵ אֶת Tab. III. 2. ⁶ וְנָתַתִּי. ⁷ Tab. XIII. 6. ⁸ חֲכָמִים (s.). ⁹ חִידָה (s.). ¹⁰ בָּשָׂר Tab. IX. ¹¹ Tab. XIII. 2. ¹² עֲצָמוֹת

(Hebr., *and I*) my prayer¹³ [is] to your (*m.*) God¹⁴ according-to¹ your words.² For¹⁵ great-is-His-Mercy-towards-us (Hebr., *mighty-hath-been*¹⁶ *over*¹⁷ *us His Mercy*¹⁸). Thy (*m.*) Countenance¹⁹ make-Thou-to-shine²⁰ upon²¹ Thy servant.²² Many²³ [are] my persecutors²⁴ and my enemies.²⁵ Let-my-supplication-come-before-Thee (Hebr., *let-come*²⁶ *my supplication*²⁷ *to Thy Presence*¹⁹). I-will-extol-thee,²⁸ my God,¹⁴ O* King²⁹; and-I-will-bless³⁰ Thy Name³¹ for-ever-and-ever.³² His praise³³ shall-speak³⁴ [viz.] my mouth⁷; and-shall-bless³⁵ [viz.] all-flesh³⁶ His-Holy-Name (Hebr., *the Name*³¹ *of His Holiness*³⁷) for-ever-and-ever.³²

Tab. X. (1). 13 תַּפִּלָּה. 14 אֱלֹהִים (a Noun of Plural form). 15 כִּי. 16 נָבַר. 17 עַל. 18 חָסֵד Tab. X. (1). 19 פְּנִים (a Noun of Plural form). 20 הָאֵר. 21 בּ the Prefix of § 4. 22 עָבַד Tab. X. (1). 23 רַבִּים. 24 רֹדְפִים. 25 צָר (s.). 26 תָּבוֹא. 27 תְּחַנֶּה. 28 אֲרוּמָאָה. 29 מֶלֶךְ. 30 וְאֲבָרְכָהּ. 31 שְׁמִם (i. c. the same), with affix שְׁמוֹ *his...*, etc.† 32 לְעוֹלָם וָעֶד. 33 תְּהַלֶּה. 34 יִרְבֵּר. 35 וַיְבָרֵךְ. 36 כָּל-בָּשָׂר. 37 קָדִישׁ, Tab. XI. 1. — * See § 74 (n.).

† See Tab. XIII, Note (§, a).

SECTION VIII.

NOUNS-ADJECTIVE.

75. There being no 'Cases' in Hebrew, — and no Gender-forms for other than *Masculine* and *Feminine*, — we have only *four* forms to consider, viz., those for the Masculine and the Feminine in (1) the Singular, and (2) the Plural.*

N.B.—Adjectives should agree with their Substantives in Gender and Number.

76. The forms referred to in § 75 are the usual Noun-forms, — having the termination יָם־ for the Masc. Plural (§ 39. β—δ), and הָ־ for the Fem. Sing. (§ 40), and ת־ (or ת־) for the Fem. Plu. (§ 41). Thus, for instance,

| (iv.) | | (iii.) | | (ii.) | | (i.) | |
|-------|-------------------|-----------|----------------|-----------|---------------|---------|--------------|
| fem. | masc. | fem. | masc. | fem. | masc. | fem. | masc. |
| יְפָה | יִפְּהָ | קְטַנָּה | קְטָן | גְּדֹלָה | גְּדוֹל | טוֹבָה | טוֹב Sing. |
| יְפֹת | יִפִּים | קְטַנּוֹת | קְטָנִים | גְּדֹלוֹת | גְּדוֹלִים | טוֹבוֹת | טוֹבִים Plu. |
| | <i>beautiful.</i> | | <i>little.</i> | | <i>great.</i> | | <i>good.</i> |

77. Adjectives may be used 'i. c.:' thus, [Dan. i. 4] "Children... [טוֹבֵי] *good-of* appearance;" [Gen. xxiv. 16] "the damsel was [טַבַּת] *goodly-of* appearance;" and so || גְּדוֹל (Sing. m.) *great-of*, יְפָה (Sing. m.) — and יְפֹת (Sing. f.) — *beautiful-of*, etc.†

78. The proper PLACE for the Hebrew Adjective is *after*

* There are no *Dual* forms for Adjectives proper.

† For the two forms הָ and יָ for the *same* vowel, see Pt. I. § 13.

‡ For the removal of the vowel that would be *Third* before the Accented vowel (reckoned as *First*), see § 59.

§ The last יָ of קְטָן is replaced by יָ followed by *Dagesh Forte*, on the יָ's receiving a vowel. Cp. Tab. IX. (β). [Of the more common word קְטָן *little*, there is no other form—except only קְטָן (i. c.) 2 Chr. xxi. 17.]

|| And גְּדוֹל (when followed by *Makkēph*, Pt. I. § 37), in which word the יָ is *ō*. This, in Pr. xix. 19, is *Krī* for גְּדוֹל *Kthiv* [Pt. I. § 74. 3]. In Na. i. 3, Ps. cxlv. 8, the ו of גְּדוֹל — there 'written' — is '*superfluous*.'

¶ There are also the following forms (Masculine),

כְּבֹד 'i. c.' כְּבֹד, pl. כְּבוֹדִים 'i. c.' כְּבוֹדֵי; so, fr. עֲנִיּוֹם, עֲנִיּוֹ 'i. c.' עֲנִי; etc.

its Noun-Subst.*; thus, אִישׁ טוֹב *a good man* (lit., *a man good*), אִשָּׁה גְּדוּלָה *a great woman*, מְלָכִים גְּדוּלִים *great kings*, בָּתוּלוֹת יְפוֹת *beautiful virgins*.

79. Sometimes Participles are used as Adjectives; as in עַם בְּטֹחַ *a confident* (or *careless*) *people*, אֵשׁ בֹּעֶרֶת † *a burning fire*, אֲנָשִׁים בֹּעֲרִים *burning men*, בָּנוֹת בְּטָחוֹת *careless daughters*.‡

80. With DUAL Nouns-Subst., Adjectives (and Participles used as such) take Plural forms; thus שָׁמַיִם הַדְּרִשִׁים *new heavens*, יָדַיִם רַפּוֹת *weak hands*, שְׁפָתַיִם דּוֹלְקִים *flaming lips*, בְּרַבְיָם כְּשָׁלוֹת *failing knees*.

81. If the Noun-Subst. is 'Definite' — either (1) having the 'Def. Art.,' or (2) having not that Prefix because it is 'i. c.' (§ 73), or (3) having a Pron. Affix, — the Adjective follows the Subst., and *receives also* the 'Def. Art. ;

* (i.) There may be more than one Noun Subst. referred to by one Adjective; thus, "good statutes and judgments," would be הַקָּיִם וְהַמְשֻׁפָּטִים טוֹבִים (lit. *statutes and judgments good*”).

(ii.) In a few instances, an Adjective *before* a Subst. is supposed to qualify that Subst.:—this *must not be* in Composition.

† This is a not unfrequent form of the Feminine Participle — instead of בֹּעֶרָה; see hereafter.

‡ (i.) There may be several Adjectives (or Participles used as such) one after another, following the Subst.; thus, [Gen. xli. 23] "ears *withered, thin, and blasted,*" etc.

(ii.) In a few instances two Adjectives of *different Gender* refer to the same Subst.; thus, [1 K. xix. 11] רִיחַ גְּדוּלָה וְחֵזֶק *a wind great (f.) and strong (m.)*,—the 'wind,' being *without life*, cannot be said to have any 'Gender' really.

§ (i.) There may be *more Adjectives than one* so following the 'Definite' Substantive, and having each of them the Prefix הַ for the 'Definite Article'; thus, "the high and fenced walls," would stand thus, "the walls the *high-ones and the fenced-ones.*" So "the high and fenced walls of a city" would stand thus, "walls of a city the *high-ones and the fenced ones;*" and so, "thy high and fenced walls" is "thy walls the *high-ones and the fenced-ones*" (Deut. xxviii. 52).

(ii.) A few instances might be cited in which an Adjective *not* having the Pref. הַ is rendered by many as an Adjective qualifying a 'Definite' Substantive. Suffice it to say here, that such a form of expression must never be used in Composition.

thus, הַדְּבָר הַטוֹב *THE good word* (lit., *the word the good*), דְּבָרַי דָּוִד *הָאַחֲרָנִים *THE last words of David* (lit., *words-of David the last-ones*), בְּתִי הַגְּדוֹלָה *my elder daughter* (lit., *my daughter the great-one*), דְּרָכֵיהֶם הָרָעִים *their bad ways* (lit., *their ways the bad*).

N.B.—When the Adjective after a ‘Definite’ Substantive *has not* the Prefix ה for the ‘Definite Article,’ the Adjective generally serves as a ‘Predicate.’ See below § 83, etc.

82. Hebrew Adjectives have no (1) ‘Comparative’ or (2) ‘Superlative’ forms. An Adjective of ordinary form

(i.) followed by מֵן (or by מִ, the Prefix of § 5) serves in the place of the ‘Comparative,’—and

(ii.) with the Prefix ה for the ‘Definite Article,’ and followed by ב (the Prefix of § 4), serves in the place of the ‘Superlative;’ thus,—

(i.) טוֹב מֵן הָאֲרִיָּה הַמֵּת *BETTER THAN the dead lion* (lit., *GOOD FROM, OR MORE THAN, the dead lion*), and טוֹב מִמֶּנּוּ *better than he*, מְתוֹק מִדְּבַשׁ *sweeter than honey*.

(ii.) הַגְּדוֹל בְּעַנְקִים *THE GREATEST OF the Anakim* (lit., *THE GREAT ONE IN, OR AMONG, the Anakim*); and so הַדָּל בְּמַנְשֵׁה *THE WEAKEST OF Manasseh*; הַצָּעִיר בְּבֵית אָבִי *THE LEAST OF the house of my father*.

N.B.—These expressions for (i.) the ‘Comparative’ and (ii.) the ‘Superlative’ are often used ‘*Predicatively*,’ thus, [Ps. lxxiii. 4] טוֹב הַסֶּדֶד יִמְתִּים *Thy Grace [is] better than life*, and [Judg. vi. 15] “My thousand [is ... הַדָּל ב.] *the weakest in Manasseh*, and I [am] the least” etc.

* If, instead of “David,” we had the expression “a great king” [מֶלֶךְ גָּדוֹל], we should have for “the last words of a great king,” דְּבָרַי מֶלֶךְ גָּדוֹל הָאַחֲרָנִים (lit., *words-of a king great the-last-ones*); and if, instead of “David,” we had the expression “the great king,” we should have for “the last words of the great king,” דְּבָרַי הַמֶּלֶךְ הַגְּדוֹל הָאַחֲרָנִים (lit., *words-of the king the great-one the-last-ones*).

83. Hebrew Adjectives are often used ‘Predicatively,’* and then some form of the so-called ‘Substantive Verb’ (or ‘logical Copula’) is to be supplied; thus, וְהָיָה הָאָרֶץ טוֹב *and the gold of the land [is] good*, וְהָאִישׁ גָּדוֹל מְאֹד *and the man [was] great exceedingly*, גָּדוֹל שְׁמוֹ GREAT [is] *His Name*, טוֹב הַסְּדֵף *good [is] Thy Mercy*; and so צְדִיק אַתָּה *Righteous [art] Thou*, טַבַּת הֵנָּה *goodly they (f.) [were]*, רְחוּקִים אֲנַחְנוּ *far away [are] we*, etc. etc.

N.B.—The Adjective when used ‘Predicatively,’ often precedes its Subject as in the last five examples; it is then generally emphatic.

84. An Adjective which *precedes* the Substantive or Pronoun to which it belongs, generally serves as a ‘Predicate’ thereto; thus, [1 S. xxvi. 13] רַב הַמְּקוֹם *great [was] the space [between them]*; [Job v. 25] : רַב זְרַעְךָ *great (or abundant) thy seed [shall be]*, etc.: as, also, in the last five examples in § 83.

85. So, also, *after* a ‘Definite’ Subject an Adjective that *has not* the Prefix הַ for the ‘Def. Art.’ is generally used ‘Predicatively;’† thus, [Judg. vii. 4] רַב הָעָם *the people [is] great (or numerous)*, whereas “*the numerous people*” would be הָעָם הָרַב, as [Is. xvi. 14] הָרַב הַהֶמוֹן *the great multitude*.
[Obs.—עַם רַב (or רַב עַם) means “*a numerous people*.”]

86. There are not very many adjectives‡ in Hebrew. But no want of them is particularly felt because there is, in common use, another mode of *defining, describing, and qualifying* Substantives, — viz., by placing them in Construction with a

* In which case the Adjective *need not* agree with the Subst. in Gender or Number.

A Noun-Subst. may also be used ‘Predicatively’ of another Noun-Subst. or a Pronoun.

† A few instances may be cited in which this seems not attended to. It *must always* be attended to in Composition.

‡ i.e. Strictly such. Participles are often used Adjectively.

word (or expression § 87, 2) which denotes the *qualification*, or the *describing* or *defining thing* or *quality*; thus, [Pr. xv. 26] נְעָם מִשְׁפָּטֵי אֱמֹרֵי פֶלֶא *pleasant words* (lit., *words-of pleasantness*); [1 K. xx. 31] מֶלְכֵי הַחַסֵּד *merciful kings* (lit., *kings-of mercy*), etc. Moreover,

87. The *second* of two words so connected may have a Pron. Affix referring to the *former* one; thus, (1) [Ps. cxix. 62] מִשְׁפָּטֵי צְדָקָה *Thy righteous judgments* (E.V.),—and so (2) [Is. lxiv. 10] בֵּית קִדְשֵׁנוּ וְתִפְאַרְתֵּנוּ *our holy and beautiful house* (lit., *the-house of our holiness and our beauty*), etc.

88. A less common idiom is the following:—A Noun ‘in Construction’ with a word after it sometimes qualifies or describes *this second word*, in an Adjectival manner;* thus, [Gen. xvi. 12] פָּרָא אָדָם *a wild man* (lit., *a wild-ass-of man*), and so [Deut. xxxii. 41] בָּרַק הַרְבִּי *My flashing sword* (lit., *the-lightning-of My sword*, i.e., *My lightning sword*).

In accordance with this, וְתוֹעֵפּוֹת הַרִים (lit., *and the-might-of mountains*, Ps. xcv. 4) seems best understood as equivalent to “*and mighty mountains*,”—we have then the whole verse running thus:

“In Whose hand [are] the-secret-depths-of earth,
“And His [are] the mighty mountains.”

89. Some Adjectives, chiefly *Gentilic* and *Patronymic*,† have the ending יָ for the Masculine, and יָהּ or יָהּ for the Feminine,—in the Singular. These take יָם (or יָיִם) for the Plural Masc. and יָוֹת for the Plural Fem.; thus עֲבָרִי *Hebrew* (Sing. m.), עֲבָרִיָּהּ (Sing. f.), עֲבָרִים [עֲבָרִיִּים Ex. iii. 18] (Plur. m.), עֲבָרִיּוֹת (Plu. f.); and מִצְרַיִם *Egyptian* (Sing. m.), מִצְרַיִת (Sing. f.), מִצְרַיִם (Plu. m.), מִצְרַיִתוֹת (Plu. f.).

90. It seems hardly necessary to say that ‘Comparison,’ in the way of *Likeness* and *Similitude* is expressed by the Prefix כּ of § 4 (or the word כְּמוֹ, § 4 Note γ); thus, חֲסֹן כְּפִאֲלוֹנִים *strong as the oaks*; נְבוֹן וְחָכָם כְּמוֹד *intelligent and wise as thou*; לִבּוֹ יֵצוּק כְּמוֹ אֶבֶן *his heart [is] firm as a stone*.

* Somewhat as we say a *giant of a man* (for a *gigantic man*), a *fool of a man* (for a *foolish man*).

† There are some others, as אֲבִירִי *crust*,—and so הַקְּלִילִי Gen. xlix. 12.

91. The ב of Comparison is sometimes used with *two words in succession*, to express “just so much as,” or “as much the one as the other;” thus, in [Is. xxiv. 2] $\text{בְּכַמֶּה בְּכַמֶּה בְּכַמֶּה}$ *so with the buyer as with the seller*; so כְּמוֹ in the well-known passage* [Ps. lviii. 10] $\text{כְּמוֹ חַי כְּמוֹ חַי כְּמוֹ חַי}$ *as much quick as on fire*.

92. (α.) Adjectives (and Participles used as such) may be used *concretely*; thus, צַדִּיק *righteous (m.) for a righteous [MAN]*, and טוֹב *good (m.) for a good [MAN or THING]*;—[often so

(β.) when ‘Predicative,’—and then they need not agree in Gender and Number with the word to which they refer; thus, [Ps. lxxiii. 28] $\text{קִרְבַּת אֱלֹהִים לִי טוֹב}$ *the nearness of God to me [is] good (or a good thing)*; [Ps. lxvi. 3] $\text{מַה נּוֹרָא מְעֻשָׂיֶךָ}$ *how awful [are] Thy works!* etc.];—

(γ) So [Nu. xxii. 18] “to do *little or great* [$\text{גְּדוֹלָהּ אִו גְּדוֹלָהּ}$, lit. *a little [thing] or a great [thing]*], and so some give [Pr. viii. 6] “I will speak *excellent-things*” [נְגִידִים]:

(δ) Especially the Fem. Plu.; thus, (1) גְּדוֹלוֹת *great [things]* Ps. xii. 4, lxxi. 19, etc., (2) נוֹרְאוֹת *terrible [things]* Ps. xlv. 5, cvi. 22, etc.:

(ε) And *Adverbially*, as נִרְאוֹת *fearfully*, Ps. cxxxix. 14, etc.

93. Besides the forms of Expressing the ‘Comparative’ and ‘Superlative,’ which were mentioned in § 82, there are some others which need not be mentioned in a Section on *Adjectives*.

EXERCISE XV.

(To be translated into English.)

* * For the plan of the Exercise, see § 11 (α—ε).

׃ רַחֵשׁ¹ לְבִי² דְּבַר³ טוֹב׃ טוֹב׃ י׃ לְעוֹלָם⁶ + הַחֶסֶד׃׃
 לֹא⁸ נָפַל⁹ דְּבַר³ אֶחָד¹⁰ מִכֹּל¹¹ דְּבַר׃׃ הַטּוֹב׃׃ טוֹב׃ יוֹם¹²

¹ hath uttered. ² my heart. ³ דְּבַר a word[†](with Affix דְּבַרִי *my word*, etc.).
⁴ טוֹב good (m.), טוֹבָה (f.). ⁵ See Exercise IX. Note 2. ⁶ for ever. ⁷ חֶסֶד
 mercy (with Affix הַחֶסֶדִי *my mercy*, etc.). ⁸ not. ⁹ hath fallen. ¹⁰ one.
¹¹ כֹּל all, כִּלְ- when unaccented, [Pt. I. §§ 37, 55 (9, b.)]. ¹² a day.

* Perhaps best known in the rendering, “*So let indignation vex him even as a thing that is raw.*” The words חַי *alive* and חַרֹּן *hot, or on fire*, refer to אֶזָּב *a thorn or a briar*;—the Psalmist seems to express the wish that there may suddenly and utterly fail all the force and fire required for bringing to maturity the plot which his foes are concocting; and this he expresses in figurative language which refers to a storm-blast’s sweeping away a fire of thorn-twigs *partly quick* (i.e., with the sap yet in them) but *partly kindled*.

† Also a promise;—and a matter, a thing.

17 בַּחֲצֵרֶיךָ¹³ מֵאֶלֶף¹⁴ : כִּי¹⁵ טוֹב¹⁶ חֲסִדֶיךָ⁷ מֵחַיִּים¹⁶ : בָּא¹⁷
 עֲלֵיכֶם¹⁸ כָּל-¹¹ הַדְּבָרִים הַטּוֹבִים : הָאָרֶץ¹⁹ הַטּוֹבָה¹⁹ נָתַן²⁰ ...
 לָכֶם : בֵּן²¹ חָכָם²² יִשְׂמַח²³ אָב²⁴ וּכְסִיל²⁵ אָדָם²⁶ בּוֹהֶה²⁷
 אִמּוֹ²⁸ : זָבוּבֵי²⁹ מוֹת³⁰ : מְתֵי³¹ מִסְפָּר³² : וְהָיָה³³ כַּעֵם³⁴
 כִּפְתָּח³⁵ : אֵף³⁶ טוֹב³⁶ לְיִשְׂרָאֵל³⁷ אֱלֹהִים³⁸ לְבָרִי³⁹ לְבָב⁴⁰ :
 הָיֵאל⁴¹ הַגְּדוֹל⁴² וְהַנּוֹרָא⁴³ : חַנּוּן⁴⁴ וְרַחוּם⁴⁵ הוּא : יוֹדֵי⁴⁶ צַח⁴⁷
 וְאָרוּם⁴⁸ : הַיְפָה⁴⁹ בְּנָשִׁים⁵⁰ : יְפָה⁴⁹ כְּלֻבְנָה⁵¹ בְּרָה⁵² כַּחֲמָה⁵³ :
 לֹא⁵⁴ יִטַּשׁ⁵⁴ יְיָ⁵⁵ אֶת-⁵⁵ עַמּוֹ⁵⁶ בַּעֲבוּר⁵⁷ שְׁמוֹ⁵⁸ הַגְּדוֹל⁴² :
 וְנִאֲלַתִּי⁵⁹ אֶתְכֶם בְּזִרְעוֹ⁶⁰ נְטוּיָה⁶¹ וּבְשִׁפְטִים⁶² גְּדוֹלִים⁴² :
 וְהִקְמַתִּי⁶³ עֲלֵיכֶם¹⁸ אֵת⁶⁵ דְּבָרֵי³ הַטּוֹבִים : בְּרוּךְ⁶⁴ הַבָּא⁶⁵
 בְּשֵׁם⁶⁶ יְיָ :

13 in Thy courts. 14 אֶלֶף a thousand [p. : אֶלֶף]. 15 for. 16 חַיִּים life. 17 there hath come. 18 עַל upon. 19 אָרֶץ earth, land (הָאָרֶץ when the 'Definite Article' is prefixed). 20 He gave. 21 a son. 22 wise. 23 will gladden. 24 a father. 25 וּכְסִיל a fool. 26 man, a man. 27 despises. 28 his mother. 29 זָבוּב a fly. 30 death. 31 מְתֵים men. 32 number. 33 and it shall be. 34 עַם a people (הָעַם when the 'Definite Article' is prefixed). 35 כִּפְתָּח a priest. 36 verily. 37 to Israel. 38 God. 39 בָּר pure (Sing. m.) 40 heart. 41 אֵל God. 42 גְּדוֹל great. 43 נוֹרָא awful, to be feared. 44 gracious. 45 and merciful. 46 my beloved. 47 white (E.V.). 48 and ruddy. 49 יְפָה beautiful (f.). 50 נָשִׁים women. 51 כְּלֻבְנָה moon. 52 bright. 53 חֲמָה sun. 54 will forsake. 55 (See Exerc. IX., No. 15). 56 His people. 57 because of. 58 His Name. 59 and I will redeem. 60 זֵרַע an arm (f.). 61 stretched out (f.). 62 שִׁפְטִים judgments. 63 and I will establish. 64 Blessed (m.). 65 He that cometh. 66 in [the] Name of.

EXERCISE XVI.

(To be translated into Hebrew.)

[N.B.—The ה for the 'Definite Article' must not be put before a word 'i.e.'—
 "Is," "are," and "am," here, are not to be expressed in Hebrew.]

* * For the plan of the Exercise, see § 11 (ζ—μ).

A great¹ city.² The great¹ city.² The city² is great.¹
 Great¹ cities.² The great¹ cities.² The cities² are great.¹

¹ גדול § 76 (ii). ² עיר a feminine Noun (Plur. ערים f.).

Great¹ and goodly³ cities.² The great¹ and goodly³ cities.²
 The cities² are great¹ and goodly.³ The great¹ and good³
 prophet.⁴ The prophet⁴ is good³ and great.¹ A good³ and
 great¹ prophet⁴ he is. The great¹ and good³ prophets.
 A great¹ crown-of⁵ gold.⁶ Is-not (Hebr., *Whether*⁷*not*⁸) her
 little⁹ sister¹⁰ better¹¹ than she? What¹² is sweeter¹³ than
 honey,¹⁴ and what is stronger¹⁵ than a lion.¹⁶ The greatest¹⁷
 of the Anakim.¹⁸ My thousand¹⁹ is the weakest²⁰ of Manasseh,²¹
 and I am the least²² of the house²³ of my father.²⁴ The
 most-beautiful²⁵ [one] of the women.²⁶ Thy (*f.*) high²⁷ and
 fenced²⁸ walls.²⁹ The Glorious³⁰ and Awful³¹ NAME.³²

3 טוב, § 76 (i). 4 נביא (*m.*). 5 עֲטָרָה (*f.*) 6 זָהָב. 7 § 7. 8 לֹא 9 קָטָן
 § 76 (iii). 10 Tab. XIII. † (*a*). 11 'Comparative' of (3). See § 82 (i). 12 כִּמָּה.
 13 מְתוּק sweet. 14 דְּבִשׁ. 15 עָז strong. 16 אַרְי. 17 'Superlative' of (1). See
 § 82 (ii). 18 עֲנָקִים. 19 אֶלֶף Tab. X. (i.) (*m.*) 20 דָּל weak. 21 מְנַשֶּׁה. 22 צָעִיר.
 23 בַּיִת Tab. XIII. (3). 24 Tab. XIII. (i.) 25 יָפָה (*f.*) [יָפָה *m.*]. 26 נָשִׁים
 (§ 74, *m.*). 27 גְּבוּהָ high (Sing. *m.*) 28 בְּצוּר fenced (Sing. *m.*) 29 הוֹמָה a wall.
 30 נִכְבָּד. 31 נּוֹרָא. 32 שֵׁם.

Note (*a*). The phrase "flies of death" (p. 56, No. 29 & 30) stands for "dead flies."

(*b*). The phrase "men of number" (p. 56, No. 31 & 32) stands for "a few men."

SECTION IX.

PRONOUNS-ADJECTIVE.

94. The Pronouns of Section V. (see p. 28),—viz.

(I.) זֶה *this (m.)*, זֹאת *this (f.)*, אֵלֶּה *these (m. & f.)*; (II.) הוּא *that (m.)*, הִיא *that (f.)*, etc.,—may be used ADJECTIVELY thus,

| | | | | |
|-------------------------|------------------------|--|-----------------------|--|
| <i>this man</i> | הָאִישׁ הַזֶּה | | <i>that man</i> | הָאִישׁ הַהוּא † |
| <i>this woman</i> | הָאִשָּׁה הַזֹּאת | | <i>that woman</i> | הָאִשָּׁה הַהִיא † |
| <i>these boys</i> | * הַנְּעָרִים הָאֵלֶּה | | <i>those boys</i> | † הַנְּעָרִים הַהֵם or † הַנְּעָרִים הַהֵם |
| <i>these girls</i> | הַנְּעוּרוֹת הָאֵלֶּה | | <i>those girls</i> | הַנְּעוּרוֹת הַהֵנָּה |
| <i>like these words</i> | כְּדִבְרֵי אֵלֶּה | | <i>in those words</i> | כְּדִבְרֵי הַהֵם or † הַהֵם |

i.e., these *Pronouns-Adjective* follow the Rule of § 81 (p. 51) — respecting Adjectives with ‘*Definite*’ ‡ Nouns-Subst.

Obs.—The ‘*Definite*’ Noun-Substantive may be ‘*i. c.*’ as in [1 S. xvii. 11] הַדְּבָרִים הַפְּלִשְׁתִּי הָאֵלֶּה *these words of the Philistine* (lit., *words of the Philistine the these*); and with a Pron. Aff., thus הִנֵּה עַמּוּד הַזֶּה *this Thy people*.

95. If the ‘*Definite*’ Noun-Substantive has an Adjective belonging to it, besides one of these Pronouns used Adjectively, — the proper place for this Pronoun is *after the Adjective* §; thus, [Nu. xx. 5] הַמָּקוֹם הַרָּע הַזֶּה *this bad place* (lit., *the place the bad the this*); [Nu. xvi. 26] הָאֲנָשִׁים הָאֵלֶּה הַרְשָׁעִים *these wicked men* (lit., *the men the wicked the these*); and so [Deut. i. 19] הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא *that great and terrible wilderness* (lit., *the wilderness the great and the terrible the that*), etc.

96. (i.) The Pronouns זֶה (*m.*), and זֹאת (*f.*), (especially the latter) are sometimes used for “*this [thing]*”; and אֵלֶּה is sometimes used for “*these [things]*.” So, also,

(ii.) (a) The 3 s. (*m.* and *f.*) and 3 pl. (*m.* and *f.*) Pers. Pronouns of Tables I.,

* הָאֵלֶּה, sometimes; thus, [Gen. xix. 8] לְאֲנָשִׁים הָאֵלֶּה *to these men*.

† For the ה in הוּא, הִיא, — and the ה in הֵם, etc., — see § 6 (c, ii.) and Note.

‡ The Nouns to which the ‘*this*’ or ‘*these*,’ ‘*that*’ or ‘*those*’ refer being ‘*Definite*.’ But the ה is sometimes omitted, thus הוּא בַּלַּיְלָהּ *in that night*, הַדְּבָרִים אֵלֶּה *these my words*.

§ There are some instances in which this Rule is *not attended to*. It must always be observed in Composition.

III. (1) (and in other forms), are sometimes used *Neutrally* as in “Is not **IT*** [הִיא] written etc.,” Josh. x. 13, “**IT*** [אֲתָנִי] I must observe to speak,” Nu. xxiii. 12, etc., etc.

(β) N.B.—Pronouns of the Third Pers. (Tab. I.), stand sometimes where no corresponding Pronoun is required in English, as in “*These are* [הֵם הָאֵלֶּה הַזֶּה, lit. *these THEY (are)*] the sons of Ishmael,” Gen. xxv. 16; “Knowest thou not *what are these* [מָה הֵמָּה אֵלֶּה], lit. *what THEY these?*” Zech. iv. 5.

97. By reason of an *Ellipsis* of the ‘Relative’ Pronoun after ‘*this*,’ הַזֶּה and הַזֶּה stand sometimes where a *Relative* Pronoun is required in English; thus, [Ps. civ. 8] “unto the place [הַזֶּה] WHICH (E.V.) Thou hast appointed for them.”

98. The Prefix הַ of § 6, — as ‘Defining,’ or ‘Marking,’ or ‘Pointing out,’ *that one who*, or *those who*, or *that which*, and the like, — stands sometimes where the *Relative* Pronoun is required in English; thus, [Gen. xxiv. 43] “the damsel [הַיִּצְאָת] *who cometh out* (lit., *the-one-coming-out*) and to whom I shall say, etc.” Cp. Gen. xix. 15, Deut. viii. 14—16, Josh. x. 24, etc.

[N.B.—Henceforth the following words need not be given in the Notes to the Exercises:—

אֵל *not* (generally *deprecatively*).

אֵת (אֶת-), see Exercise IX. 15. †

כָּל (כָּל-), *all*.

לֹא *not*.

* * For הַזֶּה, זֹאת, אֵלֶּה, used ‘*Absolutely*,’ see p. 28.

EXERCISE XVII.

(To be translated into English.)

* * For the plan of the Exercise see § 11 (α—ε).

אֵלֶּה דְבָרַי¹ הַבְּרִית² : וַיְדַבֵּר³ מֹשֶׁה⁴ אֶת הַדְּבָרִים⁵ הָאֵלֶּה :
הֲלֹא⁶ תִשְׁמַר⁷ לַעֲשׂוֹת⁷ אֶת כָּל דְּבָרַי¹ הַתּוֹרָה⁸ הַזֹּאת

¹ דְּבָרַי a word, thing. ² the covenant. ³ and spake. ⁴ Moses. ⁵ § 7
(this varies slightly from the Bible). ⁶ thou wilt observe. ⁷ to do. ⁸ the Law.

* Cp. § 10.

† The *Makkêph* is generally not given in the Exercises.

‡ The Student is supposed to be familiar with the rest of Tables I—IV.

הַכְּתָבִים⁹ בַּסֵּפֶר¹⁰ הַזֶּה : הַמְצִינָה¹¹ הַזֹּאת אֲשֶׁר אָנֹכִי מְצִוֶּה¹²
הַיּוֹם¹³ לֹא נִפְלְאֵת¹⁴ הוּא מִמֶּךָ וְלֹא רָחֲקָה¹⁵ הוּא : כִּי¹⁶
הוּא חִקְמַתְכֶם¹⁷ : הִנְהִיָּה¹⁸ כַּדְבָר¹ הַגְּדוֹל¹⁹ הַזֶּה אִו²⁰ הַנְּשַׁמַּע²¹
כְּמֹהוּ : וְהִגַּדְתָּ²² לְבִנְךָ²³ בַּיּוֹם²⁴ הַהוּא לֵאמֹר²⁵ : זֶה אֵלֵי²⁶
וְאֲנֹהוּ²⁷ : הַלּוֹא הוּא אָבִיךָ²⁸ קָנֶךָ²⁹ : הוּא תְהַלְתֶּךָ³⁰ וְהוּא
אֱלֹהֶיךָ³¹ אֲשֶׁר עָשָׂה³² אֶתְךָ אֶת הַגְּדֹלֹת¹⁹ וְאֶת הַנּוֹרְאֹת³³
הָאֵלֶּה : הָאֵתֶת³⁴ וְהַמְּפִתִים³⁵ הַגְּדֹלִים¹⁹ הָהֵם : בְּעִבּוֹר³⁶ זֹאת³⁷ :
מִי שָׁמַע³⁸ כְּזֹאת³⁷ מִי רָאָה³⁹ כְּאֵלֶּה³⁷ : זֹאת הָעֵצָה⁴⁰
הַיְעוּצָה⁴¹ : וּכְאֲשֶׁר⁴² יַעֲצֵתִי⁴³ הִיא תְקוּם⁴⁴ : כִּי¹⁶ לִי בְנֵי²³
יִשְׂרָאֵל⁴⁵ + עֲבָדִים⁴⁶ , עֲבָדֵי⁴⁶ הֵם : וְנִשְׁלַל⁴⁷ יִי⁴⁸ אֱלֹהֶיךָ³¹ אֶת
הַגּוֹיִם⁴⁹ הָאֵל⁵⁰ מִפְּנֵיךָ⁵¹ מֵעַט⁵² מֵעַט⁵² : הָרֵאשִׁנוֹת⁵³ מֶה
הֵנָּה : מִי זֶה בָּא⁵⁴ מֵאֶדְוֹם⁵⁵ : זֶה דֹדֵי⁵⁶ : בְּיָמִים⁵⁷ הַהֵמָּה
וּבָעֵת⁵⁸ הַהִיא נָאִם⁵⁹ יִי⁴⁸ יְבֹאוּ⁶⁰ בְנֵי²³ יִשְׂרָאֵל⁴⁵ הֵמָּה וּבְנֵי²³
יְהוּדָה⁶¹ יַחְדָּו⁶² : כִּי¹⁶ זֹאת הַבְּרִית² אֲשֶׁר אָכַרְתָּ⁶³ אֶת בֵּית⁹⁴
יִשְׂרָאֵל⁴⁵ : בְּיָמִים⁵⁷ הָהֵם תִּנְשַׁע⁶⁵ יְהוּדָה⁶¹ ... וְזֶה אֲשֶׁר יִקְרָא⁶⁶
לָהּ יִי⁴⁸ צְדִקְנוּ⁶⁷ :

9 written (See § 98.) 10 in the Book. 11 the commandment.
12 commanding thee (*m.*). 13 to-day. 14 (with the מ following) too hard for.
15 far off. 16 for. 17 חִקְמָה wisdom (the ׀ to the ׀ is ׀). 18 has there been?
19 גְּדוֹל great (§ 76 (ii.)) 20 or. 21 has there been heard? 22 and thou shalt
tell. 23 Tab. XIII. (4). 24 יוֹם a day. 25 saying. 26 אֵל God. 27 and I will
glorify Him. 28 Tab. XIII. (1). 29 Who owneth thee (*i.e.*, Whose thou art).
30 תְהַלֵּךְ praise. 31 See Exerc. IX. 66. 32 hath done. 33 § 92 (δ, 2). 34 אֹת a
sign (Plu. אֹתוֹת). 35 מוֹפְתֵי a wonder. 36 on account of. 37 § 96. 38 hath heard.
39 hath seen. 40 עֵצָה counsel (*f.*). 41 יַעֲצֵתִי counselled (*m.*). For the force of the
ה here, see § 98. 42 and according to what (or, and as). 43 I have counselled.
44 shall stand. 45 Israel. 46 Table X. 6. 47 and He will expel (or, pluck away).
48 See Exerc. IX. 2. 49 the nations. 50 §94(*). 51 פְּנֵים a face (a Noun of Plu.
form.) 52 מֵעַט מֵעַט [by] little [and] little. 53 the former things (*f.*). 54 coming
(Sing. *m.*). 55 אֶדְוֹם Edom. 56 דוֹד a friend. 57 יָמִים Plu. of 24. 58 עֵת time.
59 saith (E.V.). 60 they shall come. 61 Judah. 62 together. 63 I will make (lit.,
cut). 64 house of. 65 shall be saved. 66 one shall call. (This word, with the
‘to her’ following, signifies “she shall be called”). 67 צְדִק righteously.

EXERCISE XVIII.

(To be translated into Hebrew.)

* * For the plan of the Exercise see § 11 (ξ—μ).

[Obs.—‘Is’ and ‘are,’ here, are not to be expressed in Hebrew.]

This house.¹ This is the house. In this house. Is-this (Hebr. *Whether*² *this*?) the house? That is the house. These are the houses.¹ These houses. Those houses. This great³ house. That great city.⁴ In this city. In this great city. This is the great city. These cities.⁴ Those cities. In these cities. From those cities. Who* are these men⁵ with⁶ thee (*m.*)? What* is this (*m.*) in thy (*m.*) hand⁷?, and-he-said,⁸ A rod.⁹ This (*f.*) we-will-do¹⁰ to¹¹ them (*m.*). Hear-ye¹² this (*f.*) O¹³ priests.¹⁴ What is this (*f.*) thou-(*f.*)-hast-done¹⁵? Is this (*f.*) Naomi¹⁶? Whose-son (Hebr. *son of*¹⁷ *whom**) is this? Whose daughter¹⁸ is this? That is the man¹⁹ from whom we-heard²⁰ these good²¹ words.²² At²³ that time.²⁴ In those days²⁵ I-will-pour-out²⁶ My Spirit.²⁷ On²³ that day²⁸ shall-be-sung²⁹ this song³⁰ in the land³¹ of Judah.³²

¹ בַּיִת (*m.*), Plu. בַּיִתִּים. ² The prefix of § 7. ³ Exerc. XVII. 19. ⁴ עִיר (*f.*), Plu. עָרִים. ⁵ אַנְשִׁים. ⁶ עִם. ⁷ יָד. ⁸ וַיֹּאמֶר. ⁹ מַטֵּה. ¹⁰ נַעֲשֶׂה. ¹¹ ל prefix. ¹² שְׁמַעוּ. ¹³ § 74 (*n.*). ¹⁴ כֹּהֲנִים. ¹⁵ עָשִׂית. ¹⁶ נַעֲמִי. ¹⁷ בֶּן. ¹⁸ בַּת (the same, i.c.). ¹⁹ אִישׁ. ²⁰ שָׁמַעְנוּ. ²¹ טוֹב § 76. i. ²² Exerc. XVII. 1. ²³ ב prefix. ²⁴ עַת (*f.*). ²⁵ יָמִים. ²⁶ אֲשַׁפּוּךָ. ²⁷ רוּחַ. ²⁸ יוֹם. ²⁹ יוֹשֵׁר. ³⁰ מ. ³¹ אֶרֶץ (§ 56 vii.). ³² יְהוּדָה. — * See page 29.

SECTION X.

NUMERALS.

99. The Cardinal Numbers from 1 to 20 are—

| Fem. | | Masc. | | Notation. | |
|---|--------------------|-------------------------------------|-------------------|-----------|-----|
| Construct. | Absolute. | Construct. | Absolute. | | |
| אַחַת | אַחַת † | אֶחָד | אֶחָד* | .א | 1. |
| שְׁתֵּי | שְׁתַּיִם | שְׁנַיִ | שְׁנַיִם | .ב | 2. |
| שְׁלֹשׁ | שְׁלֹשׁ | שְׁלוֹשָׁת | שְׁלוֹשָׁה | .ג | 3. |
| אַרְבַּע | אַרְבַּע | אַרְבַּעַת | אַרְבַּעָה | .ד | 4. |
| חֲמִשׁ | חֲמִשׁ | חֲמִשָּׁת | חֲמִשָּׁה | .ה | 5. |
| שֵׁשׁ | שֵׁשׁ | שֵׁשָׁת | שֵׁשָׁה | .ו | 6. |
| שִׁבְעַ | שִׁבְעַ | שִׁבְעַת | שִׁבְעָה | .ז | 7. |
| שְׁמֹנֶה | שְׁמֹנֶה | שְׁמוֹנַת | שְׁמוֹנָה | .ח | 8. |
| תִּשְׁעַ | תִּשְׁעַ | תִּשְׁעַת | תִּשְׁעָה | .ט | 9. |
| עָשָׂר | עָשָׂר | עָשָׂרַת | עָשָׂרָה | .י | 10. |
| (אַחַת עָשָׂרָה or עֶשְׂרִי עָשָׂרָה) | אַחַת עָשָׂרָה | (אֶחָד עָשָׂר or עֶשְׂרִי עָשָׂר) | אֶחָד עָשָׂר | .יא | 11. |
| (שְׁתֵּי עָשָׂרָה or עֶשְׂרִי עָשָׂרָה) | שְׁתַּיִם עָשָׂרָה | (שְׁנַיִ עָשָׂר or עֶשְׂרִי עָשָׂר) | שְׁנַיִם עָשָׂר | .יב | 12. |
| | שְׁלֹשׁ עָשָׂרָה | | שְׁלוֹשָׁה עָשָׂר | .יג | 13. |
| | אַרְבַּע עָשָׂרָה | | אַרְבַּעָה עָשָׂר | .יד | 14. |
| | חֲמִשׁ עָשָׂרָה | | חֲמִשָּׁה עָשָׂר | .טו | 15. |
| | שֵׁשׁ עָשָׂרָה | | שֵׁשָׁה עָשָׂר | .טז or יו | 16. |
| | שִׁבְעַ עָשָׂרָה | | שִׁבְעָה עָשָׂר | .יז | 17. |
| | שְׁמֹנֶה עָשָׂרָה | | שְׁמוֹנָה עָשָׂר | .יח | 18. |
| | תִּשְׁעַ עָשָׂרָה | | תִּשְׁעָה עָשָׂר | .יט | 19. |
| | | (m. & f.) | עָשָׂרִים | .כ | 20. |

† In pause : אַחַת.

* Some few times אֶחָד.

100. The expressions for the Cardinal Numbers from 21 to 29 inclusive, are formed by placing the Cardinal Numbers 1—9 (in their *Absolute* forms, *m.* & *f.*) either BEFORE or AFTER עָשָׂרִים *twenty*, with ו prefixed to the *Second* of the two Numbers; thus,—

| (<i>f.</i>) | (<i>m.</i>) | | (<i>f.</i>) | (<i>m.</i>) | |
|----------------|------------------------|----|---------------|----------------|-----|
| [וְאַחַת] | עָשָׂרִים וְאַחַד | or | [אַחַת] | כָּא. אַחַד | 21. |
| [וּשְׁתַּיִם] | עָשָׂרִים וּשְׁנַיִם | or | [שְׁתַּיִם] | כּב. שְׁנַיִם | 22. |
| [וּשְׁלֹשָׁה] | עָשָׂרִים וּשְׁלֹשָׁה | or | [שְׁלֹשָׁה] | כג. שְׁלֹשָׁה | 23. |
| [וְאַרְבָּעָה] | עָשָׂרִים וְאַרְבָּעָה | or | [אַרְבָּעָה] | כד. אַרְבָּעָה | 24. |
| [וְחַמֵּשָׁה] | עָשָׂרִים וְחַמֵּשָׁה | or | [חַמֵּשָׁה] | כה. חַמֵּשָׁה | 25. |
| [וּשְׁשֵׁה] | עָשָׂרִים וּשְׁשֵׁה | or | [שֵׁשׁ] | כו. שֵׁשׁ | 26. |
| [וּשְׁבַע] | עָשָׂרִים וּשְׁבַע | or | [שְׁבַע] | כז. שְׁבַע | 27. |
| [וּשְׁמֹנֶה] | עָשָׂרִים וּשְׁמֹנֶה | or | [שְׁמֹנֶה] | כח. שְׁמֹנֶה | 28. |
| [וְתֵשַׁע] | עָשָׂרִים וְתֵשַׁע | or | [תֵּשַׁע] | כט. תֵּשַׁע | 29. |

101. If we replace the עָשָׂרִים in § 100, (*α.*) by שְׁלֹשִׁים 30, (*β.*) by אַרְבָּעִים 40, (*γ.*) by חַמֵּשִׁים 50, (*δ.*) by שִׁשִּׁים 60, (*ε.*) by שְׁבַעִים 70, (*ζ.*) by שְׁמֹנִים 80, (*η.*) by תֵּשַׁעִים 90, we get the Card. Numbers, (*α.*) for 31—39, (*β.*) for 41—49, (*γ.*) for 51—59, (*δ.*) for 61—69, (*ε.*) for 71—79, (*ζ.*) for 81—89, (*η.*) for 91—99

102. The word for 100 is מֵאָה ('i. c.' מְאָת), Plu. מֵאוֹת *hundreds*. The Dual מְאָתַיִם (p. : מְאָתַיִם) expresses 200. By placing the *Construct Feminine* forms [§ 99] for 3, 4,.. 9, before מֵאוֹת, we have 300, 400,.. 900; thus,

שֵׁשׁ מֵאוֹת 600, תֵּשַׁע מֵאוֹת 900, חַמֵּשׁ מֵאוֹת 500, אַרְבַּע מֵאוֹת 400, שְׁלֹשׁ מֵאוֹת 300, שְׁמֹנֶה מֵאוֹת 800, שְׁבַע מֵאוֹת 700, מֵאוֹת 100.

103. The word for 1000 is אֶלֶף ('i. c.' the same), Plu. אֶלְפִים *thousands* ('i. c.' אֶלְפֵי). The Dual אֶלְפַיִם (p. : אֶלְפַיִם) expresses 2000. By placing the *Construct Masculine* forms

[§ 99] for 3, 4, 5,.. 10, before אֲלָפִים (or 'i. c.,' אֶלְפֵי), we have 3000, 4000, 5000,... 10,000; thus,

חֲמִשָּׁת אֲלָפִים 5000,.. עֶשְׂרֵת אֲלָפִים 10,000,—for which, viz. 10,000, we have also רִבְבֵּה *a myriad* ('i. c.' רִבְבַת), Plu. רִבְבוֹת *myriads*, ('i. c.' רִבְבוֹת), [and רָבּוּא, רָבּוּ, Plu. רִבְאוֹת, רִבְאוֹת, & רְבוֹת; Dual רִבְתִּים, Ps. lxxviii. 18].

104. For intermediate Numbers to those in §§ 102, 103, we have—

(i.) מֵאָה וְעֶשְׂרִים 110, מֵאָה וְעֶשְׂרִים 120 [and also עֶשְׂרִים וּמֵאָה], שְׁלֹשִׁים וּמֵאָה 130, חֲמִשִּׁים וּמֵאָה 150, and so [יום] שְׁמֹנִים וּמֵאָת 180 [*days*],

שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים 360, חֲמִשִּׁים וּמֵאוֹת 550; אַרְבַּע מֵאוֹת וְעֶשְׂרִים 420, חֲמִשִּׁים וְאַלְפֵי 450, חֲמִשָּׁה מֵאוֹת 530, וְחֲמִשָּׁה מֵאוֹת 550;

(ii.) שְׁבַע וְעֶשְׂרִים וּמֵאָה 127, מֵאוֹת וְשִׁשִּׁים וְשָׁלֹשׁ 232, שְׁמֹנֶה עָשָׂר וְשָׁלֹשׁ מֵאוֹת 318, שְׁשֵׁים וְשִׁשִּׁים וְשָׁלֹשׁ מֵאוֹת 666, חֲמִשָּׁה וְאַלְפֵי 1005, שְׁשֵׁים וְשִׁשִּׁים וְשָׁלֹשׁ מֵאוֹת 675, etc., חֲמִשָּׁה וְאַלְפֵי 1100, חֲמִשָּׁה וְשִׁשִּׁים וְשָׁלֹשׁ מֵאוֹת 1365, אַלְפִים וְאַרְבַּע מֵאוֹת 1400, אַלְפִים וְאַרְבַּע מֵאוֹת 2400, etc.

[Note.—As may be seen in the above, there is *variety* in the order of the several Numerals which make up a Composite Number. Still further variety exists; but notice of it, and of some other matters relating to Numerals, must be deferred at present.]

105. We may mention, as examples of the form of higher Numbers,—

שְׁנַיִם וְשָׁלֹשִׁים אֶלְפֵי וּמֵאוֹת 32,200,
שֵׁשׁ מֵאוֹת אֶלְפֵי וְשָׁלֹשֵׁת אֲלָפִים וְחֲמִשָּׁה מֵאוֹת וְחֲמִשִּׁים 603,550.

This last Example offers an illustration of both the following Rules;

106. (i.) After the Numerals 3, 4, 5,... 10, a Noun is properly put in the Plural; but

(ii.) After a Number higher than 10 it may be (and commonly is) in the Singular.

Thus, after שֵׁשׁ *six*, we see (in the last Example) מֵאוֹת *hundreds* (Plu.); but after the 600 we see אֶלֶף *a thousand* (Sing.):—after the 3 we see אֲלָפִים *thousands* (Plu.); and after the 5 we see מֵאוֹת *hundreds* (Plu.).

The same may be seen in the Examples of the following § 107, and in many others.

N.B.—There are, however, several examples of Numbers higher than 10 followed by Nouns in the *Plural*.

107. In expressing time, the Numerals are often divided, as in—

שָׁנָה וְשָׁלְשִׁים וְשָׁנָה תִּשְׁעַת מֵאוֹת שָׁנָה 930 years [lit., 900 year, and 30 year] Gen. v. 5,

שָׁנָה וּמֵאָת שָׁנִים וְחֲמִשׁ שָׁנִים 105 years [lit., 5 years, and 100 ('i. c.') year] *ib.* 6,

שָׁנָה וְשִׁמְנֵה מֵאוֹת שָׁנָה שֶׁבַע שָׁנִים 807 years [lit., 7 years, and 800 year] *ib.* 7,

שָׁנָה וּשְׁמֹנִים וְשָׁבַע שָׁנָה וּמֵאָת שָׁנָה 187 years [lit., 7 and 80 year, and 100 year] *ib.* 25,

שָׁנָה וְשִׁמְנֵים וְשָׁבַע מֵאוֹת שָׁנָה שְׁתַּיִם 782 years [lit., 2 and 80 year, and 700 year] *ib.* 26,

שָׁנָה וְשָׁלְשִׁים וְשָׁנָה וְתִשְׁעַת מֵאוֹת שָׁנָה 969 years [lit., 9 and 60 year, and 900 year] *ib.* 27.

108. The above are Nouns. Some of them are used sometimes in the same way as Adjectives in §§ 78, 81. This is very frequently the case with אָחַד and אַחַת *one* (*m. & f.*); thus, מְקוֹם אָחַד *one place*, Gen. i. 9, שִׁפְהַ אַחַת *one lip* (or *language*) Gen. xi. 6, הַקֶּבֶשׁ הָאֶחָד *the one board*, Ex. xxvi. 16, הַיְרִיעָה הָאַחַת *the one curtain*, Ex. xxvi. 2, etc. [Cp. §§ 78, 81]. From אָחַד [*one*] *the same*, we have the Plural אֲחָרִים *the same* (as in Gen. xi. 1), also *a few* (as in Gen. xxix. 20).

109. The Ordinals are—

| Plural. | | Singular. | | |
|---------|---------|----------------|---------|---------|
| Fem. | Masc. | Fem. | Masc. | |
| ראשנות | ראשנים | ראשנה | ראשון | First |
| | שנים | שנית | שני | Second |
| | שלושים* | שלישית (-ישיה) | שלישי | Third |
| | רביעים | רביעית | רביעי | Fourth |
| | | חמישית ‡ | חמישי † | Fifth |
| | | ששית | ששי | Sixth |
| | | שביעית | שביעי | Seventh |
| | | שמינית | שמיני | Eighth |
| | | תשיעית | תשיעי | Ninth |
| | | עשירית | עשירי | Tenth. |

110. These Ordinals are Nouns-Adjective. The Feminines of some of them may be used to express Fractional parts; thus, *שלישית* \$ a third [part], *רביעית* || a fourth [part], etc.

111. For a half, however, we have—

חצי (p. : הצי) Masc., and rarely *מחצה* ('i. c.' מחצת) Fem.

112. 'One of' is expressed either by (1) *אחד* m., *אחת* f., followed by the prefix *מ* of § 5 (or *מן* from, of), — Cp.

* The *ל* with Defective Long *Kherik*, see Pt. I. § 12. So in *השלישי* Sing. m., and *השלישית* D. xxvi. 12) Sing. f. [The Sing. f. *שלישיה* is rare.]

† Also *חמישי* [and *חמישי*, as in Note (*)].

‡ Also *חמישית* [and *חמישית*, as in Note (*)].

§ Or *שלישית*, or *שלישית* [whence *שלישונה*, Ez. xxi. 19, *the-third-time* (E.V.)]. *שלישית* third [generations].

|| Also *רבע*, and *רבע*. *רביעים* fourth [generations].

¶ 'i. c.' the same. There is also *חצות* half-of, — only used with *לילה* night, to express 'midnight.'

** More often *מחצית* a half, — only used 'i. c.' and with Pron. Affixes.

Lev. vii. 14, xxv. 48, 2 K. iv. 22 (אָהַר מִן הַנְּעָרִים) *one of the youths*; or by

(2) אָהַר *m.*, אַחַת *f.*, followed by the prefix מ of § 5 (or מִן *from, of*), — as Lev. xiii. 2, אָהַר מִבְּנָיו *one of his sons*, Cp. Lev. iv. 13; or by

(3) אָהַר *m.*, אַחַת *f.*, in direct Construction with the word following, as in אָהַר הַהָרִים *one of the mountains* [Gen. xxii. 2], אַחַת הָעָרִים *one of the cities* [D. xix. 5].

[Note.—אָהַר is found as the *Absolute* form some few times, as Gen. xlviii. 22, 2 S. xvii. 22, etc.].

113. There is a Noun עֶשְׂוֹר which stands for :

(1) *ten*,—as a *decad* [of days, or months];—also an *instrument-of-TEN-strings*;

(2) *tenth*, as *tenth day* [of a month].

[Note.—For several other words connected with the Numerals, as מִשְׁנֵה *double*, (*מִשְׁלֹשָׁה *tripled*, *רִבּוּעַ and *מִרְבָּעַ, etc., *foursquare*), etc., see Pt. II.].

114. The letters of the Alphabet are used to mark Chapters and Verses [and for the ‘reckonings’ at the end of certain Books] in the ordinary Editions of the Hebrew Bible; but they are not so used in the Text itself.

[Note.—(a.) As seen in § 99, — (a.) the first ten letters in Alphabetical order from א to י stand for the Numbers from 1 to 10; and, (β.) for those from 11 to 19, א to ט stand to the left of י; thus, יא (*i.e.*, 10 and 1) for 11, יב for 12, יג for 13, יד for 14, but טו (*i.e.*, 9 and 6) for 15, יו (or יז) for 16, יז for 17, יח for 18, יט for 19. כ, the eleventh letter, stands for 20; the next letter ל for 30‡; and so מ for 40, נ for 50, ס for 60, ע for 70, פ for 80, צ for 90, ק for 100, ר for 200, ש for 300, ת for 400 [see the Table of the Alphabet in Pt. I.].

* Each of these is a Participle-form, as we shall see. There are some other *Verb-forms*.

† For, הי are letters of The Name [Pt. I., § 79 (2)].

‡ For the Intermediate Numbers 21 to 29, the letters א to ט are placed to the left of כ; thus, כא 21, כב 22, כג 23, ... כה 25, ... כט 29. So for the Numbers between 30 and 40, 40 and 50, 50 and 60, 60 and 70, 70 and 80, 80 and 90, 90 and 100, — the letters א to ט are placed to the left of ל 30, מ 40, נ 50, ... צ 90. Similarly the Numbers between 100 and 200 are expressed by ק with the letters for 1 to 99 [in descending order of magnitude from right to left; thus קסד 167. And so the Numbers between 200 and 300, 300 and 400, etc., etc.

(b.) For 500, 600, etc., to 900, either two or more letters (together making up the sums) are used, or the Final Letters ך for 500, ך for 600, ך for 700, ך for 800, ך for 900. Then (beginning again) ך with some mark (thus, 'ך) was used for 1000.

(c.) Since the 22 letters of the Alphabet, with the 5 final letters, together give *Twenty-seven* forms of figures, we have three groups of 9 letters each, — ך to ך for *units*, ך to ך for *tens*, ך to ך for *hundreds*. [This is mentioned in the *Masoreth ha-Masoreth* of Elias Levita; see Dr. Ginsburg's ed., with Translation and Notes, p. 136].

(d.) There is a very common mode of expressing Numbers by means of a word or expression, of which the letters (or certain selected letters) make up the Number. For instance, in a certain well known place, the letters of the word הניץ (*i.e.*, ה 5 + נ 50 + ך 900) stand for 955; those of the word חג (*i.e.*, ח 8 + ג 3) for 11; those of the word יגיד (*i.e.*, י 10 + ג 3 + י 10 + ד 4) for 27, etc.; and those dotted in כסא כבוד ינהילם (*i.e.*, כ 6 + ס 4 + ך 10 + נ 50 + א 8 + ך 10 + ל 30 + ך 40) stand for 158.

Obs.—The Final letters do not *always* stand for hundreds: thus ך in the last example stands for 40, not 600.]

* * No special Exercise need be given on this Section.

SECTION XI.

VERBS. — (I.) VOICES.

115. The Hebrew Verb has Seven Voices. The *Outline FORMS* of these may easily be remembered by means of Seven well-devised names for them which we will try to explain:—

116. (α .) Most Hebrew words are reducible to three ‘Root’-letters (as they are called), and

(β .) DEF. These three letters, in their proper order, stand for what is called the ‘Root’ of the word :

(γ .) Thus, (1) of דְּבָרִים [words], the Root is the set of letters דבר, — (2) of לְמַלְכָּה [to the queen] the Root is מלך; etc.

117. The Verb being contemplated as expressing ACTION, — *Past, Present, or Future*, — the Hebrew name for it is פִּעֵל from the Root פִּעַל (which expresses *acting, working*, etc.). These THREE LETTERS פִּעַל are used as representatives of *Root-letters generally*, — פ for ‘*First Root-letter*,’ ע for ‘*Second Root-letter*,’ and ל for ‘*Third Root-letter*.’

Thus in דְּבָר, ד is the פ, ב is the ע, ר is the ל; so in מַלְכָּה, the מ is the פ, the ל is the ע, the ך is the ל.*]

118. The ‘3 s. m.’ of the Past Tense, in all the Seven Voices of the Full † Verb, has no letters besides those which either BELONG TO THE ROOT or are CHARACTERISTIC OF THE VOICE. Hence these ‘3 s. m.’ forms of the Past Tense in the several Voices, when expressed in the *general* form by the letters פִּעַל, may be said to give the general *Outline*

* As in Note † to Rule vii., § 56 (p. 36, above)—מְלִכָּה is of the form מַפְעֵלָה; מְשַׁבֵּט (having a מ Preformative) is of the form מְפַעֵל. So the two Nouns in § 74 (e) (2), are of the forms תַּפְעֵלָה, תַּפְעֵלָת; and the three in § 74 (e) (1) are of the forms פְּעִיל, פְּעִילָה, פְּעִילָת, respectively.

† The term ‘Full’ is here used of a Verb which, in all its forms, has its Three Root-letters each of them in Full Consonantal value, — and so HAS ITS WHOLE ROOT FULLY BROUGHT OUT always. [We should prefer the term ‘Complete,’ if we might use it *in this sense*]. The term ‘Regular Verb’ is often used for this.

forms of the several Voices. For instance, of the Root פקד, the Seven forms of the Past Tense 3 s. m. are:—

| | | | | |
|--------------------|----------------|----------------|------------------------|--------|
| (D) Reflexive. | (C) Causative. | (B) Intensive. | (A.) Simple. | |
| הִתְּפַקֵּד (vii.) | הִפְקִיד (v.) | פָּקַד (iii.) | פָּקַד (i.), ACTIVE | } (a.) |
| | הִפְקִיד (vi.) | פָּקַד (iv.) | נִפְקַד (ii.), PASSIVE | |

119. (i.) This will perhaps be more clear if we put 1, 2, and 3, for the *First*, *Second*, and *Third* Root-letters; thus,—

| | | | | | |
|------------------------|---|---|--------------------------------------|---|--------|
| 321 הִתְּפַקֵּד (vii.) | { | 3 ¹ 2 ¹ 1 הִפְקִיד (v.) | 3 ² 2 ¹ (iii.) | 3 ³ 2 ¹ (i.) | } (β.) |
| | | 32 ¹ 1 הִפְקִיד (vi.) | 3 ² 2 ¹ (iv.) | 3 ³ 2 ¹ 1 נִפְקַד (ii.) | |

(ii.) Or, with פ, ע, and ל, instead of 1, 2, and 3,—

| | | | | | |
|-------------------|---|----------------|---------------|---------------|--------|
| הִתְּפַעֵל (vii.) | { | הִפְעִיל (v.) | פִּעַל (iii.) | פִּעַל (i.) | } (γ.) |
| | | הִפְעִיל (vi.) | פִּעַל (iv.) | נִפְעַל (ii.) | |

or, in descending order,

| | | | | | |
|---|------------------|-------------------|-------------|------------------------------|--------|
| { | <i>Pau-äl</i> | פִּעַל (i.) | פָּקַד | <i>he visited</i> | } (δ.) |
| { | <i>Niph-äl</i> | נִפְעַל (ii.) | נִפְקַד | <i>he was visited</i> | |
| { | <i>Pi-él</i> | פִּעַל (iii.) | פָּקַד | <i>he diligently visited</i> | |
| { | <i>Pü-äl</i> | פִּעַל (iv.) | פָּקַד | <i>he was ... visited</i> | |
| { | <i>Hiph-äl</i> | הִפְעִיל (v.) | הִפְקִיד | <i>he caused to visit</i> | |
| { | <i>Höph-äl</i> | הִפְעִיל (vi.) | הִפְקִיד | <i>he was....</i> | |
| | <i>Hithpä-él</i> | הִתְּפַעֵל (vii.) | הִתְּפַקֵּד | <i>he visited himself</i> | |

[Obs.—Here ‘diligently’ is used for expressing the *Intensity* of signification of the *Pi-él* Voice. Other means of expressing this may be required for other Roots. Other forms of rendering may be required also for other Voices. Some Roots require different English Verbs for their different Voices; thus (from למד) לָמַד *he learned*, לָמַד *he taught*,—(fr. שָׁבַע) נִשְׁבַּע *he swore*, הִשְׁבִּיעַ *he adjured*. Further remarks on the meaning of the Voices are reserved at present.]

120. (i.) The First Voice is not generally called *Pau-äl* but *Kal* (קָל) *light*, i.e. *not burdened*), because this Voice has no prefix belonging to it, and no Doubling Dagesh [Pt. I. § 49]; for,

N.B.—The dot in the First Root-letter בּ is merely Dagesh Lene [Pt. I. § 47], and cannot stand when the Verb does not begin with one of the בּ גּ דּ הּ וּ זּ, — as, for instance, in הָרָץ he drew, שָׁלַח he sent.

But, excepting the First one, the words to the left of the column of Numerals in (δ) give the Names by which the Voices are known; thus,

(ii.) The Second Voice is called *Niph-äl* (נִפְעַל), because נִ is prefixed, the First Root-letter has ־, the Second has ־;

(iii.) The Third Voice is called *Pi-él* (פִּיעַל), because the First Root-letter has ־ and the Second one ־;

[N.B.—A Dagesh Forte belongs to this Voice and the next one, — in the *Second* Root-letter.]

(iv.) The Fourth Voice is called *Pü-äl* (פִּיעַל), because the First Root-letter has ֿ and the Second one ־;

(v.) The Fifth Voice is called *Hiph-ül* (הִפְעִיל), because הִ is prefixed, the First Root-letter has ֿ and the Second one has ֿ־;

(vi.) The Sixth Voice is called *Höph-äl* (הִפְעִיל), because הִ with ֿ (ö) is prefixed, the first Root-letter having ֿ and the Second one ־;

(vii.) The Seventh Voice is called *Hithpä-él* (הִתְפַּעֵל), because הִתְ is prefixed, the First Root-letter having ־ and the Second one ־.

[N.B.—A Dagesh Forte belongs to this Voice, — in the *Second* Root-letter.]

121. There are a few other names and forms, which belong to modifications

of some of the above rather than to special Voices. It is best to reserve the mention of these at present, with the exception of one, viz.:—

Some Verbs take $\text{־}(\ddot{u})$ instead of $\text{־}(\acute{o})$ in the *Sixth* Voice, giving thus the form הִפְעֵל *Hÿph-äl*, instead of הִפְעַל *Höph-äl*. But, as there is no need of a special name for so slight a variation, it is usual to include both sets of forms under the one name *Höph-äl*.

122. For practice, the Student may name the several Voices of the following:—

(1) הִשְׁלִיךְ , (2) מָלֵא , (3) הִמְלִיךְ , (4) הִלְךְ , (5) הִתְנַדַּב ,
 (6) שָׁלַח , (7) נִמְכַּר , (8) הִסְגִּיר , (9) סָגַר , (10) נִמְשַׁל ,
 (11) הִתְכַּבֵּד , (12) כָּתַב , (13) הִשְׁלַךְ , (14) דִּבֶּר :

The Student may now compare the several PERSONS OF THE TENSE-FORMS in the different Voices, as follows:—

(II.) TENSES.

123. The Hebrew Verb has forms for expressing PAST, PRESENT, and FUTURE Action; but only *two* TENSES — or TIME-FORMS — viz., PAST and FUTURE.

124. PRESENT Action is expressed in Hebrew by means of a Participle, — as in the English expressions *I [am] writing, thou [art] writing, he [is] writing*; but, the ‘*am,*’ ‘*art,*’ ‘*is,*’ etc., not being expressed in Hebrew, those three English expressions *without the words within []* give the form of the corresponding Hebrew expressions for Present Action, thus, ‘*I writing,*’ ‘*thou writing,*’ ‘*he writing,*’ [see § 140].

125. The distinguishing Person-forms of the Past Tense are *the same for all Voices**;— so that when once these are known well for one Voice, they are known for all the others.

The same is true of the Future.

(i.) PAST TENSE.

126. The PAST TENSE *Kal* (§ 120, i.) of פָּקַד *he visited*, is—

Singular.

| | | | | | | | | | | | | |
|---------|-------------|--|------|---|-----------|-------------|--|--------------------|---|------------|---|----------|
| I | פָּקַדְתִּי | | thou | { | <i>m.</i> | פָּקַדְתָּ | | he | + | פָּקַדְתָּ | } | visited. |
| | | | | | <i>f.</i> | פָּקַדְתְּ | | she | | פָּקַדְתְּ | | |
| Plural. | | | | | | | | | | | | |
| we | פָּקַדְנוּ | | ye | { | <i>m.</i> | פָּקַדְתֶּם | | they | } | פָּקַדְוּ | | |
| | | | | | <i>f.</i> | פָּקַדְתֶּן | | <i>m. & f.</i> | | | | |

[Obs.—In Past Tenses, the 3 pl. and 1 s. & pl. are common to both Genders.]

127. From this it is seen that in place of the פָּקַד, in פָּקַדְתָּ *he visited*, we have for the other Persons,

in the SINGULAR, the endings

| | | | | |
|-------------|--|------------|--|------------|
| פָּקַדְתִּי | | פָּקַדְתָּ | | פָּקַדְתְּ |
| | | פָּקַדְתְּ | | |

and in the PLURAL, the endings

| | | | | |
|------------|--|-------------|--|-------------|
| פָּקַדְנוּ | | פָּקַדְתֶּם | | פָּקַדְתֶּן |
| | | פָּקַדְתֶּן | | |

128. If we put these several endings in place of the פָּקַד

* Except the 3 s. *f.* and the 3 pl. *m.* & *f.* in the *Hiph-il* (see § 130).

† For the forms פָּעַל and פָּעַל, see below § 138.

‡ N.B.—In the 2 Plu. *m.* & *f.* of the Past *Kal* the First Root-letter is seen to have פָּ. Its Vowel is dropped in accordance with § 59. This is so *only in the KAL*; in other Voices, something in § 55 interferes. But, in all Voices, the Second Persons Plu. (Past) *m.* & *f.* have the Accent on the syllable פָּקַד *m.*, and פָּקַדְתֶּן *f.*

in נִפְקַד he was visited, we get the several Persons of the PAST of the ii. Voice *Niph-äl* [see Tab. XIV.].

129. So, by putting those endings in place of the פִּקַּד in פִּקַּד he visited diligently, and of the פִּקַּד in פִּקַּד he was diligently visited, the פִּקַּד in הִפְקִיד he was caused to be visited, and the פִּקַּד in הִתְפַּקֵּד he visited himself, we get the several Persons of the Past Tenses of the iii. Voice *Pi-él*, the iv. *Pü-äl*, the vi. *Höph-äl*, and the vii. *Hithpä-él*, respectively [see Tab. XIV.].

130. The same is seen to hold for the v. Voice, *Hiph-äl*, excepting only the 3 s. *f.* הִפְקִידָה and the 3 plu. *m. & f.* הִפְקִידוּ. In these two forms the פִּ of this Voice appears with the Second Root-letter in place of the פִּ in all the other Voices.

131. For practice, the Student may parse* the following:—

לְמַדְדוֹ, לְמַדְרוֹ, לְמַדְתֶּם, לְמַדְתִּים, אָמַרְתֶּם, מָלַכְתֶּם, שָׁלַחְתִּי,
 שָׁלַחוּ, שָׁלַחְתָּ, שָׁלַחוּ, שָׁלַחְתֶּם, שָׁלַחְתָּ, שָׁלַחוּ, הִשְׁלַחְתִּי,
 הִשְׁלִיכוּ, הִשְׁלִיךְ, הִשְׁלַכְתָּ, הִשְׁלִיכָה, נִמְלַמְתִּי, נִמְלָטוּ, נִמְשַׁל,
 קִבַּצְתִּי, גָּנַבְתִּי, גָּדְלָה, גָּדְלָתִי, הִתְגַּדְלָתִי, קִדְשׁוּ, קִדְשֵׁתִי,
 הִקְדִּישְׁתִּי, הִקְדִּישׁוּ, הִקְדִּישְׁנוּ, קִדְשְׁתֶּם, הִתְקַדְשְׁתֶּם, הִתְקַדְשֵׁתִי,
 הִשְׁלַכְתָּ, הִשְׁלַכְתִּי, הִשְׁלָכוּ, הִתְקַדְּשׁוּ, הִתְגַּדְּבוּ, הִתְעַבְּרָתָּ,
 הִקְדִּישׁוּ :

* In this manner: הִתְפַּקְּדְתִּין is 2 pl. *f.* Past *Hithpä-él* [or (as some prefer) thus, *Hithpä él*, Past, Plu., 2 *f.*], of the Root פִּקַּד.

(ii.) FUTURE TENSE.

132. The FUTURE TENSE of the First Voice *Kal* has two forms—the one with $_$ or $\dot{\iota}$ as $\dot{\iota}\text{פָּקַד}$ or $\dot{\iota}\text{פָּקְדוֹ}$ *he will visit* (etc.) fr. פָּקַד , the other with $_$ as $\dot{\iota}\text{לְבַשׁ}$ *he will clothe^a* (etc.) fr. לְבַשׁ .

N.B. (α .) Verbs that have the ($_$)-form may be called ‘Verbs Fut. ($_$),’ and

(β .) Verbs that have the ($_$)-form may be called ‘Verbs Fut. ($_$),’

| | |
|--|--|
| [The ($_$)-form of Fut. <i>K.</i>] | [The ($_$)-form of Fut. <i>K.</i>] |
| $\dot{\iota}\text{לְבַשׁ}$ <i>he will clothe^a</i> | * $\dot{\iota}\text{פָּקַד}$ <i>he will visit</i> |
| + תְּלַבֵּשׁ <i>she will ...</i> | + תִּפְקְדוּ <i>she will ...</i> |
| + תְּלַבֵּשׁ <i>thou (m.) wilt ...</i> | + תִּפְקְדוּ <i>thou (m.) wilt ...</i> |
| $\dot{\iota}\text{תְּלַבֵּשׁ}$ <i>thou (f.) wilt ...</i> | $\dot{\iota}\text{תִּפְקְדוּ}$ <i>thou (f.) wilt ...</i> |
| $\dot{\iota}\text{אֶלְבֹּשׁ}$ <i>I will ...</i> | $\dot{\iota}\text{אֶפְקַד}$ <i>I will ...</i> |
| $\dot{\iota}\text{לְבַשׁוּ}$ <i>they (m.) will ...</i> | $\dot{\iota}\text{יִפְקְדוּ}$ <i>they (m.) will ...</i> |
| ‡ תְּלַבֵּשְׁנָה <i>they (f.) will ...</i> | ‡ תִּפְקְדְנָה <i>they (f.) will ...</i> |
| $\dot{\iota}\text{תְּלַבֵּשׁוּ}$ <i>ye (m.) will ...</i> | $\dot{\iota}\text{תִּפְקְדוּ}$ <i>ye (m.) will ...</i> |
| ‡ תְּלַבֵּשְׁנָה <i>ye (f.) will ...</i> | ‡ תִּפְקְדְנָה <i>ye (f.) will ...</i> |
| $\dot{\iota}\text{נִלְבֹּשׁ}$ <i>we will ...</i> | $\dot{\iota}\text{נִפְקְדוּ}$ <i>we will ...</i> |

[Obs. In Fut. Tenses, only the FIRST PERSONS (Sing. and Plu.) have forms COMMON TO BOTH GENDERS.]

133. Here, (α .) the only added terminations are

- $\dot{\iota}$ for the 2 s. *f.*,
- $\dot{\iota}$ for the 3 & 2 pl. *m.*,
- $\dot{\iota}\text{נָה}$ for the 3 & 2 pl. *f.*;

but, (β .) there are Four prefixed letters— $\dot{\iota}\text{אֵיתָן}$, viz,

- $\dot{\iota}$ for the 3 *m.*, *s.* & *pl.*,
- $\dot{\iota}\text{אֵיתָן}$ for the 1 *s.*, and $\dot{\iota}\text{אֵיתָן}$ for the 1 *pl.*,
- $\dot{\iota}\text{אֵיתָן}$ for all the other forms.

* Or $\dot{\iota}\text{פָּקְדוֹ}$, and so $\dot{\iota}\text{תִּפְקְדוֹ}$ etc., with $\dot{\iota}$ instead of $_$. ^a Or, *put on clothes.*

† See § 134 (e, 1).

‡ See § 134 (e, 2).

134. As may be seen by one glance at the Futures in Tab. XIV.,—

(α.) What has just been stated (§ 133) holds for *all* the Voices; but

(β.) the prefix-letters ית'ס have the following Vowel-points in the several Voices—

(1.) in *Kal*, *Niph-äl*, *Hithpä-él* each one of the three ית' has ֿ , ס has ֿֿ ,

N.B.—(2) in *Pi-él*, and *Pü-äl*, the ית' have ֿֿ , ס has ֿֿֿ ,

(3) in *Hiph-ül* all the four ית'ס have ֿֿ , and

(4) in *Höph-äl*, all the four ית'ס have ֿֿ (ö), [or ֿֿֿ (ü) sometimes];

(γ.) in *Niph-äl*, the ׀ (Characteristic of the Voice) is dropped, and instead of it Dagesh Forte is put in the First Root-letter, as in יִפְקֹר [for יִפְקֹר] Cp. Pt. I. § 53. So too in הִפְקֹר Infin., & Imper. 2 s. m., etc.

(δ.) in *Hiph-ül**, there is ֿֿֿ (instead of ֿֿֿֿ) in 3 & 2 pl. f. Also

N.B.—there is often ֿֿֿֿ instead of ֿֿֿֿֿ in other Persons, as in יִדְבֹר Ps. xlvii. 4 [instead of יִדְבֹר],
לְתַגְדִּיל Obad. 12 [instead of לְתַגְדִּיל], etc.;

(ε.) in all the Voices the forms are the same for—

(i.) the 3 s. f. & 2 s. m. (marked † in § 132),

(ii.) the 3 & 2 pl. f. (marked ‡ in § 132).

135. For practice, the Student may parse the following (with the help of Tab. XIV.):—

אֲדַבֵּר, דְּבַרְתִּי, תְּדַבְּרִי, יְדַבְּרוּ, נְדַבְּרוּ, תְּדַבְּרוּ, אֲדַבֵּר,
דְּבַרְתֶּם, נְדַבְּרוּ, תְּדַבְּרֶנָּה, יְדַבֵּר, יִכְתְּבוּ, תִּכְתְּבוּ, אֲכַתֵּב,

* N.B. The ה of *Hiph.* is generally dropped in Future and Partic. forms, as in יִפְקִיר & מִפְקִיד (instead of הִפְקִיר & מְהִפְקִיר), etc. So also the ה of *Hithpä-él*.—For instances of the ה of *Hiph.* STANDING see § 201. Rarely the ה of *Hoph.* appears, as in מְהַקְצֵעוֹת *Hoph.* Partic. pl. f. fr. קָצַע.

יִפְתָּךְ, כָּתַבְתָּ, יָגִדְךָ, תִּשְׁמַעְנָה, תִּדְבַּק, הִדְבַּקְתִּי, נִמְלִיךְ,
 אֶמְלֹךְ, אֶמְלִיךְ, תִּמְלֹךְ, יִמְלֹךְ, יִפְרֶה, נִפְרְדוּ, יִפְרְדוּ,
 יִשְׁלִיךְ, הִשְׁלַכְתִּי, תִּשְׁלַךְ, הִשְׁלַכְתָּ, הִשְׁלַכּוּ, תִּשְׁלַכְּכִי, יִשְׁלִיכוּ,
 נִשְׁמְרָנוּ, אֶתְמַשֵּׁל, יִמְשִׁלוּ, נִמְשַׁל, נִמְשַׁלְתִּי, תִּמְשֹׁל:

III. ARRANGEMENT OF THE TABLE OF THE FULL VERB.

136. In Table XIV. the Seven Voices stand in seven columns beginning with (i.) KAL on the right, so that all the corresponding forms in the several Voices may be read from Right to Left in horizontal lines. The order in the columns is as follows:

(1) Infinitive, (2) Past Tense, (3) Participle, (4) Imperative, (5) Future.

137. The Infinitive forms are (1) 'Absolute,' (2) 'Construct,' (3) 'With the Prefixes ב ב ל מ,' (4) 'With Pronoun-Affixes.'

(1). (a.) The 'INF. ABS.' forms* of פָּקַד have the following values in the Seven Voices:—(i.) KAL, [*to*] visit; (ii.) NIPH-ĀL, [*to*] be visited; (iii.) PĪ-ĒL, [*to*] visit (Intens.); (iv.) PŪ-ĀL, [*to*] be visited (Intens.); (v.) HIPH-ĪL, [*to*] cause to visit; (vi.) HOPH-ĀL, [*to*] be caused to visit; (vii.) HITHPĀ-ĒL, [*to*] visit oneself.

(b.) Besides the פָּעוּל form of the Inf. Abs. Kal, there is also the פְּעַל form, as גִּדְּל to be great.

(c.) The Inf. Abs. Niph. is sometimes of the form נִפְעַל (with Past Tenses Niph.), as in נִשְׁאֵל נִשְׁאֵל 1 S. xx. 6. Tab. XIV., Note d.

(d.) The Inf. Abs. Hiph. has sometimes 'ִ, as in הִשְׁמִיד Am. ix. 8.

[Obs.—The INF. ABS. is often used for expressing abstractly the 'Action' of the Verb. Thus—

* For the Hebrew words, see Table XIV.

(α.) Hos. iv. 2, “[There is] **לָלֵא** cursing, **וּבְרַחַשׁ** and lying, **וְרָצַח** (Pt. I., § 60) and murdering, **וְגָנַב** and stealing, **וְנָאֵף** and adultery.” So Job xv. 35, **הָרָה עֵמָל** conceiving trouble, **וַיֵּלֶד אֵוֹן** and bearing mischief.” And where an Inf. may be required in English, as, Is. vii. 15, “**מָאֹס** to refuse the evil, **וּבָחֹר** and to choose the good.” Also,

(β.) before* a ‘kindred’ Tense, for Emphasis, as in **מִלְךָ תִּמְלֹךְ**, 1 S. xxiv. 21, *thou shalt surely reign* (lit., *to reign thou shalt reign*); **הִקְדַּשׁ הַקֶּהָשׁתִּי**, Ju. xvii. 3, *I had wholly dedicated* (E.V.), etc.; and

(γ.) Without the ‘kindred’ Tense, for brevity,—a short Emphatic expression—where the context conveys and supplies the Tense-value; thus, **בָּחַר**, 1 S. ii. 28 [in **וּבָחַר** and *did I choose?* E.V.] after an Emphatic expression in ver. 27. So, Nu. xv. 35, “The man shall **שׁוֹרֵר** be put to death; **וְרָגַם** stone him with stones [shall] all the assembly.” And, without any preceding Emphatic form, as, Gen. xli. 43, “And he made him ride in the chariot of the viceroy [**הַמֵּשְׁנָה**, lit., *the second*] which he had; and they cried before him, Bow the knee (E.V.): **וְנָתַן** and he fully set him over all the land of Egypt.” And so, Deut. xiv. 21, “Ye shall not eat any carcase;—to the sojourner who is in thy gates shouldst thou give it, he would indeed eat it (*i.e.*, although, if thou shouldst give it to him, he would not mind eating it), or [which] **כָּבַר** *thou couldst sell even* to the foreigner (*i.e.*, which he would not mind *even buying* from thee:—but thou shalt not eat it—), for a holy people art thou, etc.” †

(δ.) Sometimes there are two Infinitives, **הָלוךְ** *to go*, and another, in certain phrases for *going on continually*,—either (i.) with a ‘kindred’ Tense and Inf., as in Gen. xii. 9, “And he *journeyed* to go and *to journey* (*i.e.*, he went on continually journeying);” Gen. viii. 3, “And the waters *returned* to go and *to return* (*i.e.*, went on continually returning);” also, Gen. xxvi. 13, “And he *went* to go and *to be great*; or, (ii.) without any kindred Tense, as in Gen. viii. 5, “And the waters *were* to go and *to decrease* (*i.e.*, went on continually decreasing).” The Student cannot parse the Tenses in these four examples, at present.]

* (i.) And sometimes *after* the Tense, as in **וַיִּשְׁפֹּט שְׁפוֹט** Gen. xix. 9, etc. Also,

(ii.) after a ‘kindred’ Imperative, as in **שְׁמְעוּ נְשָׁמוֹעַ** (Pt. I., § 60), Is. vi. 9,—and after a ‘kindred’ Participle, as in **אֲמָרִים אָמֹר**, Jer. xxxiii. 17.

N.B.—(1) The term ‘kindred’ is used here for ‘from the same Root’; (2) the Voice is sometimes *not* the same, as in **קָטַר יִקְטְרוּן**, Ex. xxi. 28,—**יִפְקֹל יִפְקֹל**, 1 S. ii. 16. (Pt. I., § 12.—The † is added, § 145.)

† These are usually said to be instances of ‘The Inf. for a Finite part of the Verb’ (*i.e.*, for a part *limited* to Time, or Person, or both). The Student should not confuse this usage with what may, at first sight, *seem like it* in English; as in Jer. xxxii. 44, “They shall buy fields for money, and *write* (**וְכָתוּב**) in the book, and *seal* (**וְחָתְמוּ**), etc.,” where the English “write” and “seal” correspond with the “buy,” all of them being governed by the auxiliary “shall.” There is no such correspondence in the Hebrew.

[To face page 78.]

[Our purpose being to familiarize the Student with the Subject gradually by means of the carefully chosen ILLUSTRATIONS GIVEN IN THE EXERCISES, we recommend him to hasten on now as quickly as possible to the Exercises on pp. 90—96.

Every Verb in the Hebrew Exercises should be carefully parsed,—*except when the full Meaning is given in the Notes.*

The following Index for pp. 77—89 may be useful, for reference.

INDEX FOR PAGES 77—89.

§ 137. INFINITIVE forms, pp. 77—81; viz.

- (1) Infin. (1) Absol., pp. 77 & 78,—(2) Constr., p. 79,—
- (3) Infin. w. prefixes **בבלמ**, pp. 79 & 80 [Tab. XIV. 'App. (A)'].
- (4) (i.) Infin. w. Pron-Affs., p. 80 & Tab. XV,
(ii.) May have the prefixes **בבלמ**, p. (80);
(iii.) Infin. w. **הַ** (& **לַ**) at the end, p. 80,
[(iv.) Various vowels of 1st Rt-letter, pp. 80 & 81.]

§ 138 (A). THREE forms of PAST KAL, and designations, p. 81, viz.

- (i.) The **הָעַל** form, as **הָעַל** *he visited*,
- (ii.) The **הָעַל** form, as **הָעַל** *he had pleasure*,
- (iii.) The **הָעַל** form, as **הָעַל** *he was able*.

§ 138 (B). **הַ** sometimes at the end of Past 2 s. m. (and other forms), p. 82.

[Also **לַ** sometimes at end of Past 3 s. f., (ii. γ), p. 82,
סַ sometimes (& **יַ**) at end of Past 3 pl., (iv. α & β), p. 82.]

§ 139. PARTICIPLES, pp. 82—85.

- (α) Significations (p. 82), (β) Tab. of forms (p. 83);
- (γ) Partic (1) & Partic (2) *Kal*, p. 83.
- (δ) The (i.) **הָעַל** and (ii.) **הָעַל** forms of Partic. *K.*, p. 84.
- (ϵ) **יַ** ending sometimes of Sing. Partic. p. 84.

§ 140. (α & β) Partic. used for (not limited to) *Present Tense*, p. 84,
(δ — ζ) Some other usages of Participles, pp. 84 & 85.

§ 141. (α) The (**יַ**) & (**יַ**) forms of Imper. & Fut. *Kal*, p. 85.

- (γ) The **יַ** ending sometimes of Imper. 2 s. m., p. 86.

§ 142. The Imper. and Fut. are connected, p. 87.

§ 143. The **יַ** ending sometimes of Fut. 3 & 2 pl. *f.*, p. 87.

§ 144. The **יַ** ending sometimes of Fut. 1 s. & 1 plu., p. 88.

§ 145. Future-form endings **יַ** (& **יַ**), and **יַ**, pp. 88 & 89.

Note I. The **לַ** of *Hithpā-el* sometimes transposed, changed, or dropped, p. 89.

II. Remarks on Tab. XV, p. 89 (**).

(2). The ‘CONSTRUCT’ form of the INF. [*פָּקֹד or פִּקֹּד (of פָּקַד) in *Kal*, etc.] is used when it is in close structural connection with what follows (cp. § 52); thus, [Gen. v. 1] “In the day of [פָּרָא אֱלֹהִים] *God’s creating* (lit., *creating-of God*),” so שִׁפְטוּ [the] *judging-of* [the judges], Ruth i. 1, etc.

(3). (a.) The INF. WITH THE PREFIXES לִמְלִכּוֹ has the ‘Construct’ form; thus, with the ל,

- (i.) KAL, { לְפָקֹד } to visit, or for visiting, or for [the] visit-
 { לְפָקַד } ing of;
- (ii.) NIPH-ĀL לְהִפָּקֵד † to be visited, or for being visited,
 or for [the] being visited of;
- (iii.) PĪ-ĒL, לְפָקַד (Intens.) to visit, or for visiting,
 or for [the] visiting of;
- (iv.) PŪ-ĀL, לְפָקַד (Intens.) to be visited, or; for
 being visited, or, for [the] being
 visited of;
- (v.) HIPH-ĪL, לְהִפָּקִיד † to cause to visit, or, for causing
 to v., or, for [the] causing to visit of;
 [לְעֵשָׂר] † D. xxvi. 12];
- (vi.) HOPH-ĀL, לְהִפָּקֵד to be caused to visit, or, for being
 caused to visit, or, for [the] being
 caused to visit of;
- (vii.) HITHPĀ-ĒL, לְהִתְפָּקֵד TO VISIT ONESELF, or, for visiting
 oneself, or, for [the]..., etc. ‡

(b.) So with the בּ, and the בּ, we have for the *Kal*,
 בְּפָקֹד (or בְּפָקַד) in visiting, (בְּ—) בְּפָקֹד as, or like, visit-
 ing, (or, visiting of, in each case).

(c.) But the מ has either — followed by Dagesh [as in

* —, as in שָׁכַב 2 K. xiv. 22, is rare. So לְשָׁכַב [p. : לְשָׁכַב].

† The ה is sometimes dropped and its vowel given to the Prefix בּ, or בּ, or ל; thus, בְּעָטַף (for בְּהָעָטַף, *Niph.*, cp. p. 6, Note †; the — instead of — because the ו cannot have Dagesh), Lam. ii. 11; וּלְהִנָּפֵל (for וּלְהִנָּפַל, *Hiph.*, Nu. v. 22), לְשָׁמַר (for לְהִשְׁמִיר, *Hiph.*, Is. xxiii. 11), לְשָׁמַע (for לְהִשְׁמִיעַ, *Hiph.*, Ps. xxvi. 7). For the —, see Pt. I., § 12; and for the ו, see Pt. I., § 60.

‡ Other renderings of these are sometimes required,—as we shall see.

מִבְּטַח, Ps. cxviii. 8, *than to trust* (lit., *from trusting*), מְדַבֵּר, Ex. xxxiv. 33, *from speaking*], or — for compensation (Cp. § 5).

(d.) (i.) For other Voices, see *Appendix (A)* to Tab. XIV.

(ii.) For the Inf. with endings הַֿ, תַֿ, see (4, iii.).

(4.) (i.) In the forms of the ‘Inf. with Pronoun Affixes,’ mentioned in Tab. XIV., and more fully given in Tab. XV., the Pronouns involved are the POSSESSIVE* *my, thy, his*, etc.

(ii.) These Infinitive forms may have the prefixes בְּ לִמ; thus, בְּמַלְכוֹ in (or on) *his reigning*, בְּשֹׁכְבְךָ in (or on) *thy (m.) lying down*, בְּשִׁלְחִי in (or on) *my sending*, בְּעֵבְרְכֶם in (or on) *your (m.) passing over*, בְּזִכְרֵנוּ in (or on) *our remembering*, בְּשִׁמְעֶךָ in (or on) *thy (m.) hearing*, etc.; בְּשִׁמְעֵם at *their (m.) hearing*, לְמַלְכוֹ to (or with reference to) *his reigning*, וּמִשְׁמֵרוֹ and *from His keeping*, etc.

So in other Voices; thus, בְּהִשְׁפָּטוֹ (*Niph.*) *on his being judged*, בְּפִשְׁלוֹ (for בְּהִפְשָׁלוֹ, *Niph.*, comp. p. 6, Note †); בְּדַבְּרֵיכֶם, בְּדַבְּרֵי הָאֵל (Pi-él) *on her speaking, on your (m.)...*; בְּהִפְרִידוֹ (*Hiph.*) *on His...*, בְּהִקְרִיבְכֶם *on your (m.)...*, etc.

(iii.) The Infinitive has sometimes the accented termination הַֿ, like a Feminine Noun, as in לְקָרְבָהּ *to draw near*, לְחַמְלָהּ (iv., below) *to have compassion*, לְאַהֲבָהּ *to love*, לְיִרְאָהּ *to fear*. This הַֿ is replaced by תַֿ in ‘direct Construction,’ as in מֵאַהֲבַת יְיָ אֲתָנֶם † *because the LORD loved you* (E.V.) D. vii. 8, [lit., *from loving of*, etc.]; and by תַֿ when the word has a Pron. Affix, as in בְּקָרְבָתָם in (or) *on their (m.) approaching*, Ex. xl. 32, Lev. xvi. 1. So בְּאַהֲבָתוֹ אֹתוֹ *through his loving him*, 1 S. xviii. 3; and so מִדְּרָאָתוֹ 2 S. iii. 11.

[(iv.) The — to the first Root-letter is δ in Tab. XV (i.). There is also — , as in the Pause-form : בְּקִצְרֵךָ, and in

* The Affixes for *Objective Pronouns*, *me, thee, him*, etc., will be mentioned hereafter.

† The — of (בְּ) is a ‘Slight’-vowel; see Note * * *, p. 89.

‡ Here the — is because of the הַ, and the — under נ is because of the — .

וּבְקִצְרָנָם, Lev. xxiii. 22. There is also ־ , as in בִּשְׁכָּבָה* on her lying down, בְּפִתְחִי on my opening, בְּקָצְעָם their (m.) cleaving; and ־ , as in מִחֲאָדָר, רָקְעָד, Ez. xxv. 6, וּבִשְׁחָטָם, xxiii. 39.]

N.B.—The forms in (ii.), (iii.), (iv.), here, are those of Tab. XV. with Prefixes, —rather than those of (3), p. 79, with Pron. Affixes. The reason for this remark will be seen hereafter. Suffice it here to state, merely, that the ־ under the first Root-letter after the ל , as in 3 (a, i.), is generally Quiescent.

138 (A). (i.) The Past Tense *Kal*, in the first column of Tab. XIV., is of the פִּעַל form. There are two other forms of it, viz., the פָּעַל and the פִּעֵל.

(ii.) The full Past Tense of the פִּעַל form need not be given; all the Person-forms are THE SAME as those in the first column (i.e., those of the פִּעַל form),—except only that the 2^d Root-letter has ־ in 3 s. m., and in the Pause-forms of 3 s. f. and 3 pl.; thus וָקֵן † he was old, and : קָרְבָּה; : קָרְבָּרִי; ‡ the Pause-forms of קָרְבָּה she drew near, קָרְבָּרִי they were mighty.

(iii.) The פִּעֵל form of the Past Tense is printed in smaller type in the second column of the *Kal* Voice. As may be seen there, the ־ of the Second Root-letter is retained in the 2 s. m. & f., and the 1 s. & pl. (in place of ־ in the פִּעַל forms); but this ־ is shortened into ֿ (ø) in 2 pl. m. & f., in accordance with Pt. I. § 55 (9, b.). The ־ appears also in the Pause-forms of 3 s. f. and 3 pl. See Tab. XIV., Note † β. The ordinary 3 s. f. and 3 pl. are the same as in the first column.

(iv.) The terms ‘*Verba Med. A,*’ ‘*Med. E,*’ ‘*Med. O,*’ (used by some for Verbs of the three Classes in i., ii., iii.), are rather awkward; and ‘*Verbs Middle A,*’ ‘*Middle E,*’ ‘*Middle O,*’ (given by others), are not better. Taking ל as general representative of the ‘*Second Root-letter*’ (§ 117), we may say—

- (1) ‘*Verbs ל*’—for the Verbs in (i.), of which the 2^d Root-letter has ־ here;
 - (2) ‘*Verbs ל*’—for those in (ii.), of which the 2^d Root-letter has ־ ;
 - (3) ‘*Verbs ל*’—for those in (iii.), of which the 2^d Root-letter has ־ .
- (v.) Rarely the 2^d Root-letter has ֿ , as in שִׁפֹּטָה he judged, 1 Sam. vii. 17.

* As well as ֿ (ø) in בִּשְׁכָּבָה. It may be observed that, in the above Examples, the Short vowel of the first Root-letter is generally a ‘*Slight*’-vowel, wherever the ־ following it can be Moving. But where this ־ (being followed by another ־) must be Quiescent, the ‘*Slight*’-vowel is made to become a real Short-vowel.

† The פִּעַל form being the same for the *Kal* 3 s. m. Past, and the s. m. Participle,—the context alone decides which of these a word is. Some Verbs have the פִּעַל form as well as the פִּעֵל. [In a few instances the Inf. Abs. K. has this form, as קָרַב Gen. xxvi. 13, קָרַב 2 S. xviii. 25].

‡ The 3 s. m. Past, of each of these Verbs, is of פָּעַל form; viz., קָרַב he drew near, קָרַב he was mighty.

138 (B.) (i.) At the end of the 2 s. *m.* Past, there is sometimes an additional ה, as in הַשְׁבִּתָּה 2 S. xiv. 13, נִכְסַפְתָּה Gen. xxxi. 30, אִמְצַתָּה Ps. lxxx. 16, הָעִמְדָתָה Ps. xxxi. 8 (for the הָעֵי see § 178 (ii.)), etc.

(ii.) (α.) Rarely at the end of the 3 s. *m.*, as in שִׁמְרָה Am. i. 11 (about which, however, opinions differ); and

(β.) at the end of the 3 s. *f.* (the ה of which is then replaced by ת), as in נִפְלְאַתָּה (from נִפְלְאָה) 2 S. i. 26, הִחֲבִיאָתָה (from הִחֲבִיאָה, for the ה see § 178), Josh. vi. 17.

(γ.) The 3 s. *f.* has sometimes ת in place of the usual ה, as in אֲזַלְתָּ D. xxxii. 36 (for אֲזַלְתָּה).

(iii.) Also we find הַשְׁלַחְתָּנָה, Am. iv. 3 (for הַשְׁלַחְתָּן).

(iv.) (α.) Rarely the 3 pl. Past has א at the end; thus, הִלְכִינוּ Josh. x. 24 [with הִ who prefixed there, § 98 and § 6 (*d.*, ii.)]; and

(β.) sometimes י, as in יִדְעוּן D. viii. 3, 16 (for יִדְעוּ).

(v.) (α.) In such a word as אָמַר, 1 S. xiii. 19, the ׀ is for *Shūrik* [Pt. I., § 14],—the full *Shūrik* cannot be given because there is no ׀, the *Kthiv* being אָמַר, so that the ׀ is the only means of marking the *u* of the *Kri* which is אָמְרוּ [Pt. I., § 76]. So in שָׁפְכָה, Ps. lxxiii. 2, the ׀ marks the *Shūrik* of the *Kri*, which is שָׁפְכוּ,—the *Kthiv* being שָׁפְכָה. So D. xxi. 7, שָׁפְכָה *Kthiv*, שָׁפְכוּ *Kri*.

(β.) So in such a word as יִדְעָה, Ps. cxl. 13, the ׀ [Pt. I., § 12] is the only means of marking the *i* of the *Kri* יִדְעָתִי upon the *Kthiv* ידעת.

(γ.) י is ‘superfluous’ in דברתי 2 s. *f.* [Jer. iii. 5], etc. In Jer. xxxi. 21 (or 20) הלכתי is *Kthiv* for הלכתי *Kri*, etc. In Ruth iv. 5 קניתי is *Kthiv* for קניתי *Kri* (2 s. *m.* Past *K.*, Tab. XXIII.).

139. (α.) Of the PARTICIPLES the Sing. *m.* forms only are given in Tab. XIV. The Sing. *f.* and the Plu. *m.* & *f.* are seen in the following list of the Participles signifying:—

‘One’ (or ‘more’) (i.) (1) *visiting*, (2) *visited*;

(ii.) *being visited*;

(iii.) *visiting* (Intens.);

(iv.) *visited* (Intens.);

(v.) *causing to visit*;

(vi.) *caused to visit*;

(vii.) *visiting himself*, or *herself*, or *themselves*.

(β). PARTICIPLES [TAB. XIV., APP. B.]

| Plu. f. | Plu. m. | Sing. f. | Sing. m. |
|---------------|-----------------------------------|--------------------------------|----------------------------------|
| פּוֹקְרוֹת* | (פּוֹקְרִי i.c.) פּוֹקְרִים* | (+פּוֹקְרֶת* or) פּוֹקְרָה* | פּוֹקֵד*(1) |
| פּוֹקְרוֹת | (פּוֹקְרִי i.c.) פּוֹקְרִים | (פּוֹקְרֶת i.c.) פּוֹקְרָה | פּוֹקֵד(2) } (i.) <i>Kal</i> . |
| נִפְקְרוֹת | (נִפְקְרִי i.c.) נִפְקְרִים | (נִפְקְרֶת or) נִפְקְרָה | נִפְקֵד (ii.) <i>Niph.</i> |
| מִפְקְרוֹת | (מִפְקְרִי i.c.) מִפְקְרִים | (מִפְקְרֶת or) מִפְקְרָה | מִפְקֵד (iii.) <i>Pi-él</i> |
| מִפְקְרוֹת | (מִפְקְרִי i.c.) מִפְקְרִים | (מִפְקְרֶת or) מִפְקְרָה | מִפְקֵד (iv.) <i>Pū-ál.</i> |
| מִפְקְרוֹת | (מִפְקְרִי i.c.) מִפְקְרִים | (מִפְקְרֶת or) מִפְקְרָה | מִפְקֵד (v.) <i>Hiph.</i> |
| מִפְקְרוֹת | (מִפְקְרִי i.c.) מִפְקְרִים | מִפְקְרֶת or) מִפְקְרָה | מִפְקֵד (vi.) <i>Hōph.</i> |
| מִתְפְּקְרוֹת | (מִתְפְּקְרִי i.c.) מִתְפְּקְרִים | (מִתְפְּקְרֶת or) מִתְפְּקְרָה | מִתְפְּקֵד (vii.) <i>Hithpā.</i> |

[N.B. In the above, — (1) the $\bar{\text{—}}$ of any Sing. *m.* form is seen to be dropped (and replaced by $\bar{\text{—}}$) in one form of the Sing. *f.*, and in the Plural forms; (2) forms ending in $\bar{\text{—}}$, or $\bar{\text{—}}$, are UNCHANGED 'i. c.,' § 53; (3) those ending in $\bar{\text{—}}$ have $\bar{\text{—}}$ 'i. c.,'; (4) those ending in $\bar{\text{—}}$ have $\bar{\text{—}}$ (and those in $\bar{\text{—}}$ have $\bar{\text{—}}$) 'i. c.,';—without further change.]

(γ.) There are two Participles in *Kal*, viz., (1) פּוֹקֵד which is of the form פּוֹעֵל, and (2) פּוֹקֵד which is of the form פּוֹעֵל. The First expresses *Action in progress*, and refers to an *Agent* (פּוֹעֵל), and is therefore sometimes called the ACTIVE Participle *Kal*. The Second expresses *Action wrought* (פּוֹעֵל) and refers to an *Object acted on*, and is therefore sometimes called the PASSIVE Participle *Kal*.

Obs.—(i.) For the $\bar{\text{—}}$ of (2) there is often $\bar{\text{—}}$ [Pt. I., § 14], as in $\bar{\text{—}}$ *m.*, $\bar{\text{—}}$ *f.*, $\bar{\text{—}}$ *f.* (i.c.), $\bar{\text{—}}$ pl. *m.*, etc.

(ii.) The Construct form of פּוֹעֵל is פּוֹעֵל or פּוֹעֵל, as in $\bar{\text{—}}$ Nu. xxiv. 3.

(iii.) Participles of the Passive Voices (II., IV., VI.) generally retain the $\bar{\text{—}}$ of the 2^d Root-letter (except when 'i. c.,' and in the $\bar{\text{—}}$ form), as in (β.).

(iv.) The *Hiph.* Partic. sometimes drops the $\bar{\text{—}}$. See Sect. XIII.

* Or with $\bar{\text{—}}$ for $\bar{\text{—}}$. This need not be noticed hereafter.
 † In Pause, sometimes the same (thus, : $\bar{\text{—}}$); and sometimes : $\bar{\text{—}}$ as in : $\bar{\text{—}}$.
 ‡ Also, some few times *without* the $\bar{\text{—}}$; thus, $\bar{\text{—}}$, Ex. iii. 2, $\bar{\text{—}}$; 2 K. ii. 10.
 § Also $\bar{\text{—}}$ instead of $\bar{\text{—}}$ (δ).
 || These are often called (1) *Po-él*, and (2) *Pa-ál*, from (1) פּוֹעֵל, (2) פּוֹעֵל.
 ¶ The term 'PERFECT Participle' is perhaps not unsuitable to it as expressing FINISHED Action. The *Niph-ál* Partic. is, rather, a PRESENT Passive Participle.

(δ.) (i.) The Participle **יָבֵל** *able* (Sing. *m.*) given in Tab. XIV., is the Participle *Kal* of **פָּעַל** form, [**יָבֵלְתִי** Sing. *f.*, **יָבֵלִים** Plu. *m.*, **יָבֵלֹת** Plu. *f.*], whence

(ii.) (*i. c.*) **פָּעַל** *s. m.*, [**פָּעַלְתָּ** *s. f.*, **פָּעַלְתִּי** pl. *m.*, **פָּעַלְתְּ** pl. *f.*].

(iii.) There is also the Participle *Kal* of **פָּעַל** form, as **כָּבֵד** *heavy* (Sing. *m.*), [**כָּבֵדְתִי** Sing. *f.*, **כָּבֵדִים** Pl. *m.*, **כָּבֵדֹת** Pl. *f.*], whence

(iv.) (*'i. c.'*) **כָּבֵדְתִי** *s. m.*, [***כָּבֵדְתָּ** *s. f.*, ***כָּבֵדְתִּי** pl. *m.*, **כָּבֵדְתְּ** pl. *f.*].

(ε.) The Singular Participle sometimes receives an 'added' *'i*, as in **אֶסְרִי** *binding* (Sing. *m.*) [from **אָסַר** He, Gen. xlix. 11; so in **הַמְשַׁפִּילִי** [from **מָשַׁפַּל**] Ps. cxiii. 6; **אֶהְבֵּתִי** [from **אָהַבַת**] Hos. x. 11, and **מְלֹאֲתִי** [from **מָלֵאֲתָה**, Constr. form of **מָלֵאֲתָה** (δ. iii.)] Is. i. 21; **גְּנוּבְתִי** [from **גָּנַבַת** (for **גְּנוּבַת** Pt. I. § 14) Constr. form of **גְּנוּבַת**] Gen. xxxi. 39.

[140. (α.) The Present Tense, — *I am visiting, Thou art visiting, He is visiting, etc.*, — is expressed by the Pronouns *I, Thou, He, etc.*, with the Participle; thus,

Singular.

| | | | | | | | |
|-----------|---|---------------------------------|------------|---------------------------------|---|---------------------------------|------------|
| פּוֹקְדָה | { | הִיא She [is] | } visiting | פּוֹקֵד † | { | הוּא He [is] | } visiting |
| or | | אַתָּה Thou <i>f.</i> [art] | | אַתָּה Thou <i>m.</i> [art] | | | |
| פּוֹקְדֶת | { | אֲנִי or אֲנִי I <i>f.</i> [am] | } visiting | אֲנִי or אֲנִי I <i>m.</i> [am] | { | אֲנִי or אֲנִי I <i>m.</i> [am] | } visiting |
| | | | | | | | |

Plural.

| | | | | | | | | | |
|------------|---|--------------|-------------------|------------|--------------|---|-----------------------|-------------------|------------|
| פּוֹקְדוֹת | { | הֵנָּה They | } <i>f.</i> [are] | } visiting | פּוֹקְדִים | { | הֵמָּה or הֵמָּה They | } <i>m.</i> [are] | } visiting |
| | | אַתְּנָה Ye | | | אַתְּנָה Ye | | | | |
| | { | אֲנַחְנוּ We | } [are] | } visiting | אֲנַחְנוּ We | { | אֲנַחְנוּ We | } [are] | } visiting |
| | | | | | | | | | |

[N.B.—Third-Person Pronouns are often not expressed. Cp. (δ.) below.]

(β.) Similarly for other Participles.

(γ.) The Hebrew expressions in (α) are, of course, the same whatever be the form of the so-called 'Substantive Verb' or 'logical Copula' to be supplied—such as, *was, may be, might be, etc.* Hence the above may not be called the PRESENT TENSE in Hebrew. It is a means of expressing *Present Action*, and may stand for the [strictly] *Present Tense in English*; — but it may stand for much more also, and therefore MUST NOT BE LIMITED to 'Present Tense.'

(δ.) The Participles are often used—

(i.) With Nouns Substantive: — as in **צְדָקְתוֹ עֹמֶדֶת לְעֶד** *His Righteousness [is] remaining for-ever*, **הַשָּׁמַיִם מְסַפְּרִים** *the heavens [are] telling*, **הַמֶּלֶךְ עֹמֵד** *the king was standing*, etc.:

(ii.) with Prefix **ה**, cp. § 98, as in **הוּא הַפָּבֵב**, Gen. ii. 11,

* Also [§ 56 (i.)] **יָרָאתָ** *s. f.* & **יָרָאוּ** pl. *m.*, (fr. **יָרָא**); so **קָצְרִי** fr. **קָצַר**.

† The **ה** is often without its Dagesn Lene, in accordance with Pt. I., § 48.

‡ And **פָּעַל**, — thus **פָּעַנָה** when the 3^d Rt-letter is **נ**, as **יָרָא** fr. **יָרָא**.

lit., it [is] the [one] compassing, i.e. (as in E.V.) that [is] it which compasseth, הָם הַעֲמִידִים, Nu. vii. 2, lit., they [were] the [ones] standing, i.e., they [were] those who [were] standing; so הַעֲמִידִר D. i. 38, xvii. 12; הַמְרַגְלִים, Josh. vi. 22, 23; etc.;

(iii.) as Nouns;*—thus, שֹׁמֵר *one keeping, watching, for a keeper, a watchman*, עֹזֵר *one helping, for a helper*, etc.;

(iv.) ‘i. c.’; thus, שֹׁמֵר [the] *keeper of*, שֹׁמְרֵי [the] *keepers of*, etc.;

(v.) as Adjectives, § 79, etc.

(ε.) Often a Hebrew Participle is used as a Noun where the corresponding Noun does not exist in English, as עֹמֵד *one standing*, where we cannot say, “a stander,” הַפֹּרֶת *the [one] cutting*, where we cannot say, “the cutter.”† So Ps. l. 5, כְּרִיתֵי בְרִיתִי (lit., *cutters-of My Covenant*) *those that made a Covenant with ME*.

(ζ.) Participles may receive Pron. Affixes as Nouns; thus, אֵיבִי *my enemy*, etc., from אֵיב (Partic. *Kal* of אֵיב), etc.].

141. (α.) Two forms of the IMPERATIVE and FUTURE, *Kal*, are given in Tab. XIV. (I.), one with $\dot{\text{פ}}$ to the 2^d Root-letter in פָּקֵד (or פְּקֹד) *visit thou (m.)*, פִּקֹּד (or פִּקְוֹד) *he will visit*; (ii.) one with פ to the 2^d Root-letter in לְבַשׁ *put thou (m.) on* (as clothing), יִלְבֹּשׁ *he will put on*, etc. Some Verbs have the one, and some the other. Some few have both forms, as we shall see.

[Note.—Sometimes the 2^d Root-letter has (1) פ [§ 167], as in קָעַר (Imper.) Ju. xix. 5, יִצְלַח (Fut.) Ez. xvii. 15; (2) פ , as in יִשְׁפֹּטוּ (Fut.) Ex. xviii. 26].

* An interesting example of the double use of a Participle, שֹׁמְרִים, (1) as a Noun “*watchers*,” and (2) as a Present-Tense-Participle “*are watching*,” or “*do watch*,” occurs in Ps. cxxx. 6, which may be rendered “My soul [looks with watching] to THE LORD [מִשְׁמֵרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר] *more than WATCHERS for the morning DO-WATCH for the morning*.” So in the former Grammar, Vol. II. p. 72.

† The word ‘*feller*’ is, however, admissible in Is. xiv. 8 (E.V.).

‡ Verbs of this class are called, by some, ‘Verbs Fut.-(O).’ Better, ‘Fut. (־).’

§ Verbs of this class are called, by some, ‘Verbs Fut.-(A).’ Better, ‘Fut. (־).’

142. The FUTURE is connected with the IMPERATIVE. Thus,

(α.) In *Kal*, (i.) the forms *תִּפְקְדִי* *thou (f.) wilt visit*, *תִּפְקְדוּ* *ye (m.) will visit*, *תִּפְקְדוּנָה* *ye (f.) (or they (f.)) will visit*, consist of *ת* and *פְּקַדְוּ*, *פְּקַדְוּ*, *פְּקַדְוּנָה*.

[Obs.—In the Imperative forms *פְּקַדְוּ*, *פְּקַדְוּ*, the *וּ* of the *פ* is of course replaced by a ‘Slight’-vowel, in order that there may not be two Moving Shvas together; but in the Future the *וּ* stands after the formative *ת*, after which the *וּ* may be (and is) Quiescent.]

(ii.) So in the case of *פְּקַדְוּ* (Fut.) and *פְּקַדְוּ* (Imp.).

(iii.) The remaining Fut. Tense forms, viz., *יִפְקֹד* 3 s. m., *תִּפְקְדוּ* 3 s. f. (& 2 s. m.), *אֶפְקֹד* 1 s., and *נִפְקְדוּ* 1 pl., all correspond with the fundamental *פְּקַדְוּ*.

(iv.) Similarly in the case of the Verbs ‘Fut. (—)’ [p. 85].

(v.) The Imper. has generally *וּ* in Verbs ‘Fut. (—)’, & (—) in Verbs ‘Fut. (—)’.

(β.) In *Niph.* the Future forms *תִּפְקְדִי* *thou (f.) wilt be visited*, *תִּפְקְדוּ* *ye (m.)..* and *יִפְקְדוּ* *they, (m.)..*, *תִּפְקְדוּנָה* *ye (f.)* or *they (f.)..*, correspond respectively with the Imper. forms *יִפְקְדִי* 2 s. f., *הִפְקְדוּ* 2 pl. m., *הִפְקְדוּנָה* 2 pl. f.; and the other Persons of the Future Tense, viz., *יִפְקֹד* 3 s. m., *תִּפְקְדוּ* 3 s. f. (& 2 s. m.), *אֶפְקֹד* 1 s., and *נִפְקְדוּ* 1 pl., with the fundamental *הִפְקְדוּ*:—the *ה* being extruded between the prefix letters *ת* *י* *א* and the first Root-letter.

(γ.) Similarly in the case of the other Voices; thus, the Fut. 2 s. f., *תִּפְקְדִי* *Pi-él*, *תִּפְקְדִי* *Hiph.*, *תִּתְפְקְדִי* *Hithp.*, correspond with the Imper. 2 s. f. *פְּקַדְוּ* *Pi-él*, *הִפְקְדִי* *Hiph.*, *הִתְפְקְדִי* *Hithp.*

(δ.) In *Pu-äl* and *Hoph-äl*, which have no Imper.,* there is the corresponding analogy with imaginary Imperative forms.

143. The *וּ* of the *נָה*, in pl. f. Fut., is sometimes

* We find, however, once [Ez. xxxii. 19] *הִשְׁפַּדְוּ*, Imper. *Hoph.*, 2 s. m., *be thou laid* (lit., *caused to lie*); and [Jer. xlix. 8] *הִפְנִי*, Imper. *Hoph.* 2 pl. m. *be ye made to turn*,—from *פנה*, see hereafter.

dropped, and the ֿ given to ן , as in לֹא תִזְכָּרֶן Ez. iii. 20, xxxiii. 13, *they (f.) shall not be remembered*. So תִּלְבַּשְׁן (as given by many) 2 S. xiii. 18, for תִּלְבַּשְׁנָה which is found in several editions; etc.

144. A הֿֿ is often found at the end of the 1 s. and 1 pl. of the Future; thus,—

(α .) First Person Sing.:— אֲשַׁמְרֶה (fr. אֲשַׁמֵּר) Ps. xxxix. 2, אֲשַׁכְּבֶה (fr. אֲשַׁכֵּב) Ps. lvii. 5, אֲכַבְדֶה (fr. אֲכַבֵּד) Ex. xiv. 4, etc., אֲזַכֵּרֶה (fr. אֲזַכֵּר) Ps. xlv. 18, אֲתַפְּלֶלֶה (fr. אֲתַפְּלֵל) Dan. ix. 4; and

(β .) First Person Plu.:— נִשְׁרַפְּהֶה (fr. נִשְׁרַף) Gen. xi. 3, etc., נִתְחַכְּמֶה (fr. נִתְחַכֵּם) Ex. i. 10, etc.

(γ .) Rarely at the end of the 3 s. *m.* as * יְחַיֶּשֶׂה Is. v. 19 [יְחַיֵּשׁ Tab. XX.], and 3 s. *f.*† as תִּעֲנֶבֶה Ez. xxiii. 16 (*Kri*), & 20; also, perhaps, 2 s. *m.* תִּעֲפֶה [תִּעֲפֵף Tab. XX.] Job xi. 17;

(δ .) And with ֿֿ before it, as in יְדַעְנֶהֱ Ps. xx. 4.

(ϵ .) In (α), (β), etc., above, the vowel of the 2nd Root-letter is seen to be dropped when the additional הֿ appears. [Cp. for the Imper. § 141 (γ)]. But

(ζ .) it will be found hereafter [§ 166 (ii.)] that, in PAUSE, the vowel which was so dropped is either (1) restored if it be Long, or (2) replaced (if it be Short) by the corresponding Long Vowel.

(η .) Sometimes the Moving Shva of the 2nd Root-letter [in cases of (ϵ)] has the form ֿֿ ; as in (1) אֲשַׁקֹּטֶה [אֲשַׁקֵּט] Is. xviii. 4, where the ו is noted as ‘superfluous’; (2) אֲפִשְׁעֶה [אֲפִשֵּׁע] Is. xxvii. 4; and

(θ .) sometimes the form ֿֿ ; as in (3) אֲשַׁקֶּלֶה [אֲשַׁקֵּל] Jer. xxxii. 9, etc. See Pt. I., App. D.

145. An additional ן is often found after those Future forms which end in ו , viz., the 3 & 2 pl. *m.*; thus, יִלְמְדוּן D. iv. 10, תִּשְׁמְרוּן D. vi. 17. So יִקְטְרוּן 1 S. ii. 15, 16,

* For יִקְרַחֶה *Kthiv* Lev. xxi. 5, יִקְרַחוּ is *Kri* (whence the ֿֿ of יִקְרַחֶה , cp. p. 85, v.).

† Some give as 3 s. *f.*, with נָה added, תִּשְׁלַחְנָה Ju. v. 26; (also 2 s. *m.*, Obad. 13).

תִּשְׁחַתְּוּ D. iv. 16, etc. (the ׀ standing for the י ׀ of the *Hiph-él*,—Part I, § 12). And so יִשְׁבְּנוּ 1 S. ii. 22, יִרְשִׁיעוּ Ex. xxii. 8, (the ׀ standing for ו, —Pt. I, § 14).

146. Also ׀ is found some few times after the 2 s. *f.* Future. Thus the 2 s. *f.* Fut. *Kal*. תִּפְקְרוּ would, with this ׀, be תִּפְקְרוּן. So we find תִּדְבְּקוּן * Ruth ii. 8 (& 21) [for תִּדְבְּקוּ]. So the 2 s. *f.* Fut. *Hithpā-él* תִּשְׁתַּבְּרוּן 1 S. i. 14 [for תִּשְׁתַּבְּרוּ, the Pause-form of תִּשְׁתַּבְּרוּ—comp. Note (*h, a*) on Tab. XIV and * * below there].

147. The ׀ of §§ 145 & 146, as also of § 138 (B) (iv, β), is called by some ' ׀ PARAGOGIC'. So the ׀ of § 144, and that of § 138 (B), is called by some ' ׀ PARAGOGIC'; and so the ׀ of § 138 (B) (iv, α), and the י of § 139 (ε). Some however consider that י to be a mark of CONNECTION—the ' *Compaginis*,' as they call it, Comp. p. 232 (lines 6—10).

NOTE I.

(i.) As in the last example cited in § 146, *viz.* תִּשְׁתַּבְּרוּן for תִּשְׁתַּבְּרוּ Pause-form of תִּשְׁתַּבְּרוּ [instead of תִּשְׁבְּרוּ] fr. שָׁבַר, the 1st Rt-letter and the ת of the הַת of *Hithpā-él* change places when the 1st Rt-letter is either שׁ, or שׂ, or ס; thus we have

* For the ׀ the Student may refer to § 141 'Note'; but he will understand the matter better hereafter [§ 167 (ii) & § 166 (ε)].

† With one exception *viz.* הַתִּשְׁבְּרוּ Jer. xlix. 3. For this word see § 246 (p. 162). It belongs to a Class of Verbs to be dealt with hereafter.

הִשְׁתַּפֵּךְ Infin. *Hithpā-ēl* fr. שִׁפָּךְ,

מִשְׁתַּכֵּר Partic. s. m. *Hithpā-ēl* fr. שֹׁכֵר,

יִסְתַּבֵּל Fut. 3 s. m. *Hithpā-ēl* fr. סֹבֵל.

(ii.) When the 1st Rt-letter is צ,—not only does the צ change places with the ת of the הַת, but moreover this ת is replaced by ט; thus, from צִיד we have הִצַּטִּירְנוּ Past *Hithpā-ēl* 1 pl. [instead of הִתְצִירְנוּ], and so fr. צֹרֵק we have נִצְטַדֵּק Fut. *Hithpā-ēl* 1 pl. Pause-form [instead of נִתְצַדֵּק].

(iii.) When the 1st Rt-letter is ר, or ט, or ת,—the ת of the הַת is dropped, and Dagesh F. is put into the 1st Rt-letter to represent it.

This matter is briefly mentioned and illustrated in 'Notes on Tab. XIV' (* *) [p. xv of the Tables]. The whole matter will be dealt with a little more fully hereafter, as soon as we shall have gone through all the Great Classes of Verb-forms [see 'Note' on pages 315—318].

NOTE (II).

In Tab. XV (Infinitives with Pron-Affs.) it may be seen that, except in the *High* forms,

(a) When the 3^d Rt-letter- has a VOWEL, the 2^d Rt-Letter has *Shva*;

(β) When the 3^d Rt-letter has SHVA, the 2^d Rt-letter has

(a) sometimes ֿ [necessarily Quiescent, Pt. I, § 55 (13, a)],

(b) sometimes a 'Slight'-vowel.

Obs. The Slight-Vowel in (b) generally agrees with the Vowel which the 2^d Rt-letter has dropped; thus we have

(1) the ֿ *o* of the *Kal* forms פָּקַדְךָ , פָּקַדְכֶם , פָּקַדְכֶן , Tab. XV Notes (*) & (†),—where the Vowel which the 2^d Rt-letter has dropped is the ֿ of פָּקַד ;

(2) the ֿ of the *Niph-äl* forms הִפְקַדְךָ etc., from הִפְקַד , and of the *Pi-él* forms הִפְקַדְךָ etc., from הִפְקַד , and of the *Hithpü-él* forms הִתְפַּקְדְךָ etc., from הִתְפַּקַד ,—where the Vowel which the 2^d Rt-letter has dropped is ֿ ;

(3) the ֿ of the *Pü-al* forms הִפְקַדְךָ etc., from הִפְקַד , and of the *Hoph-äl* forms הִפְקַדְךָ etc.,—where the Vowel which the 2^d Rt-letter has dropped is ֿ .

(γ) Instead of the ֿ of פָּקַדְכֶם (Comp. β, b, 2), there is sometimes ֿ as in וַיִּבְרָשְׁכֶם Is. i. 15 from פָּרֵשׁ (Infin. *Pi*, like פָּקַד , but with Compensation for the Dagesh which the ר cannot receive).

(δ) In place of the 'Slight'-Vowel, a Long real Vowel is sometimes given to the 2^d Rt-letter before a Guttural 3^d Rt-letter, as in בְּשִׁלְחָה D. xv. 18 from שָׁלַח . [For the 'Furtive' ֿ , see Pt. I (§ 60)].

EXERCISE XIX.

(To be translated into English.)

* * For the plan of the Exercise, see § 11 (a—e).

יִשְׂרָאֵל¹ אָהַב² אֶת יוֹסֵף³ : שָׁמְעוּ⁴ נָא⁵ הַחֲלוֹם⁶ הַזֶּה :
 * הַמֶּלֶךְ⁷ תִּמְלֹךְ⁷ עָלֵינוּ : הִנֵּה⁸ חֲלֻמֹתַי⁹ חֲלוֹם¹⁰ עוֹד : מָכַר¹¹
 אֹתוֹ : לְעֶבֶד¹² נִמְכַר¹¹ יוֹסֵף³ : הִפְקִיד¹³ אֹתוֹ בְּבֵיתוֹ :
 הַנְּחִלְתִּי¹⁵ לִי¹⁶ יְרַחֵם¹⁷ שְׂוֵא¹⁸ : וַאֲנִי¹⁹ אֲמַרְתִּי²⁰ † בְּחַפְזִי²¹
 נִגְרַזְתִּי²² מִנְּגֵד²³ עֵינָיִךְ²⁴ אֲבֹן²⁵ שָׁמַעְתָּ²⁶ קוֹל²⁶ תַּחֲנוּנֵי²⁷
 † בְּשִׁוְעֵי²⁸ אֱלֹהֶיךָ : מִבְּטֹן²⁹ שְׂאוֹל³⁰ שִׁוְעָתִי²⁸ : יי³¹ יִשְׁמַע³¹
 † בְּקִרְאִי³² אֱלֹהֵי : זָרַח³³ בַּחֲשֶׁךְ³⁴ אֹר³⁵ :
 וְלֹא יָכַל³⁶ יוֹסֵף³ לְהִתְאַפֵּק³⁷ : וְלֹא יָכַל³⁶ אָחָיו³⁸ לְעַנּוֹת³⁹
 אֹתוֹ : לֹא אַתֶּם שָׁלַחְתֶּם⁴⁰ אֹתִי הִנֵּה⁴¹ : דִּבְרוּ⁴² אָחָיו³⁸
 אֹתוֹ :
 לֹא יִרְעִיב⁴³ יי³¹ נֶפֶשׁ⁴⁴ צַדִּיק⁴⁵ : מֵאֲשֶׁר⁴⁶ יִקְרָת⁴⁷ בְּעֵינַי²⁴
 נִכְבְּדָת⁴⁸ : נִשְׁבְּרָה⁴⁹ קִרְיַת⁵⁰ תַּהוּ⁵¹ : כִּי⁵² נִבְקָעוּ⁵³ בַּמִּדְבָּר⁵⁴
 מִיָּם : וְקוֹל⁵⁶ הַתּוֹר⁵⁶ נִשְׁמַע⁵⁶ בְּאַרְצֵנוּ⁵⁷ :

1 Israel. 2 אהב to love. 3 Joseph. 4 שמעו to hear. 5 now, or I pray. 6 חלום
 a dream. 7 מלך to reign. 8 behold. 9 חלם to dream. 10 again. 11 מכר to
 sell. 12 עבד a slave. 13 פקד to visit (*Hiph.* to-make-visitor, to-appoint-as-
 officer). 14 בית a house, Tab. XIII. (3). 15 נחל to possess (*Hoph.* to be made-
 to-possess, to have-as-one's lot). 16 for myself. 17 months of. 18 vanity. 19 and I.
 20 אמר to say. 21 חפז to be-in-haste. 22 גרז to cut off. 23 from before.
 24 עין an eye, Tab. XIII. (3, β). 25 but. 26 voice, voice of. 27 my supplications.
 28 שווע *Pz.* to cry. 29 בטון (§ 56, vii.) a womb, *figur.* a hidden depth. 30 *Sh'ol*,
 pit, grave, hell. 31 Exerc. IX. (2). 32 קרא to call. 33 זרח to rise (as the sun).
 34 חשך darkness. 35 light. 36 יכל to be able (§ 138 A, iii.). 37 *Hithp.* to
 restrain oneself. 38 Tab. XIII. (2). 39 to answer. 40 שלח to send. 41 hither.
 42 דבר *Pz.* to speak. 43 רעב to hunger. 44 soul, soul of. 45 a righteous-one.
 46 since. 47 יקר to be precious. 48 כבד *Niph.* to be honoured. 49 שבר to
 break. 50 קריה a city. 51 emptiness. 52 for. 53 בקע to cleave (*Niph.* to be
 let break forth). 54 in the wilderness. 55 water. 56 the turtle-dove. 57 ארץ a
 land, Tab. X. (1).——* See § 137 (1, Obs. β). † See § 137 (4, i., ii.).

[N.B.—Henceforth the following, and words marked in the Notes with *, need not be given in Notes to the Exercises:—

VOCABULARY I.

- | | | |
|--|---|--|
| <p>1. אֱלֹהִים God, a Noun of Plu. form Tab.V.(ii.).</p> <p>2. אִם <i>if</i>. Also <i>Interrog.</i>, and = <i>or?</i> after הַ (§ 7).</p> <p>3. בַּיִת (<i>m.</i>), Tab. XIII. 3.</p> <p>4. בַּת (<i>f.</i>), Tab. XIII. 5.</p> <p>5. גּוֹי (<i>m.</i>) a nation, pl. גּוֹיִם nations, Gentiles, heathen.</p> <p>6. גַּם also, even.</p> | <p>7. דָּבָר (<i>m.</i>) a word, thing, Tab. IX.</p> <p>8. הוּא Tab. I. (1), & § 32 (II.), § 94.</p> <p>9. יי Exerc. XI. (1).</p> <p>10. כִּי for, because, that.</p> <p>11. מַיִם (<i>m.</i>) water, a Noun of Dual form.</p> <p>12. נָאֵם saith [E.V.], lit., [is] said of.</p> <p>13. נָחַיָּה <i>wailing</i>.</p> | <p>14. עַם (<i>m.</i>) a people (Ex. XV., No. 34), w. aff. עַמּוֹ, etc., pl. עַמִּים.</p> <p>15. פָּקַד to visit.</p> <p>16. קִדְּשׁ (<i>m.</i>) holiness, Tab. XI. 1 & †.</p> <p>17. קוֹל (<i>m.</i>) a voice (§ 43), i c. the same.</p> <p>18. שֵׁם (<i>m.</i>) a name, Tab. XIII. (Note §, a.), and § 43.</p> <p>19. שָׁמָּה there, שָׁמָּה thither.]</p> |
|--|---|--|

EXERCISE XX.

(To be translated into English.)

* * The VOCABULARY on pp. 383—388 may be referred to, if necessary.

עַל¹ נְהַרְוֹת² בְּבָל³ שָׁם יִשְׁבְּנוּ⁴ גַם בְּכִינוּ⁵ בְּזַכְרֵנוּ⁶ אֵת צִיּוֹן⁷: כִּי שִׁבְרָה⁸ גְּדוֹלָה⁹ נִשְׁבְּרָה¹⁰ בְּתוֹלַת¹¹ בַּת עַמִּי: קוֹל נְהִי נִשְׁמָע¹² מִצִּיּוֹן: אוֹי¹³ לָנוּ כִּי שָׁדְדָנוּ¹⁴: כִּי אֲבַגְדוּ¹⁵ אֶת בֵּית יִשְׂרָאֵל¹⁶: הָעַל¹⁷ אֵלֶּה לֹא אֶפְקֹד נְאֻם יי אִם בְּגוֹי אֲשֶׁר בָּזָה¹⁸ לֹא תִתְנַקֵּם¹⁹ נַפְשִׁי²⁰: הַפְּרַת²¹ הַפְּרַת²² הַנֶּפֶשׁ²³ הַהוּא: מָרְדְּנוּ²⁴ בּוֹ²⁵: אֶהָה²⁶ אֶדְנִי²⁷ יי.

¹ על by, on, on account of. ² rivers of (fr. נָהַר). ³ Babylon.* ⁴ ישב to sit, dwell. ⁵ we wept. ⁶ זכר K. to remember, *Hiph.* to mention. ⁷ Zion.* ⁸ [with a] breach, breaking. ⁹ great (*m.*). ¹⁰ שבר to break. ¹¹ virgin of (§ 88). ¹² בנר 1. ¹³ שרד Pi-él to devastate [Tab. XIV. Note (†, Obs. 1)]. ¹⁴ אבד to deal treacherously. ¹⁵ אבד against. ¹⁶ Israel.* ¹⁷ § 34. ¹⁸ נקם *Hithp.* to avenge one-self. ¹⁹ נפש * (*f.*) soul Tab. X. 1, Pl. נפשות Tab. XII. 1. ²⁰ כרת to cut, cut off. ²¹ מרד to rebel. ²² Alas! ²³ O Lord.* ²⁴ Pt. I., § 79 (2).

* Words marked thus (*) need not be given in the Notes again.

† See § 137 (1, Obs. β).

הַמְשִׁחִית²⁵ אֶתְּךָ אֶת כָּל שְׂאֵרֵי יִשְׂרָאֵל¹⁶ : לֹא הַשְׁמִיד²⁷
 אֶשְׁמִיד²⁷ אֶת בֵּית יַעֲקֹב²⁸ : אֱלֹהִים בְּאֲזִנֵּנוּ²⁹ שְׁמַעְנוּ³⁰ אֲבוֹתֵינוּ³¹
 סִפְרוּ³² לָנוּ פֶּעַל³³ פְּעֻלָּתְךָ³⁴ בְּיָמֵהֶם³⁵ : הַזְכִּיר⁶ שְׁמִי : הַיִּפְלֵא³⁶
 יָמַי דָּבָר : הַבִּיטוּ³⁷ אֶל צוּר³⁸ הַצִּבְּתָם³⁹ : בִּי⁴⁰ נִשְׁבַּעְתִּי⁴¹
 נְאֻם יי : מִי יִמְלֵל⁴² גְּבוּרוֹת⁴³ יי : סִפְרוּ³² בְּגוֹיִם כְּבוֹדוֹ :
 הַתְּהַלְלוּ⁴⁵ בְּשֵׁם קִדְשׁוֹ :

צְדִיק⁴⁶ אֶתְּךָ כִּי נִשְׁאַרְנוּ⁴⁷ פְּלִיטָה⁴⁸ : אֲבוֹתֵינוּ³¹ בְּמִצְרַיִם⁴⁹
 לֹא הִשְׁבִּילוּ⁵⁰ נִפְלְאוֹתֶיךָ³⁶ : אָמַר⁵¹ אוֹיֵב⁵² אָרְדָּף⁵³ אֲשִׁיג⁵⁴
 אֲחַלֵּק⁵⁵ שָׁלַל⁵⁶ : נִשְׁבַּתְךָ⁵⁷ בְּרוּחְךָ⁵⁸ ... צָלְלוּ⁵⁹ כַּעֲזָפְרַת⁶⁰ בְּמַיִם
 אֲדִירִים⁶¹ : אֵל יִתְהַלֵּל⁴⁵ הַגְּבוּר⁶² בְּגִבּוֹרָתוֹ⁴³ : צַעֲקָה⁶³ בָּנוֹת⁶⁴
 רַבָּה⁶⁵ הַגְּרָנָה⁶⁶ שְׁקִים⁶⁷ : זֹאת הָעִיר⁶⁸ הָעֲלִיזָה⁶⁹ הַיּוֹשֶׁבֶת⁴
 לְבַטָּח⁷⁰ : פָּקֵד עֲוֹנֶיךָ⁷¹ בַּת אֲדוֹם⁷² : וּמַלְקוֹחַ⁷³ עַרְיִץ⁷⁴ יִמְלֹט⁷⁵ :
 לְבָשִׁי⁷⁶ עֵז⁷⁷ זְרוּעַ⁷⁸ יי : הֵן⁷⁹ בַּעֲוֹנוֹתֵיכֶם⁷¹ נִמְכַּרְתֶּם⁸⁰

²⁵ *Hiph.* to destroy. ²⁶ remnant, remnant of. ²⁷ *Hiph.* to destroy (with perdition). ²⁸ Jacob.* ²⁹ Tab. VII. ³⁰ *שמעו* to hear. ³¹ Tab. XIII. 1. ³² *ספר* *Pi.* to tell, recount. ³³ a work. ³⁴ *פעל* to work. ³⁵ § 49 (1). ³⁶ *נפלא* *Niph.* to be wonderful (p. 60, No. 14), *Partic.* a wondrous work. ³⁷ look ye. ³⁸ a rock* [supply "from which"]. ³⁹ *הצב* *Pi.* to hew. ⁴⁰ by myself. ⁴¹ *נשבע* *N.* to swear. ⁴² *מלל* *Pi.* to tell, speak of. ⁴³ *גבורה* might.* ⁴⁴ His glory. ⁴⁵ *הלל* *Pi.* to praise, *Hithp.* to glory [Dagesh Forte often dropped from the ל]. ⁴⁶ Righteous. ⁴⁷ *שאר* *Niph.* to remain, to be left. ⁴⁸ a remnant (that escapes). ⁴⁹ in Egypt. ⁵⁰ *שכל* *Hiph.* to regard. ⁵¹ *אמר* to say. ⁵² *אויב* to be hostile. *Partic.* an enemy. ⁵³ *רדף* to pursue. ⁵⁴ I will overtake. ⁵⁵ *חלק* *Pi.* to divide, ⁵⁶ spoil. ⁵⁷ *נשף* to blow. ⁵⁸ *רוח* Spirit (also wind).* ⁵⁹ *צלל* to sink [ל for ל, Pt. I. § 72 (β)]. ⁶⁰ like the lead [§§ 6 (e.), 8 (a.)]. ⁶¹ grand (pl. *m.*). ⁶² the mighty one (*m.*). ⁶³ *צעק* to cry out (in pain). ⁶⁴ Tab. XIII. 5. ⁶⁵ Rabbah. ⁶⁶ *חגר* to gird on. ⁶⁷ sackloth.* ⁶⁸ the city (*f.*). ⁶⁹ the joyous (*f.*) ⁷⁰ securely. ⁷¹ *עון* iniquity (§ 43). ⁷² Edom.* ⁷³ and the booty of. ⁷⁴ a terrible one (*m.*). ⁷⁵ *מלט* *N.* to be delivered. ⁷⁶ *לבש* to put on (as clothing). ⁷⁷ strength. ⁷⁸ O arm of. ⁷⁹ lo! ⁸⁰ *מוכר* to sell.

* Words marked thus (*) need not be given in the Notes again.

† See § 137 (1, Obs. β).

‡ See Tab. XIII. (Note §, α).

וּבַפְּשְׁעֵיכֶם ⁸¹ שְׁלַחָה ⁸² אִמְכֶם ⁸³ : דְּרִשׁוּ ⁸⁴ יִי בְּהַמְצִאוֹ ⁸⁵ : אֶתָּה
 יִי אֲבִינוּ ⁸⁶ : וְאֵלֵנוּ ⁸⁷ מֵעוֹלָם ⁸⁸ שְׁמֹךְ : הַרְפֵּא ⁸⁹ לְשִׁבְרוּיִי ⁹⁰ לֵב ⁹¹ :
 הוּא נִתַּן ⁹² עֵץ ⁹³ וְתַעֲצֹמוֹת ⁹⁴ לְעַם בְּרוּךְ ⁹⁵ אֱלֹהִים :

⁸¹ פְּשִׁיעַ * (m.) a trespass, Tab. X. 2. ⁸² שְׁלַח to send, put forth, Pi. to send away. ⁸³ your (m.) mother (אִם). ⁸⁴ דְּרִשׁ to seek, search for. ⁸⁵ מַצָּא to find. ⁸⁶ וְאֵל to redeem, Partic. Redeemer. ⁸⁷ from everlasting. ⁸⁸ רָפָא to heal, Partic. Healer. ⁸⁹ heart. ⁹⁰ נתן to give. ⁹¹ and power. ⁹² בָּרַךְ K. & Pi. to bless.

Obs. I.—The Negative Particles לֹא not, and אַל not, PRECEDE the Tense which is Negatively affected.

Obs. II.—לֹא with a Tense expresses an ordinary Negative; thus לֹא עָמַד he stood not, or did not stand, or has not stood, etc.; also,

Obs. III.—לֹא is used with a Future to express PROHIBITION as in לֹא תִגְנוֹב thou shalt not steal, לֹא יִמְשֵׁל he shall not rule, etc.; but

Obs. IV.—אַל with a Future expresses the DEPRECATIVE ‘do not,’ ‘let him not,’ as אַל תִּדְבֹר (Is. xxxvi. 11) do not speak, אַל יִדְבֹר (Ex. xx. 19) let him not speak, etc.

Obs. V.—Never use a Hebrew Imperative with a Negative Particle (cp. IV.).

Obs. VI.—The prefix ל is to be used generally for to,—unless אֶל, or some other word, be given,—in these Exercises. Also,

Obs. VII.—Personal Pronouns are to be expressed in the Hebrew, if not connected by (־) with the next word in the English.

Obs. VIII.—The Interrogative ה (§ 7) is to be prefixed to the first word of the Interrogative sentence, as in הֲלֹא דִבַּרְתִּי spake I not [to thee, saying, etc.?] Nu. xxiii. 26; הֲעַל אֵלֶּה לֹא אֶפְקֹד for these things shall I not visit? Jer. v. 29.

Obs. IX.—For expressing what has been and still is going on, use the PAST Tense.

Obs. X.—For expressing what is not only going on now but also is expected to go on, use the FUTURE Tense.

Obs. XI.—“LET him do,” “LET her do, etc., are expressed by the FUTURE, “He, she, etc., SHALL (OR WILL, do).”

* Words marked (*) need not be given in the Notes again.

EXERCISE XXI.

[* * See 'Glossary,' for words not in the Notes.]

(To be translated into Hebrew. § 11, ζ—μ.)

Ye (*m.*) observed.¹ Thou (*f.*) hast-observed.¹ They (*f.*) have-observed.¹ We observed.¹ Observe-ye (*f.*). She shall observe.² They (*m.*) will-observe.² Ye (*f.*) will-observe. Observe-thou (*f.*) this-thing (*f.*) [§ 96 (i.)]. Thou (*f.*)-shalt not observe² [Obs. III. above]. Did-she-not-observe [Heb., *Whether-not observed* ¹-*she*] the matter³? If [Vocab. I. (2)] ye (*m.*)-have not observed, observe-ye now.⁴

Thou (*m.*) hast not kept¹ the covenant⁵ of thy God. They (*m.*) kept¹ His testimonies.⁶ Keep-ye (*m.*) My commandments.⁷ We will-keep Thy (*m.*) commandments.⁷ I kept Thy (*m.*) ordinances.⁸ In-order-that⁹ I-might-keep² Thy (*m.*) word.³ The Preserver¹⁰ of Israel.¹¹ Thy (*m.*) visitation,¹² hath-preserved¹ my spirit.¹³ The-LORD¹⁴ is thy (*m.*) Preserver.¹⁰ HE-will-preserve² thy (*m.*) soul.¹⁶

EXERCISE XXII.

(To be translated into Hebrew. § 11, ζ—μ.)

Thou (*m.*) shalt not come-near¹⁸ [Obs. III., p. 93] to¹⁷ them (*m.*). And a stranger¹⁸ shall not come-near¹⁶ [Obs. II.] unto¹⁷ you (*m.*). Come-ye (*m.*)-near¹⁸ to Me. Fearers¹⁹ of THE-LORD,¹⁴ trust-ye²⁰ (*m.*) in THE-LORD.¹⁴ Who among²¹ you (*m.*) is a fearer¹⁹ of THE-LORD?, — ... let-him-trust²⁰

¹ Past *Kal* of שָׁמַר. ² Fut. *Kal* of שָׁמַר. Fut. (—) [p. 85 (†)]. ³ דָּבַר. ⁴ עָמְדָה. ⁵ בְּרִית. ⁶ p. 45 (*). ⁷ מִצְוָה, pl. מִצְוֹת. ⁸ מִשְׁפָּטִים (pl.). ⁹ לְמַעַן. ¹⁰ Partic. (1) *K.* of שָׁמַר [§ 140 (δ., iv), and § 139 (β., N.B. 2)]. ¹¹ p. 91 (16). ¹² מַשְׁפָּט. ¹³ § 74 (a). ¹⁴ [Thus the E.V. for The NAME given in Pt. I. § 79 (2)]. ¹⁵ נֶאֱמַר comp. Tab. X. 1 (for the Sing.). ¹⁶ קָרַב Fut. (—) [141 (a, §)]. ¹⁷ אֵל. ¹⁸ זָר. ¹⁹ יִרְאֵי (i. c. יִרְאֵי s. m. & יִרְאֵי pl. m.). ²⁰ בָּטַח Fut. (—). ²¹ ב.

[Obs. XI.] in The Name²² of THE-LORD¹⁴ and lean²³ on²¹ his God. Cast-ye²⁴ (*m.*) him into¹⁷ this pit.²⁵ Only²⁶ [as regards] the throne²⁷ will-I-be-greater-than-thou (Hebr., *Will-I-be-great²⁸ from thee (m.)*), cp. § 82. i.). His little²⁹ brother³⁰ [§ 81 (3)] shall-be-greater than-he. Over³¹ Edom will-I-fling²⁴ my shoe.³² They (*m.*)- shall-fling²⁴ each-one³³ his stone.³⁴ Thou (*m.*)-hast-been flung³⁵ from thy grave.³⁶ Upon³¹ THEE (*m.*) have-I-been-flung.³⁵ Into²¹ Thy (*m.*) Hand [§ 46 (*a., 1*)] will-I-commend³⁷ my spirit.¹³

EXERCISE XXIII.

(To be translated into Hebrew. § 11, ζ—μ.)

My God be-not-far³⁸ [Obs. IV.] from me. I-am-weary³⁹ [Obs. IX.] in my groaning.⁴⁰ How-long⁴¹ wilt-Thou-hide⁴² Thy face⁴³ from me? Hear-Thou⁴⁴ my prayer.⁴⁵ All⁴⁶ the day⁴⁷ my disgrace⁴⁸ is before⁴⁹ me. Fallen-hath⁵⁰ the crown⁵¹ of our head.⁵² Many-and-mighty-are⁵³ [Obs. IX.] my destroyers,⁵⁴ my enemies⁵⁵ for-naught (Hebr., *a lie⁵⁶*). Thou-hast-made-men-to-ride (Hebr., *Thou-hast-caused-to-ride⁵⁷ weak-man⁵⁸*) over (?) our head.⁵²

Athirst-is⁵⁹ [Obs. IX.] my soul⁶⁰ for God. For⁶⁰ Thou [art] the God of my-Might,⁶¹ ...; why⁶² in-mourning-garb⁶³ should-I-have-so-to-go⁶⁴ amid²¹ an enemy's⁵⁵ oppression?⁶⁵ Thou-wilt-destroy⁶⁶ the talkers⁶⁷ of falsehood.⁶⁸ Vanity⁶⁹ they (*m.*)-

22 Voc. I. 18. 23 שָׁעַן *Niph.* 24 שָׁלַךְ *Hiph.* 25 בּוֹר (*m.*). 26 רָק. 27 כָּפַס. 28 נָדַל Fut. (—). 29 קָמַן. 30 Tab. XIII. (2). 31 עַל. 32 גָּעַל. 33 אִישׁ. 34 אָבָן Tab. X. (1). 35 שָׁלַךְ *Hoph.* 36 קָבַר Tab. X. (2). 37 פָּקַד *Hiph.* 38 רָחַק Fut. (—). 39 יָנַע. 40 אָנְחָה w. aff. אֲנַחְתּוּ (§ 59). 41 עַד אָנָּה. 42 סָתַר *Hiph.* 43 יוֹם. 44 שָׁמַע Fut. (—): 45 תִּפְלָה. 46 כָּל-כָּל. 47 יוֹם. 48 כָּלְמָה. 49 נָגַד § 62 (iii.). 50 נָפַל. 51 עֲטִירַת (*f.*). 52 רָאִישׁ. 53 עֵצִים. 54 צִמַּת *Hiph.* 55 עֲרָבָה. 56 יִשְׁקָר. 57 רָכַב *Hiph.* 58 אָנְוִישׁ. 59 צִמָּא Past K. 60 כִּי. 61 מְעַזִּי. 62 לָמָּה. 63 קָדַר. 64 Fut. *Hithp.* of הִלֵּךְ. 65 צִמָּא. 66 אָבַר *Pr-él.* 67 pl. *m.* i. c. of דִּבֵּר (§ 139, β). 68 כָּזַב. 69 יִשְׁוֵא.

will-be-speaking,⁷⁰ each-one³³ with⁷¹ his fellow.⁷² Thou-hast-destroyed⁶⁶ a-wicked-one.⁷³ And [as for] transgressors⁷⁴ they (m.)-have-perished⁷⁵ together.⁷⁶ For⁶⁰ not⁷⁷ a God⁷⁸ taking-pleasure-in⁷⁹ wickedness⁸⁰ [art] THOU. And they-shall-trust²⁰ (m.) in THEE, that-know⁸¹ Thy Name;²² for⁶⁰ THOU-hast not forsaken⁸² [Obs. II.] those-that-seek-to-Thee⁸³ [O] LORD.

For-ever⁸⁴ shall-they (m.)-sing-gladly⁸⁵ [Table XIV. Note (c.)]. Of²¹ The Name²² of our GOD we-will-make-mention.⁸⁶ For⁶⁰ exalted⁸⁷ (m.) [is] HIS Name²² alone.⁸⁸ And [to be] praised⁸⁹ exceedingly.⁹⁰ [WHO] maketh-great⁹¹ the salvation⁹² [Plu.] of HIS King.⁹³ Blessed⁹⁴ [is] the man⁹⁵ who will-trust²⁰ in The-LORD. For⁶⁰ Thou [expressed] wilt-bless⁹⁶ a righteous-one.⁹⁷ [As for] those (m.)-planted⁹⁸ in the house of the-LORD, in the courts⁹⁹ of our GOD shall-they-flourish.¹⁰⁰ As a tree¹⁰¹ planted⁹⁸ by¹⁰² rivers¹⁰³ of water.

I-will-hymn¹⁰⁴ Thy Name,²² [O Thou] Most-High.¹⁰⁵ Sing-ye (m.)-hymns¹⁰⁴ to The-LORD [Who] dwelleth¹⁰⁶-in Zion. We-will-sing-gladly⁸⁵ [w. ה, § 144 (β.)] through²¹ Thy salvation⁹²; yea (י) in The Name²² of our GOD will-we-triumph.¹⁰⁷ In The-LORD my-soul-shall-glory (Hebr., *shall-glory*¹⁰⁸ *my soul*).
 Hallelujah.¹⁰⁹ [O] my soul praise-thou¹¹⁰ The-LORD.

70 רבר *Pr-él.* 71 Tab. III. (2). 72 הַעַי w. the aff. הַי, Tab. VIII. [See also § 74 (a)]. 73 רָשָׁע *Niph.* 74 פָּשַׁע Partic. (1) *Kal*, pl. *m.* [§ 139 (γ, 1)]. 75 שָׁמַד *Niph.* 76 יִתְחַדּוּ. 77 לֹא. 78 אֵל. 79 חַבֵּיץ Partic. of the form mentioned in § 139 (δ, iii). 80 רָשָׁע. 81 יָדַע Partic. (1) *K.*, pl. *m.* 'i. c.' 82 עוֹב. 83 דָּרְשִׁיךָ. 84 לְעוֹלָם. 85 רָנַן *Pr-él.* 86 זָכַר *Hiph.* 87 שָׁנַב *Niph.* 88 לְבָדוֹ. 89 הָלַל Partic. *Pū-él.* 90 כִּמְאֹד. 91 גָּדַל Partic. *Hiph.* 92 יִשׁוּעָה. 93 Tab. X. (1). 94 בָּרַךְ Partic. (2) *Kal* [§ 139 (γ, 2)]. 95 נִבְרַךְ. 96 בָּרַךְ *Pr-él.* (Compensation to be made for the Dagesh F.). 97 צַדִּיק. 98 שָׁתַל Partic. (2) *Kal.* 99 הַצְרוֹת [the --- dropped 'i. c.,' § 56 (i)]. 100 פָּרַח *Hiph.* 101 עֵץ (m.). 102 עָל. 103 פְּלֵגָא a river [Tab. X. (1)]. 104 זָמַר *Pr-él.* 105 עָלִינוּ. 106 יָשַׁב Partic. (1) *K.* 107 רָגַל Fut. (—). 108 הָלַל *Hithpā-él.* 109 יָה preceded by 2 pl. *m.* Imp. of (110). 110 הָלַל *Pr-él* [p. 92 (45)].

SECTION XII.

VERBS (*continued*). — CERTAIN USAGES.

148. As said above (§ 123), there are only two Tenses in Hebrew. These two are the only Tense-forms for expressing such various modifications as “*had*,” or “*may*,” or “*might*,” or “*should*,” or “*would*,” or “*may have*,” *might have*,” etc. Also there are no ‘Auxiliary’ Verbs. From among the somewhat multitudinous forms of modern expression by which one of these old Tenses may be rendered, very great care is sometimes required for selecting that particular one which is *the* one for bringing out (so far as may be possible) the sense of the original passage. Through neglecting to observe the underlying thought of such a passage, a wrong Mood, or a wrong Auxiliary Verb, may give a wrong turn and lead to an altogether wrong view of the passage. And careful attention to the ‘Mood of Thought’ (if one may say so) not seldom furnishes a very useful clue, by the help of which the intricacies of some very difficult passages may be safely tracked.

149. Again, the SUBORDINATION of Time and Mode of Action is sometimes marked with great accuracy and nicety by the use of different Tense-forms.

[Through neglecting to attend to this, or through mistakes respecting it, some Moderns have succeeded in introducing much strange confusion and misapprehension with regard to the usage of the Hebrew Tenses. The leading principle has often been quite lost sight of. Some have fixed their attention on *one set of* the usages of a Tense, some on another; and so one-and-the-same Tense has been called by some a ‘*Present*,’ by others an ‘*Imperfect*,’ by others an ‘*Aorist*,’ etc. It is amusing to see how happy some appear to be when, not content with an ‘Indefinite’ name, they succeed in giving an indefinite rendering. To be sure, this seems to betoken too often the absence of definite notions about any Meaning to be conveyed by such a rendering.

Controversy, however, would be out of place here. This only shall be said now:—]

150. (1) It is surely not unreasonable that in a Language which has but two TENSES, these two should have reference to the TWO MAIN DIVISIONS OF TIME. We say MAIN divisions; for, such the 'FUTURE' and the 'PAST' are: the 'PRESENT' is (strictly) but an everchanging instant—a connecting *link between* 'the Future' and 'the Past.'*

(2) Such is not at all unlikely to be the case in the language of a people who were looking forwards from a great Past of Wonders to a Future (in store,—reserved,—prepared) of Good and of Glory such as "eye hath not seen, nor ear heard,"—and who recognised their 'Present' as transitory.

(3) Moreover, the usage of the Language is found to be in accordance with this:—as we hope to shew in the proper place.

151. This, too, ought not to be lost sight of, viz. that—There is a MODE OF RECKONING Past and Future, which is different† from that which may perhaps seem to us to be the only natural one, so long as we refer all to ourselves—as if each one were the Centre of all Time and Space. Familiarity with that which is strange to us—quite foreign, even, to our modes of thought,—can only be acquired after some time, and from much experience of the usage which is thus strange. It would be unwise, therefore, to attempt to enter further into this matter just now. Perhaps we have anticipated too much in venturing to allude to it as we have done.

* What is often called "the Present Time" consists really of an undefined portion of Past and Future Time, gathered about the instant Present. Some interesting remarks on the 'Tenses' will appear in Dr. Chance's 'Notes on Job,' pp. 543 & 544.

† Consequent, to some extent, on what was said at the opening of § 9. (δ.).

152. Speaking generally, it may be said that, in Hebrew,

(I.) (α.) the Past Tense and the Future Tense, respectively, are used with reference to Action *before*, and *after*, some implied POINT OF TIME, which is

(β.) to be looked out for, and may be recognised by means of due consideration of what is being spoken about, but

(γ.) which may *or may not* be the ‘Present’ of a speaker, or narrator ;

(II.) (α.) such modifications of PAST-Action (and *Contingent-Past* Action) as we can express by means of *did, was, were, have, had, may have, might have, would have*, etc., are all expressed by the Hebrew PAST-TENSE ;

(β.) such modifications of FUTURE-Action (and *Subsequent*, and *Conditional*, and *Dependent* Future-Action) as we can express by means of *will, shall, and may, might, should, would*, etc., are all expressed by the Hebrew FUTURE-TENSE ;

(III.) (α.) that which *has been, and is still going on*, is expressed by the Hebrew PAST-TENSE ; and

(β.) that which *is now going on, and is expected to go on in future*, is expressed by the Hebrew FUTURE TENSE.

[Obs. An *Indefinite* Tense, or Mode of Expression, in a Modern Language, may (by reason of *its* indefiniteness) be often* used perhaps in rendering a Tense of an ancient Language. It does not follow that the Tense of an ancient Language is Indefinite.]

* But also, very often, such an indefinite expression cannot fairly be used for the Hebrew Tense without great loss of meaning ; and sometimes could not be used at all.

(IV.) The SEQUENCE and CON-SEQUENCE of Actions and Events is sometimes marked by a simple use of the Hebrew Past and Future Tenses, where we (in English) require a different mode of expression. But in order to bring out the point of the Hebrew expression, so far as this is at all possible sometimes in English, either some Particle must be introduced, or a Periphrasis must be adopted, which contrasts unfavourably with the terse, simple elegance of the Original.

[Obs. (α.) Some may prefer to regard this as a deduction from (I.),—as is

(β.) the use of a Hebrew Future-Tense sometimes after certain Particles of Time, to be mentioned hereafter.]

153. The Principles thus stated will receive illustration as we proceed. We must be content with the bare statement of them at present, and now pass on to the following important Rules.

154. Rule I. A PAST-Tense, with the prefix וְ* of § 3, often occurs where the most natural English rendering is by means of a FUTURE or some oblique form of expression. This is said to be a ‘Past with וְ CONVERSIVE.’ Thus, for example, from נתַן *he gave*, we have וְנַתַן *and he shall give* [or *make*, as in E.V.] Ez. xxvi. 8; from שָׁפַךְ *he poured-out*, וְשָׁפַךְ *and he shall pour-out*, [or *cast*, as in E.V. (*ib.*)], and, *he shall even pour-out*, Lev. xvii. 13. So וְשָׁפְכוּ *and they shall pour-out*, Lev. xiv. 41, etc.

* In any one of its many values *and, even, that*, etc. This וְ is, of course, subject to the same changes of punctuation here as in § 3. [See more in § 155.]

Rule II. This prefix ׀ before a FUTURE-Tense is simply CONJUNCTIVE, as in § 3,—the Future-Tense being unaffected by it; e.g., וַיִּפְקֹד and he shall (or will) visit, וַתִּקְרַב and she shall (or will) approach, etc. But,

Rule III. a FUTURE-Tense with the prefix ׀ followed by Dagesh F., is rendered as a PAST, with and (or some other value of the ׀ of § 3), and is said to be a ‘Future with ׀ CONVERSIVE.’ Thus, for example, from וַיִּשְׁפֹּךְ he will pour-out, וַיִּשְׁפָּךְ and he poured-out, 2 S. xx. 10. So, from וַתִּקְרַב she shall draw near, וַתִּקְרַב and she drew near, Esth. v. 2; etc. But,

Obs. (1) the א, of 1 Sing. Fut., requires this ׀ to have ׀ (instead of the —),—in order to compensate for the Dag. F. which א does not receive [cp. § 6 (b.)]. Thus, from אֶפְקֹד I will visit, וְאֶפְקָד and I visited, etc.

(2) The Dag. F., belonging to this prefix, is NOT given to ׀ (i.e. a ׀ which has —). Thus, וַיְדַבֵּר and he spake, וַיְדַבְּרוּ and they (m.) spake, etc.

155. As need scarcely be said,

(a) the prefix ׀ of Rules I. & II. (in § 154) is subject to the same changes of punctuation as in § 3; viz.,

(b) before a word which (when without the prefix) begins with ׀, we have ׀, as in וַיִּשְׁבְּתֶם and ye (m.) shall dwell, Lev. xxv. 18 (from יִשְׁבְּתֶם, Rule I.); וַיְלַמֵּד and He will teach, Ps. xxv. 9 (from יְלַמֵּד, Rule II.); etc.

(c) i. before any other letter with —, we have ׀ as in וַיִּלְקַחְתֶּם and ye (m.) shall take, וַיִּטְבַּלְתֶּם and ye (m.) shall dip, Ex. xii. 22 (from לְקַחְתֶּם, וַיִּטְבַּלְתֶּם); וַתְּחַדֵּשׁ and Thou wilt renew, Ps. civ. 30 (from תְּחַדֵּשׁ); etc.

ii. also ׀ (not ׀) before ב, or מ, or פ, even when having a Vowel; thus, וַיִּבְאֵשׁ and it [viz., the river] shall stink, Ex. vii. 18; וַיִּמְחִיץ and he shall smite Nu. xxiv. 17; וַיִּפְחַד and he shall fear, Is. xix. 16; etc.

(d) before any one of the letters א ה ה ע with a Compound

Shva, the ם takes a ‘Slight’-vowel agreeing therewith; as in *וְעָבְדְתֶם* and *ye (m.) shall serve*, Ex. xxiii. 25; *וְאַהֲבֶתֶם* and *ye (m.) shall love*, D. x. 19; *וְאָרַבְרָר* and *I will speak*, Ez. ii. 1, etc.

[156. Our avowed endeavour being to familiarise the student with facts and usages of the Language, rather than with speculations regarding them, we hardly venture to say what may, however, be allowed perhaps just in passing, viz. that

(1) careful attention to the Sequence of Events and Actions spoken of (or merely understood, it may be) in connection with a Past with ם, as in Rule I., enables us sometimes to perceive what may be termed a “Relative Past and Future,” which accounts (possibly) for some Past-Tense forms so employed. Some of the instances above cited may be so explained, we think, in accordance with principles stated in §§ 151, 152. But, of course, one may easily deceive oneself in such Speculations. We ought to add, that

(2) sometimes a Future form of expression is NOT wanted in English,—the due Subordination of clauses being marked by means of some introduced Conjunctions, etc. And, moreover, that

(3) there are instances of ם before a Past Tense which do not fall under Rule I., inasmuch as the most natural rendering is by means of a *Past-Tense* rather than a Future. In several of such instances a possible rendering (although not, superfluously, the most natural one) might be offered, in accordance with what was said above in (1), which would favour the extension of Rule I., so as to embrace these instances also. For practical purposes, the Student had better take the prefix ם before a Past Tense to be Conversive, generally. The matter must be treated of more fully in the Syntax.

(4) We have a theory with regard to the prefix of Rule III. But this, too, had better be deferred at present.]

157. It will be found practically useful to have the following brief statement of some of the above and other Usages, to which we may refer as occasion may arise;

(α.) the ‘Pluperfect’ “*had*” is expressed in Hebrew by the ordinary Past Tense (§ 148);

(β.) the Hebrew Past is used also for expressing (1) “*I would have done so and so*,” (2) “*Had I done so and so, then...*,” and such like; [see also § 152].

(γ.) The Future is sometimes used for (1) “*I should, or would, etc., do* ;” (2) “*Should I do so and so, then...*,” and such like; [see also Obs. X., XI., p. 93];

(δ.) also, sometimes, where we must say “*then* so and so TOOK PLACE,” or some such an expression,— Cp. § 151.

(ε.) The Future, with the prefix ׀ followed by *Dagesh F.*, is used just like a Past,* in any of the senses of the Past; and

(ζ.) the Past with the prefix of § 3 [*i.e.* ׀, etc.] may practically be used as a Future,* in any of the senses of the Future. Further,

158. there being only Second Persons in the Hebrew Imperative, the 3rd and 1st Person Imperative [as sometimes reckoned,—*i.e.*, “*Let him do so and so*,” “*Let me...*”] are expressed in Hebrew by the 3rd and 1st Persons Future. Moreover

159. the *Negative Imperative* is in Hebrew expressed by a Future PRECEDED by a Negative Particle; thus, אַל תִּשְׁלַח Put not forth [thy hand], Gen. xxii. 12. So, וְאַל תִּשְׁמְעוּ † and hearken ye not, 2 K. xviii. 32; וְאַל יִשְׂמְחוּ and let them (*m.*) not rejoice, Ps. xxxv. 24. See also Obs. IV., p. 93. And,

N.B.—the Hebrew Imperative must never be used with a Negative Particle. Also

[(1) The “*thou shalt not*,” such as in Exod. xx. 13—17, has לֹא rather than אַל. (Cp. Obs. III., p. 93.) And so, of course, “*Ye shall not*,” as in לֹא תִכְרְתוּ אִתִּי בְרִית ye (*m.*) shall not make a covenant Ju. ii. 2, etc.;

(2) the Particles אַל and לֹא are NOT LIMITED TO the uses here mentioned. Other uses of them will be found elsewhere.

(3) The Hebrew Imperative is sometimes used where we want an Indicative in English.]

* With *and, even, that*, or some other value of ׀. See Examples in Exercise XXIV., etc.

† וְאַל לָעֶד may be rendered sometimes—*neither* (or *nor*) as in E.V. of וְאַל לָעֶד תִּזְכֹּר עוֹן neither remember iniquity for ever, Is. lxiv. 8, where the position of לָעֶד marks emphasis on the *for ever*, “and do not FOR EVER remember iniquity.”

160. When a Past-Tense form which has the Accent on the Penultima receives the prefix ׀, the Accent (if not a Pause-Accent) is generally thrown forwards to the final syllable; thus, *שָׁמַרְתָּ* 2 s. m. gives *שָׁמַרְתָּ* [and so *מָלַכְתָּ*, *מָלַכְתָּ*], *כָּתַבְתָּ* 1 s. gives *כָּתַבְתָּ*, *הִבְדִּילְתָּ* 3 s. f. (*Hiph.*) gives *הִבְדִּילְתָּ*, etc. But,

- (1) except the 1 Plu.;—in this the Accent remains on the Penultima, as in *וְיִקְחֶנּוּ*;—also,
- (2) except, sometimes, cases such as in § 46 of Pt. I.; thus, *וְיִשְׁבְּתָּ נָה*; D. xxvi. 1; and
- (3) except some Verbs of the Classes in Sects. XIX., XX., and a few others to be mentioned hereafter.

161. Obs. (1) the Past with its ׀ Convers., and (2) the Future with its ׀ Convers., always precede their Subject (when this is expressed in direct connection therewith); thus, *וְיָדְעוּ מִצְרַיִם* and [*the*] *Egyptians shall know* Ex. vii. 5, *וַיִּפְקֹד דָּוִד** and *David reviewed* (lit., *visited*) the people that were with him 2 S. xviii. 1, *וַיִּשְׁלַח דָּוִד* and *David sent-forth* (*ib.* 2), *וְנִתְּשְׁלַח אִשָּׁה אַחַת*† and *a certain woman cast* Ju. ix. 53, etc. Also (3) the Object may come between the Verb and the Subject; thus, *וַיִּפְקֹד אֹתָם מֹשֶׁה* and *Moses reviewed them* Nu. iii. 16.

162. Besides the few usages referred to in the Section above, there are many others which must be reserved at present. The following may be added here in Notes.

(a.) Verbs ‘Fut.(—)’ are often said to be ‘Intransitive,’‡ and most of them are so; thus, *יִגְדֵל* *he will be great*, *יִשְׁכַּב* *he will lie down*, etc. Also,

(b.) some Roots have both the ‘Fut.(—)’ and ‘Fut.(—)’ forms, (i.) sometimes in the same sense [thus, *בָּנָה*, *to deal treacherously*, has the ‘Fut.(—)’ form three times and the ‘Fut.(—)’ form only once; *שָׁבַת*, *to rest, stop, cease*, has the ‘Fut.(—)’ form nine times and the ‘Fut.(—)’ form twice]; and (ii.) sometimes in different senses [thus, *קָצַר*, in the sense of ‘*harvesting*,’ etc., has the ‘Fut.(—)’ form ten times, and in the sense of ‘*being short*,’ has the ‘Fut.(—)’ form six times and the ‘Fut.(—)’ form once; *חָרַב*, in the sense of ‘*being dry*,’ ‘*lying waste*,’ has the (—) form ten times in the Fut. and once in Imper.,§ and in the sense of ‘*laying waste*,’|| has the (—) form once in Imper.]. And,

(c.) the ‘Fut.(—)’ form sometimes has an Object; as *וַיִּפְשְׁטֵנִי* 1 S. xix. 24, *and he stripped-off* [his clothes (E.V.)].¶ ** But,

N.B.—some of the forms referred to in (b.), (c.), cannot be understood by the Student at present.

* See § 162 (e, i).

† See § 162 (e, ii).

‡ Also the ‘Verbs ׀’ and ‘Verbs ׀’ [§ 138 (A) (iv. 2, 3)].

§ The Imper. has generally — for Verbs ‘Fut.(—),’ and — for Verbs ‘Fut.(—).’ Cp. § 142.

|| This may be supposed to be a ‘Transitive’ sense corresponding to the other.

¶ The (—) form in the same sense occurs in Ez. xxvi. 16 [וַיִּפְשְׁטֵנִי, see § 165 (H., 1)].

** The (—) form in Is. ix. 19 (in the sense of ‘*cutting*,’ E.V. margin, v. 20) has not an Object expressed, but only implied, as in 1 K. iii. 26.

- (d.) (i.) A Tense generally precedes its Subject (when this is expressed in direct connection with it, cp. (ε.) of § 11), unless
- (ii.) there be some Emphasis on the Subject; thus, **בַּה דְּבַר אֱלֹהִים** *thus spake the man unto me*, Gen. xxiv. 30, and “the place **אֲשֶׁר דִּבֶּר אֱלֹהִים** *where* (§ 30) **GOD spake with him**,” Gen. xxxv. 15,—but, **אֱלֹהִים דִּבֶּר בְּקֹדֶשׁוֹ** *GOD hath spoken in His Holiness*, Ps. lx. 8. Cp. also **יִרְעֵי שׁוֹר קָנָהוּ** *an ox knoweth his owner*, with the **לְיִשְׂרָאֵל לֹא יִרְעֵי** *Israel doth not know*, etc., Is. i. 3, where for Antithesis there is Emphasis on “Israel,” and so on “MY people” following it. Also cp. Is. xvi. 13, 14; xx. 2; xxvii. 12, etc., with Is. i. 2, 20; xxi. 17; xxiv. 3; xl. 5, etc. But,
- (iii.) the Interrogative **מִי** *who?* always precedes its Verb.
- (e.) It is the RULE to have [see also, more fully, p. 222.]—
- (i.) the **־** (rather than **ו**) for the Fut. *Kal*, (α.) when with the prefix **ו** Conversive, (β.) when with the Deprecative **לֹא**, (γ.) in the expression of a *positive wish* (i.e., as in **יִפְקֹד יְיָ** *Let the LORD, GOD of the spirits of all flesh, set*, etc. (Nu. xxvii. 16); also—
- (ii.) the **־** (rather than **ו**) for the Fut. *Hiph.* in the same three cases; thus, (α.) **וַיִּפְקֹד** *and he appointed*, 1 K. xi. 28; (β.) **וַאֲל תִּסְתֵּר פְּנֵיךָ** *and hide not Thy Face*, Ps. lxi. 18; (γ.) **וַיִּפְקֹד** *and let him appoint*, Gen. xli. 34; but
- (iii.) N B.—except the 1 s. Fut. *Hiph.*,—in which either **־** (Pt. I., § 12) or **ו** is generally found; thus, **וַאֲשַׁלֵּךְ** D. ix. 21, **וַאֲמַלִּיךָ** 1 S. xii. 1, **וַאֲבַכְהָר** Zech. xi. 8, **וַאֲשַׁלֵּיךָ** *ib.* 13.
- (iv.) Some speak of the FUTURE FORMS WITH **ה** (§-144) as the ‘Optative’, because the Future is often used ‘Optatively’ with that **ה**. But, (1) it is unwise so to *limit* the ‘Future with **ה**’; for, (2) the **ה** is used sometimes where there is no ‘Optative’ force; and, (3) the Future is sometimes used ‘Optatively’ where there is no **ה**. See more of this in the Syntax.

VOCABULARY II.

| | | |
|--|--|--|
| 1. אָן <i>then</i> . | 4. בֶּן <i>a son</i> , Tab. XIII. 4. | 7. פָּנִים (pl. Noun) <i>a face, countenance</i> . |
| 2. אִין (<i>nothing</i>), אִין <i>there is not</i> , Tab. XIII, Note (‡, δ). | 5. זֶרַע (<i>m.</i>) <i>seed</i> , Tab. X. 1. | 8. שָׂר <i>a prince</i> , Plu. שָׂרִים. |
| 3. אַיִשׁ <i>a man</i> , § 74 (l). | 6. עֵין (<i>f.</i>) <i>an eye</i> , i.c. עֵינַי, with aff. עֵינֹו, etc., Dual. עֵינַיִם. | |

EXERCISE XXIV.

(To be translated into English)

* * For the plan of the Exercise see § 11 (α-ε).

N.B.—The ... below are put where a sentence is incomplete.

וַיְדַבֵּר יי אֶל מֹשֶׁה בְּהַר סִינַי, לֵאמֹר: דַּבְּרֵי אֶל
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם...: אִם בְּהַקְנִיתִי תִלְכוּ...⁸
 וְאִבְלַתֶּם⁹ לַחֲמֶכֶם¹⁰ לְשִׁבְעֵי¹¹ וַיִּשְׁבַּתֶּם¹² בְּאַרְצְכֶם¹³: וַרְדַּפְתֶּם¹⁴
 אֶת אֵיבֵיכֶם¹⁵...: וַרְדַּפּוּ¹⁶ מִכֶּם הַמִּשְׁחָה¹⁷ מֵאָה¹⁸: וְהִתְהַלַּכְתִּי¹⁹
 בְּתוֹכְכֶם¹⁹...: וְאִם לֹא תִשְׁמָעוּ²⁰ לִי... וְשִׁבַרְתִּי²¹ אֶת גְּאוֹן²²
 עֲוֹנְכֶם²³: וְהִשְׁלַחְתִּי²⁴ בְּכֶם²⁵ אֶת חַיִּית²⁶ הַשָּׂדֶה²⁷ וְשִׁבַּלְתָּה²⁸
 אֶתְכֶם... וְהִמְעִיטָה²⁹ אֶתְכֶם: וְנִשְׁאַרְתֶּם³⁰ מִתִּי³¹ מִסְּפָר:

1 דבר *Pi.* to speak. 2 Moses.* 3 in the mountain of. 4 Sinai. 5 saying.
 6 p. 92, No. 51. 7 in My statutes. 8 ye (*m.*) shall go. 9 אֲכַל to eat (Pt. I., § 24).
 Here ו = *then*. 10 לֶחֶם (*m.*) bread, Tab. X. (1). 11 abundantly. 12 p. 91, No. 4.
 13 אֶרֶץ,* p. 47, No. 5, Tabs. X. 1, XII. 1. 14 p. 92, No. 53. 15 p. 92, No. 52.
 16 five. (This is the 'Subject' of the sentence, here.) 17 a hundred (the 'Object').
 18 הֵיךְ *K., Pi., Hithp.* to go, walk. 19 in your (*m.*) midst (*i.e.*, in the midst of
 you), fr. תָּוַךְ Tab. XIII. (‡, ε). 20 p. 90, No. 4. 21 p. 91, No. 10. 22 the
 pride of. 23 your (*m.*) strength. 24 הִפְחַל *Hiph.* to cause to send, to send.
 25 בַּ against. 26 the beast of. 27 § 74 (b). 28 שִׁבַל *Pi.* to bereave. 29 מִעַט *Hiph.*
 to make few. 30 p. 92, No. 47. 31 (For this and the next word, see p. 56, Nos.

* Words marked (*) need not be given again in the Notes.

עֲזָבוּנִי ³² וַיִּקְטְרוּ ³³ לְאֱלֹהִים ³⁴ אַחֲרַיִם ³⁵ : וַיַּחֲלֵלוּ ³⁶ אֶת שֵׁם
 קְדוֹשִׁי : וַאֲחִלָּל ³⁶ שָׂרֵי קְדוֹשׁ : וַיִּשְׁבְּעוּ ³⁷ בְּלֹא אֱלֹהִים † :
 וְאֲנֹכִי הִסְתַּר ³⁸ אֶסְתִּיר ³⁸ פָּנָי... : וּפְקַדְתִּי בְּשֹׁבְטִי ³⁹ פִּשְׁעֵם : לֹא
 אַחֲלָל ³⁶ בְּרִיתִי ⁴⁰ : וְקִדְשֹׁתַי ⁴¹ אֶת שְׁמִי הַגָּדוֹל § : בְּךָ נִזְכָּר ⁴²
 שְׁמֶךָ : וַיִּזְכְּרוּ ⁴² כִּי אֱלֹהִים צוּרִם : וְאִזְכֹּר ⁴² אֶת בְּרִיתִי ⁴⁰ :
 וְאֲבַקֵּשׁ ⁴³ מֵהֶם אִישׁ : וְאִין דוֹרֵשׁ ⁴⁴ וְאִין מִבְּקֵשׁ ⁴⁵ : הֲנַנִּי ⁴⁵
 בָּא ⁴⁶ וְשָׁכַנְתִּי ⁴⁷ בְּתוֹכְךָ || : וְקָרָאוּ ⁴⁸ לְךָ עִיר ⁴⁹ יְיָ : וַיִּנְקָתָ ⁵⁰
 חֵלֶב ⁵¹ גּוֹיִם : וְאֲנִי אֶסְבֹּל ⁵² וְאֶמְלֹט ⁵³ : הֲקִצּוּר ⁵⁴ קִצְרָה ⁵⁴
 יְדֵי ⁵⁵ מִפְּדוּת ⁵⁶ : אִז תִּפְקַחְנָה ⁵⁷ עֵינֵי עוֹרִים ⁵⁸ : אִז יִדְלַג ⁵⁹ כְּאֵיל ⁶⁰
 פִּסְחָ ⁶¹ : וַיִּזְכֹּר ⁴² אֱלֹהִים אֶת בְּרִיתוֹ ⁴⁰ : ... וְגֵאלְכֶם ⁶² קְדוֹשׁ ⁶³
 יִשְׂרָאֵל : וַיִּלְבַּשׁ ⁶⁴ בְּגָדֵי ⁶⁵ נָקָם ⁶⁶ תִּלְבַּשֶׁת ⁶⁷ : אֵל תִּזְכְּרוּ ⁴²
 רֵאשֻׁנוֹת ⁶⁸ : בֵּינִי יִצְדָּקוּ ⁶⁹ וַיִּתְהַלְלוּ ⁷⁰ כָּל זֶרַע יִשְׂרָאֵל :

31, 32). ³² they forsook ME. ³³ קטר *Pi.*, to offer incense. ³⁴ to gods (p. 3, Note †). ³⁵ אַחַר another* (*m.*). ³⁶ חלל *Pi.*, to profane, break (a covenant).
³⁷ p. 92, No. 41. ³⁸ סתר *Hiph.*, to hide. ³⁹ with a rod. ⁴⁰ בְּרִית (*f.*) a covenant.
⁴¹ קדש *Pi.*, to sanctify. ⁴² p. 91, No. 6. ⁴³ בקש *Pi.*, to seek, enquire.
 [Dagesh Forte is often dropped from the ק]. ⁴⁴ דרש to search. ⁴⁵ behold I.
⁴⁶ [am] coming. ⁴⁷ שכן to dwell. ⁴⁸ קרא to call [often 'governs' a ל]. ⁴⁹ a
 city, city of. ⁵⁰ ינק to suck. ⁵¹ the milk of. ⁵² סבל to bear. ⁵³ מלט *Pi.*, to
 deliver. ⁵⁴ קצר to be short. ⁵⁵ יד (*f.*) a hand, i.e., יד with aff. ידו, etc., Dual
 יָדַי, i.e. *יָדַי ⁵⁶ "that it cannot redeem," E.V., (*lit.*, from redemption)
⁵⁷ פקח to open (eyes). ⁵⁸ blind (men). ⁵⁹ דלג *Pi.*, to leap. ⁶⁰ like the hart.
⁶¹ a lame (man). ⁶² p. 93, No. 86 [§ 140 (δ., iii.)]. ⁶³ The Holy ONE of.
⁶⁴ p. 92, No. 76. ⁶⁵ the garments of. ⁶⁶ vengeance. ⁶⁷ [as] clothing. ⁶⁸ former
 things (*f.*). ⁶⁹ צדק to be righteous. ⁷⁰ p. 92, No. 45.

* Words marked (*) need not be given again in the Notes.

† by [them that are] not.

‡ Vocab. I (1).

§ p. 60 (19).

|| From תְּנִיךָ, see No. 19.

EXERCISE XXV.

(To be translated into Hebrew, § 11, ζ—μ.)

And GOD heard*¹ their groaning,² and GOD remembered*³ His Covenant.⁴ Why⁵ will the bush⁷ not burn⁶? And Moses hid*⁸ his face.⁹ And Aaron¹⁰ spake*¹¹ all¹² the words¹⁷ which The LORD spake¹¹ to Moses. And I will take†¹⁴ you (m.) to Me for a people,¹⁵ and ye-shall-know†¹⁶ that I The LORD [am] your GOD.

And Moses wrote*¹⁷ this Law.¹⁸ In-order-that¹⁹ they (m.)-may-hear¹ [Future Tense], and in-order-that¹⁹ they (m.)-may-learn²⁰ [Future Tense], and-that²¹ they-may-fear†²²... and-that²¹ they-may-observe†²³ to-do²⁴ all¹² the words¹⁵ of this Law.¹⁸ And Jeshurun²⁵ waxed-fat,*²⁶ and kicked.*²⁷ And they (m.)-forgot*²⁸ His doings.²⁹ And they (m.)-spake*¹¹ against³⁰ GOD. And HE-rained*³¹ upon them (m.) Manna.³²

Hear-thou¹ (m.) [w. ה, § 141 (γ, 2)], My people, and I-will speak.¹¹ And I-will dwell†³³ in the midst³⁴ of Jerusalem,³⁵ and Jerusalem³⁵ shall-be-called†³⁶ the city³⁷ of the truth.³⁸ Let your (m.) hands³⁹ (f.) be-strong.⁴⁰ And proclaim-ye (Hebr. cause-ye (m.) to hear¹) the sound⁴¹ of His Praise.⁴²

1 שמע (Fut. —). 2 נִאָקָה. 3 זָכַר (Fut. —). 4 בְּרִית. 5 מְדַוֵּעַ. 6 בֶּעַר (Fut. —). Verb to precede Noun. 7 סִנֵּה. 8 סָתַר Hiph. 9 פָּנִים, a Noun of Plural form. 10 אָהֳרֹן. 11 דִּבֶּר Pr. 12 כָּל. 13 Tab. IX. 14 לָקַח. 15 עָם. 16 יָדַע. 17 כָּתַב Fut. (—). 18 תּוֹרָה. 19 לְמַעַן. 20 לָמַד. 21 וְ. 22 יָרָא. 23 שָׁמַר (Fut. —). 24 לַעֲשׂוֹת. 25 יִשְׁרׁוּן. 26 שָׁמַן (Fut. —). 27 בִּעַט (Fut. —). 28 נִשְׁכַּח. 29 עֲלִילוֹת. 30 ב prefix. 31 מָטַר Hiph. 32 מָן. 33 שָׁכַן. 34 תְּהִי Tab. XIII. (†, ε.). 35 יְרוּשָׁלַם (f.) 36 קָרָא Niph. 37 עִיר. 38 אֱמֶת. 39 יָד, Du. יָדִים. [See § 59 (δ.)]. 40 חָזַק (Fut. —). The ה has — and the prefixes have — in the Fut. Kal of this Verb; thus, תְּחַזֵּק, יִחַזֵּק, etc. See more in next Section. 41 קוֹל (i.e., the same). 42 תְּהַלֵּל. — * Fut. with וְ Convers. † Past with וְ Convers.

SECOND PART

OF THE

EXERCISE-BOOK.

SECTION XIII.

VERBS.—VARIATIONS.

163. For Variations from Tab. XIV. in regard to some additional endings, see § 147; for ך̄ instead of ך̄, see § 143.

There are some other important Variations:

I. PAUSE FORMS.

164. Changes of Vocalization [in some forms] occur in Pause,—*i.e.* at the end of a Verse, a Sentence, or a Clause, where a Stop is made.

(a.) As said in Pt. 1. § 49, *Silluk* (ֿֿ) and *Ethnahk̄h* (ֿֿ) are especially the 'Pause'-Accents; but

(β.) Pause-forms are found sometimes with other Accents also [see § 167].

(γ.) The 2 pl. *m.* & *f.* of all Past Tenses are unchanged in Pause.

(δ.) The Pause-forms of 'Infs. w. Pron. Affs.' are given in Tab. XV. [The only *change* is with the 2 s. *m.* Aff.].

(ε.) The Pause-forms of Participles are given in Appendix (B) to Tab. XIV. [The only *change* is in the s. *f.* form ךֿֿֿֿ̄, which sometimes becomes ;ךֿֿֿֿֿ̄ in Pause. Cp. § 139 (β, †).]

N.B. All words in Tab. XIV (except the Past 2 pl. *m.* & *f.* and Infs. w. Pron.-Affs.) have the ordinary Tone-accent on that syllable in which the 2^d Rt-letter is involved:—whether this 2^d Rt-letter

(I.) bears a vowel as in פֿקֿרֿ, or

(II.) has ֿֿ *Moving* as in פֿקֿרֿֿֿֿ.

The Rules for the 'Pause'-forms of words in Tab XIV (and the like) may be given in regard to these two great Classes (I.) and (II.) as follows:

165. (I.) When the 2^d Rt-letter bears a Vowel,

(a.) if that Vowel be Long, as in **תַּפְקֹדְנָה**, **יַפְקֹד**, etc., the word is generally unchanged in Pause;

(β.) if that Vowel be Short, as **יִלְבֵּשׁ**, **פִּקֵּד**, etc., this Short Vowel is generally lengthened* into the corresponding Long Vowel,† as in **אַבְלָה** (fr. **אַבְלָה**), **יַקְרֵב** (fr. **יַקְרֵב**) etc. But

(γ.) the **־** of a *Niph.* Future (Tab. XIV.) remains in Pause, as in **וַיִּנְפֹּשׂ**, **תִּרְמֹסְנָה**, etc.; and, more generally, it may be said that

(δ.) [the *simple utterance* **־**, which is given sometimes for Euphony and Ease of pronunciation, instead of the more precise **־־**, is found (not seldom) in Pause; thus **הַמְעַד** Imper. *Hiph.* 2 s. m., Ps. lxxix. 24, for **הַמְעַדְדִּי**, etc.].

* (a). This great General Rule holds also in the forms: **אַבְלָהִי**, **אַבְלָהָהּ**, **אַבְלָהֶיךָ**, **אַבְדָּנוּ**, and so **וַיִּשְׁבְּתִי**, **נִעְמָתִי**, **לִקְחָתִי**, **נִזְעַמְתִּי**; **נִגְזַרְתִּי**; **הִלְכָתִי**; **פָּלַלְתִּי**, **הִלְכָתִי**; **וַיְהַקְדְּשֵׁנִי**; **וַיְהַקְדְּשֵׁנִי**; **וַיְהַקְדְּשֵׁנִי** [Sect. XVI.], **הִפְחִיתִי** [Sect. XVI.], **הוֹנְעֵנוּ** [Sect. XV.], **הוֹרְעָתִי**; **יִשְׂרָתִי**; **הִתְהַלַּכְתִּי**, **הִתְהַלַּכְתִּי**, etc.

(b). But the **־** is often retained [see (δ)] not only

(i.) in such forms, thus **יִסְדַּתְּ** Ps. cii. 26, **זִקְנָתִי** G. xxvii. 2, etc.; and so in other Voices as **כִּנְרָתָהּ** 2 s. m. Past *Pz.* [§ 138 (β), i.] Ps. lxxxix. 45, **שׁוּעָתִי** Ps. lxxxviii. 14, **נִצְלָנוּ** 1 pl. Past *Niph.* (Jer. vii. 10), **הִצְלָנוּ** 1 pl. Past *Hiph.* (1 S. xxx. 22) of **נִצַּל** [Sect. XVI.], etc.; but also

(ii.) in Fut. forms ending in (**נָרָה** **־**) as **תִּקְשְׁבֶנָה** 3 pl. *f.* Fut. *K.* (Is. xxxii. 3), and so **תִּחְרַשְׁנָה** 3 pl. *f.* Fut. *K.* Tab. XVI (1) [Mi. vii. 16], etc.; and

(iii.) some others.

† For the great Leading Rules, see Pt. I. § 19.

II. When the 2^d Rt-letter has *Shva*, a Vowel is given* to it in Pause. This Vowel is generally the same as either

(i) the Vowel which the 2^d Rt-letter HAS IN THE FIRST word of the Tense or set [see examples below]; or

(ii) the Vowel which the 2^d Rt-letter TAKES IN PAUSE in the FIRST word of the Tense or set. Thus,

(i.) (a) The Pause-form of פִּקְרֵי 3 pl. *m.* Fut. *K.* is פִּקְרֵי; *i.e.* the Pause-vowel for the 2^d Rt-letter is — , this being the Vowel of the 2^d Rt-letter in the first word of the Tense (or set) *viz.* פִּקֵּר 3 s. *m.*;

b) So in *Niph.* Fut., the Pause-form of פִּקְרֵי 3 pl. *m.* is פִּקְרֵי, the first word of the set being פִּקֵּר 3 s. *m.* So, in *Pz.*, פִּקְרֵי 3 pl. *m.*, p. פִּקְרֵי.

(c) So, for the 1 s. & 1 pl. Fut. w. the ה of § 144, the forms are

| | |
|--|---|
| <i>Kal</i> פִּקְרֵה 1 s., p. פִּקְרֵה, | & נִפְקְרֵה 1 pl., p. נִפְקְרֵה; [also ii (b)]; |
| <i>Niph.</i> פִּקְרֵה 1 s., p. פִּקְרֵה, | & נִפְקְרֵה 1 pl., p. נִפְקְרֵה; |
| etc., | etc. |

(ii.) (a) The Pause-form of פִּקְרֵי 3 pl. Past *Kal* is פִּקְרֵי, the Pause-vowel being — because the 2^d Rt-letter TAKES — for its Pause-vowel in the first word of the set (*viz.* פִּקֵּר 3 s. *m.*, p. פִּקְרֵי);

b) So in the Fut. *Kal* of the (—)-form, the Pause-form of פִּקְרֵי 3 pl. *m.* is פִּקְרֵי, because פִּקֵּר 3 s. *m.* (the first word of the set) has the Pause-form פִּקֵּר. So in the 1 s. and 1 pl. w. the ה of § 144, thus פִּקְרֵה p. פִּקְרֵה.

N.B. (iii.) Sometimes we find the — of the פִּקְרֵה form of Past Tense [§ 188 (A)], instead of the — for the — of the פִּקְרֵה form in ii (a); thus פִּקְרֵה, Pause-form of פִּקְרֵי 3 pl. Past *Kal* of פִּקֵּר, has the — [of the unused 3 s. *m.* Past פִּקֵּר] instead of — for the — of פִּקֵּר.

166. (a.) Often no further change is made by the Pause. But

(b.) If a SLIGHT-vowel precedes the *Shva* which is to be replaced by a Vowel in Pause, that SLIGHT-vowel disappears (there being no longer any need of it) when this *Shva* has given place

* Except (i.) Infinitives with Affs.; (ii.) Participles, see § 164 (δ) & (ε); and (iii.) a few words the regular Pause-form of which is not adopted in Pause.

to a Vowel. The *Shva* (Simple, or Compound), which had given place to the Slight-vowel, then returns; thus,

(i.) of פִּקְדוֹ Imper. *K.* 2 pl. *m.* (fr. פִּקֵּד) the Pause-form is פִּקְדוֹ; and of עֲמָדוֹ (fr. עָמַד) the Pause-form is עֲמָדוֹ.* So

(ii.) of שְׁמַעוּ (fr. שָׁמַע, p. שָׁמַע) we have שְׁמַעוּ. And so

(iii.) the Pause-forms of שְׁמֵרָה, קִרְבָּה, [Imper. 2 s. *m.* w. ה, § 141 (γ)], would be שְׁמֵרָה; fr. שָׁמַר fr. קִרְבָּה; fr. קָרַב (p. קָרַב), and

(iv.) the Pause-form of תַּעֲבְרוּ [see § 171 (i.)] is תַּעֲבְרוּ; (fr. יַעֲבֹר); and, of יַחֲרְדוּ [§ 171 (ii)], יַחֲרְדוּ; (fr. יַחֲרַד).

(c). The Pause-forms of the *Hithp.* Past, † Imper., & Fut., have ׀ to the 2^d Rt-letter, thus: הִתְפַּלְּשׁוּ 3 s. *m.* Past, הִתְפַּלְּשׁוּ; Mi. i. 10 (*Kri*) Imper. 2 s. *f.*, אֶתְפַּלְּלִי 1 s. Fut., יִתְקַדְּשׁוּ; 3 pl. *m.* Fut., etc.; and consequently, [since

N.B. generally ׀ is given before ה, for Euphony], ‡

(d). when the 2^d Rt-letter is ה, the 1st Rt-letter has ׀ in these *Hithp.* Pause-forms; thus: יִתְנַחֵם; 3 s. *m.* Fut., יִתְנַחֵלוּ; 2 pl. *m.* Fut., etc.; and so, with 2^d Rt-letter ה, we have: יְהַטְהֲרוּ; 3 pl. Past w. ׀ Conv. (of מַהֲרֵה).

(e). The ׀ of § 145 is often found at the end of Pause-forms also; § thus, in *v.* 28 of Ps. civ. יִלְקָטוּן (of יִלְקָט, fr. יִלְקָט). So *v.* 22: רִבְצָאוּן (of רִבְצָא, fr. יִרְבֵּץ, p. יִרְבֵּץ), in *v.* 30 יִבְרָאוּן (of יִבְרָא, fr. יִבְרָא), & so *v.* 29 יִבְהַלְלוּן, *v.* 22 יִאֲסֹפוּן [׀ to compensate for the

* This Pause-form occurs Na. ii. 9 with the Accent ׀ merely. Cp. § 167 (ii, α).

† Except, of course, the 2 pl. *m.* & *f.* Past.

‡ As in § 6 (α); and so אֶחָיו fr. אָחִים Tab. XIII. 2, etc.

§ Observe, the Accent is brought then upon the *last* syllable.

Dag. F. of *Niph.*]; *v.* 26 יְהִלְכוּן (of יְהִלְכוּ, fr. יִהְיֶה), so *v.* 27 יִשְׁבְּרוּן, etc. So also in § 146.

167. (i.) The Pause-form of a word is generally (but *not* necessarily always)* adopted in Pause.

(ii.) In some Pause-forms a more sonorous pronunciation is given to words. And, as there seems to be no reason why the more sonorous pronunciation should be limited to a place of Pause, so we find in the Bible several instances of such †

(a). with OTHER DISJUNCTIVE Accents (*i.e.* where there is a stop less than that of a Pause); also, sometimes,

(β). with CONJUNCTIVE Accents (*i.e.* where there is no stop at all, but the contrary).

Thus, for example, (1) with $\dot{\text{a}}$ as יִשְׁבְּבוּ G. xix. 4, (2) w. $\dot{\text{a}}$ (very often) as יִזְעַק Is. xv. 5, וַיְהַבְּלוּ 2 K. xvii. 15; (3) with $\bar{\text{a}}$ (often) as יִעַן Is. xiv. 27, נִפְּלוּ ix. 9, יִרְבֵּץ xxvii. 10, יִשְׁמְחוּ lxv. 13; (4) w. $\dot{\text{a}}$ as שָׁמַע Ez. xliv. 5, יִשְׁמַע Is. vi. 10; (5) w. $\underline{\text{a}}$ (*Pashta*) as יִצְעַן Is. xxxiii. 20, נִמְלְחוּ Is. li. 6, שָׁמְעָה Dan. ix. 19 [fr. שָׁמְעָה § 141 (γ, 2)], etc.;—and (6) with Conjunctives, as שָׁפַט 1 S. vii. 17, סָעַד Ju. xix. 5, הִיִצְלַח Ez. xvii. 15. †

* Thus עֲבַדְךָ *Thy servant* Ps. cxix. 65 (instead of עֲבָדְךָ as in Ps. cxvi. 16, w. $\bar{\text{a}}$). So נִוְעָרוּ [Sect. XV.] Ps. xlviii. 5, and יִדְבְּאוּ Ps. xciv. 5.—But יִפְּלוּ Ps. xlv. 6 may hardly be reckoned here; because the verse has $\bar{\text{a}}$ in it [Pt. I. § 68], and in that case $\bar{\text{a}}$ not seldom occurs *without* Pause-form (though often also with the Pause-form, as in עָמַד Ps. i. 1, etc.

† For expressing energy, or for energy of expression, or for emphasis, or for rhythmic force, etc.)

‡ The three last forms were just mentioned in §§ 138 (A, v), 141 (α, Note). The bare mention of them was all that could well be made then.

The Student may now, for Practice, parse the following Pause-forms. It will be advisable also to write out the SIMPLE WORDS OF WHICH THESE ARE THE PAUSE-FORMS:—

PRACTICE ON PAUSE-FORMS.

* * * The references (I) & (II) are to the main divisions of § 165.

- עָמַד: (I, β), שְׁמַעְתָּ [I. β, Note (*)], אֲכַלְתָּ, בְּגַדְתִּי: וּמָשַׁל:
 שָׁמַעְנוּ וּמַרְדְּנוּ, יִמְחִין: (I, β), אֲמַעֲד: נִסְכַּלְתָּ, נִסְתַּרְנוּ: יִשְׁרָתִי
 וְהִקְדַּשְׁנוּ הַתְּהַלְכֹתֶיךָ: יִתְגַּדֵּל:
 יִשְׁמְרוּ: [II. i (a)], תִּשְׁמְרוּ, תִּפְרָצִי, יִלְכְּרוּ: [II. i (b)], תִּלְכְּרִי
 יִלְמְרוּ, יִלְמְדוּן: גִּדְלָה: (II i.) נִשְׁבְּלוּ, זְמַרוּ: דִּבְרִי: דִּבְרוּ:
 יִדְבְּרוּ: יִדְבְּרוּ, וַיִּדְבְּרוּ, יָכְלוּ: [II. i, & § 138 (A) (iii.)],
 תִּפְצָה: [II. i, & § 138 (A) (ii.)], אִשְׁמְרָה: [II. i (c)], אֲכַבְּרָה:
 יִזְמְרָה: וַיִּזְמְרָה, וְנִכְרַעָה: [II. ii. (b)], וַיִּצְטַיֵּר: [p. 89(*), (ii.)],
 מִרְדּוּ: [II. ii (a)], אֲכַלָּה, וְשָׁמְרוּ, וְנִלְכְּרוּ, יִשְׁכְּבוּ: [II. ii (b)],
 יִשְׁכְּבוּן: תִּשְׁכַּחִי, תִּלְמְדוּ, אֲשֵׁאֲפֶה, גִּבְרוּ, יִתְלַכְּרוּ: [§166.(c)],
 הַתְּפַלְשִׁי:
 זָכְרוּ: [§ 166. b (i.)], עֲבְרִי, שְׁלַחוּ: [§ 166. b (ii.)], שְׁמְרָה:
 שָׁמַעָה: [§166. b (iii.)], תַּעֲמְדוּ: [§166. b (iv.)], יִתְפַּלְצוּן, תִּתְנַחֲלוּ:
 יִחַרְבוּ:

[The Student may now pass on to the EXERCISES on pp. 125-127, after looking at the intervening pages sufficiently for him to be able to refer thereto for information which he may require respecting the forms of certain Verbs in the Exercises. References to these pages will be rendered more easy by the following INDEX.]

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II. CERTAIN NECESSARY VARIATIONS.

168. The Student knows already from Pt. I. that

(i.) A Long-vowel, followed by Quiescent ֿ , is generally shortened if the Accent be removed from it [Pt. I. § 55 (9, b)];

(a.) for some examples of this Shortening* when *Makkêph* (ֿ) follows the word,† see ‘[Note]’ in the ‘Notes on Tab. XIV.’

(β.) As examples of this Shortening when the Accent is ‘turned back’ [Pt. I. § 46] ‡ we have לְהַפְתֵּר שָׁם for [the workers of mischief] to be hid there (Job xxxiv. 22, Inf. *N.* for לְהַפְתֵּר), and $\text{בְּלִי־יַפְקֹר רָע׃}$ he shall not be visited by evil (Prov. xix. 23, 3 s. m. Fut. *N.* for יַפְקֹר), etc.

(ii.) Beneath הַ (i.e. הַ with *Mappêk*), and beneath הַ & עַ at the end of a word, ֿ must be put after any Long-vowel except ֿ ; and this ֿ is called ‘Furtive Pathakh,’ and is pronounced *before* the letter beneath which it stands; Cp. Pt. I. § 60.

[Obs. We need not say ‘at the end of a word’ (and so *vowelless*) in the case of הַ ; for the dot stands in the הַ to show that it is *not Quiescent*, and it is only when ‘at the end of a word’ § that הַ is ever Quiescent]:

(iii.) (a.) There must be variation from Tab. XIV. by the omission of Dag. F. where it would have to stand in one

* For the Vowel to be chosen, in each case, see the great Leading Rules in Pt. I. § 19.

† Thus (fr. $\text{תִּנְבֵּל־בָּהּ תִּנְבֵּל־אֶתּוֹ}$ Zech. ix. 2. But יִנְבֹּל־אֶתּוֹ Josh. xviii. 20, in which יִ is not shortened; and so יִנְבֵּב־אִישׁ Ex. xxi. 37.

‡ But הוֹלֵם פָּעַם Is. xli. 7, in some Bibles;— הוֹלֵם פָּעַם in some.

§ And therefore at the end of a *syllable*, and so *vowelless*.

of the five letters אההע which do not receive Dagesh [Pt. I. § 49]; and, by reason of this,

(β). 'Compensation' (as it is called), for an omitted Dag. F., is often made

by lengthening $\left\{ \begin{array}{l} \bar{\text{ֿ}} \text{ into } \bar{\text{ֿ}} \\ \bar{\text{ֿ}} \text{ \& \text{ ֿ into } \bar{\text{ֿ}} \\ \bar{\text{ֿ}} (\text{ö}) \text{ \& } \bar{\text{ֿ}} \text{ into } \bar{\text{ֿ}} \end{array} \right\}$ Cp. Pt. I. § 19:—

(iv.) A Moving Shva beneath any one of the four letters אההע takes a Compound form [Pt. I. § 24]; and

(v.) (a). A 'Slight'-vowel, and (β) A Real Short-vowel, preceding such a Compound-Shva, generally adopts the form which agrees with that Compound-Shva [Cp. §§ 3 (d), 4 (d), & 169 (a, ii)].

[Note. There are some further Variations in the case of Verbs having in the Root one of the four letters אההע mentioned in (iv.) above.]

III. FIRST ROOT-LETTER ה, ה, or ץ.

169. [Note. (a.) Verbs having א as 1st Rt-letter (*i.e.* א'פ) agree in many parts with those having ה, ה, or ץ, as 1st Rt-letter; but, (b.) there are some so important differences between the two sets of Verbs that it is best to give a special Section (XIV.) to the Verbs א'פ,—and to proceed now with the others only, to § 179].

Verbs having ה, ה, or ץ, as 1st Rt-letter have

(a). A Compound Shva under the 1st Rt-letter not only

(i.) where there is Shva Moving in Tab. XIV.; thus, אָמַרְתָּם like פָּקַדְתָּם, etc.; but also

(ii.) sometimes where Shva is Quiescent in Tab. XIV; thus אָמַרְתָּ corresponding to פָּקַדְתָּ, and so יָעַרְבְּתָּ to יִלְבֹּשׁ; prefix-letters generally taking ֿ before ֿ,

and ־ before ֿֿ , and ֿ (\ddot{o}) before ֿֿ . See Tab. XVI(1);—also

(β). simple ֿ Quiescent, sometimes, under the 1st Rt-letter, with a ֿ or ־ TO THE PREFIX-LETTER AS IN (α , ii.); thus, for example,

(i.) לְהַחֲזִיב , לְהַחֲקֹר , לְהַחֲשִׁב , לְהַחֲתִּים , etc., (Inf. *K.* w. ל),* and

[(ii.) לְהַחֲמִם Is. xlvii. 14, for which see §§ 137 (2, Note*) & 164 (β).]

(iii.) יַעֲזֹר and יַעֲשֵׂן 3 s. *m.* Fut. *K.*, נִעְזָר 3 s. *m.* Past and נִעְלָם † s. *m.* Partic. *Niph.* [Cp. Tab. XVI (1)], etc.

[Note. The simple ֿ often occurs under ח as 1st Rt-letter].

170. The Fut. *K.* (except the 1 s.) has one or other of the four forms יַעֲזֹר , יַעֲזָר , יַעֲרֹב , יַעֲשֵׂן ;—and it may be said that, as in these four words, the prefixes יִתֵּן take

(i.) generally $\text{־}\ddot{z}$ when the 2^d Rt-letter bears ־ , and

(ii.) generally $\text{ֿ}\ddot{z}$ when the 2^d Rt-letter bears ֿ . But

(iii.) when, in derived forms, the vowel is removed from 2^d Rt-letter, there is sometimes an interchange of these vowels for the יִתֵּן , as in (1) נִחְמָדְהוּ (fr. נִחְמָד , w. aff. הוּ *him*, Sect. XXII.), (2) יַחְדְּלוּ (fr. יַחְדַּל).||

(iv.) N.B. The prefix $\text{נִ$ takes ֿ as in Tab. XIV, and the 1st Rt-letter takes sometimes ֿ , sometimes ֿֿ ; thus

* (α) But we have also לְחַבֵּשׁ , לְחַנֵּר , לְחַטֵּא , לְחַלֵּף , etc., like Tab. XVI (1). Also (δ) with ב we have בִּעְזָר 1 Chr. xv. 26.

† For נִעְבָּר Eccl. v. 8, some have the anomalous נִעְבֵּר .

‡ With a few exceptions, as יַחְדָּף Pr. x. 3, יַחְשֵׂף Ps. xxix. 9, $\text{תִּהְדָּפוּ$ Ez. xxxiv. 21.

§ The form תִּחְלָף (3 s. *f.* Fut. *K.* of חִלַּף) Ex. ix. 23, Ps. lxxiii. 9, is rare.

|| So אֶחְדְּלָה *K.* Fut. 1 s. (אֶחְדַּל), w. the ה of § 144.

(1) אֶהְפֹּךְ, אֶהְלֹךְ, (2) אֶחַבֵּל [אַחַטֵּם-, § 168 (i. a)],
אֶחַבֵּשׁ, אֶחַבֵּד, (3) אֶעֱבֹר, אֶעֱבֹר, אֶעֱמֹד, etc.

[Note. (a) Some Verbs have different senses, or shades of sense, in the two forms of (i.) and (ii.) above; thus יַחְרֹשׁ *he will plough*, יַחְרֹשׁ *he will be deaf* (also *he will be silent*).

(b) חִפֵּץ has the form חִפֵּץ ordinarily, but the other form חִפֵּץ in Pause. So תַּחֲפִץ, יַחֲפִצּוּ, & אַחֲפִץ,—but יַחֲפִצּוּ, יַחֲפִצּוּ, יַחֲפִצּוּ, & אַחֲפִץ.

171. A Compound-Shva is always Moving.* Therefore it can never stand when the following letter is to have Shva, but (*unless it gives place to a simple ֿ Quiescent*)† it must always be replaced by a Slight-vowel. Thus (i.) from יַעֲמֹד 3 s. m. Fut. K., we have [Tab. XVI (1)] יַעֲמֹדוּ 3 pl. m., and so תַּעֲמֹרִי 2 s. f., תַּעֲמֹרוּ 2 pl. m.; the ֿ being generally replaced by ֿ as Slight-vowel.

(ii.) So, from יַעֲרֹב we have יַעֲרֹבוּ,—fr. יַחְרֹדוּ, יַחְרֹדוּ, etc.; the ֿ being generally replaced by ֿ as Slight-vowel. And

[iii.] so ֿ is replaced by ֿ before Shva, in *Hoph.* § 179].

(iv.) So, for 1 s. Fut. K. w. the ה of § 144, we have אַעֲזֹבָה (fr. אַעֲזֹב), אַעֲלֹצָה (fr. אַעֲלֹץ), אַעֲרֹכָה (fr. אַעֲרֹךְ);‡ [and, so אַחְרֹרָה (fr. אַחְרֹר)]. But observe, for the 1 s. Fut.,

(v.) forms in which *simple ֿ Quiescent* occurs under the 1st Rt-letter, as אַעֲבֹרָה (fr. עֵבֶר), are the same as אַפְקֹרָה (fr. פִּקֵּד).

* It is only a *Moving* Shva that takes a compound form.

† As in יַעֲלֹצוּ Ps. v. 12 יַעֲלֹצוּ Ps. xxv. 2, lxviii. 4), יַחְרֹדוּ Ez. xxvi. 18 (יַחְרֹדוּ in five other places), etc.

‡ The form אַחְרֹרָה G. xxvii. 41, with ֿֿ is rare.

(vi.) So the 1 pl. Fut. *K.* with the ה of § 144, has the forms (1) נַעֲבֹרָה, נַחֲלָמָה, with a Slight-vowel under the 1st Rt-letter; and (2) נַעֲבֹרָה, נַחֲפֹשָׁה, with the ׀ Quiescent.

172. It does not follow from § 171 that a Slight-vowel occurs *only* in such cases. On the contrary, the help of the Slight-vowel is sometimes given in a derived form, although the simple word has ׀ Quiescent. Thus, יַעֲזָר occurs only with ׀ Quiescent, but we have (w. Aff. הוּ הוּ *him*, Sect. XXII.) וַיַּעֲזָרְהוּ 2 Kings xvii. 4.

173. In the Imper. *K.* 2 s. *f.* & 2 pl. *m.* these Verbs generally agree with Tab. XIV, *i.e.* the Slight-vowel for the 1st Rt-letter is generally ׀, as in עֲמְרוּ, עֲמְרִי. [But we find חֲשָׁפִי Is. xlvi. 2, where the ׀ is a real Short-vowel, (the ׀ Quiescent being followed by Dag. L.)].

174. In all the instances mentioned in §§ 171-173, the 'Slight'-vowel is no longer needed when, the word being in Pause, the 2^d Rt-letter has a vowel. The Compound Shva then returns to the 1st Rt-letter; thus,

(a.) יַעֲמְרוּ: (Pause-form of יַעֲמְרוּ), יַחֲרְרוּ: (of יַחֲרְרוּ), etc.;

(β.) אַעֲלֹה: (of אַעֲלֹה), נַעֲבֹרָה: (of נַעֲבֹרָה), etc.

(γ.) And so in the Imperative, עֲבְרִי: (Pause-form of עֲבְרִי), עֲמְרוּ: (of עֲמְרוּ).* †

* A Pause-form sometimes occurs of a word which itself nowhere occurs; thus, חֲרָבִי Is. xlv. 27, for חֲרָבִי which does not occur anywhere.

[Obs. (1) The ׀ (in this word חֲרָבִי) is Pause-vowel for ׀. The Imper. 2 s. *m.* of חרב *to be dry*, would be חֲרָב (like יַחֲרָב, תַּחֲרָב). The only 2 s. *m.* Imper. of חרב which occurs is חֲרָב *lay waste*, Jer. i. 21.

(2) The ׀ (of the ח) may be supposed to belong to the same class as the ׀ of ׀ in חֲרָבָה. See more in 'Appendix.'

† So חֲרָלִי: Pause-form of חֲרָלִי (§ 173) fr. חֲרָל 2 s. *m.* And so we should have חֲחָלָה: for אַחֲדָלָה (p. 116, Note ||), and אַחֲרָרָה: for אַחֲרָרָה (§ 171, iv).

175. Two examples from the *Niph.* Voice were adduced in § 169 (β , iii.). Here we may add that

In *Niph.* (1) the prefix נ (Past and Partic.) has generally ֿ *, but (2) the prefix ה (in the Inf. and Imp.), and the prefixes איתן (in the Fut.) have ֿ †; see Tab. XVI (1). Moreover

176. (i.) the 1st Rt-letter has (α) sometimes ֿ , as in נֶעֱזֹב; and (β) sometimes ֿ , as in נֶעֱדָר [Cp. § 169 (β , iii.)].

(ii.) When, however, the 2^d Rt-letter has ֿ , the 1st Rt-letter cannot ever have ֿ . It must then have either (1) a *Slight-vowel*, as in נֶעֱרְמוּ, נֶחֱרְבוּ, נֶהֱפְכוּ, or (2) a Quiescent ֿ , as in נֶחֱשְׁבוּ, נֶהֱפְכוּ. But

[N.B. the 'Slight'-vowel of (ii, 1) is not needed in Pause, because then the 2^d Rt-letter has a vowel; thus, we have נֶעֱצָרָה; 3 s. *f.* Past *Niph.* in Pause, and so נֶעֱנִשׁוּ and נֶחֱשְׁבוּ 3 pl. Past].

177. In Pī., Pŭ., and HITHP., these Verbs agree with Tab. XIV.

178. In *Hiph.* the 1st Rt-letter has (i.) sometimes ֿ (preceded by ֿ in Past, and by ֿ in other parts), as in הֶעֱתִיקוּ, מֶעֱתִיק, וַיֵּעֲתֶק, etc.;—but (ii.) more often ֿ preceded by ֿ in Past, ‡ as in הֶעֱבִיר, הֶעֱבַרְתִּי, etc., and (iii.) ֿ preceded by ֿ in Inf., Partic., Imp., & Fut. [Tab. XVI (1)];—also (iv.) sometimes ֿ preceded by ֿ in the Past, especially

N.B. in the 2 & 1 sing. and 2 pl. when with the pref. ו; thus וְהֶעֱבַרְתִּי, וְהֶעֱמַדְתִּי (but הֶעֱבַרְתִּי, הֶעֱמַדְתִּי), etc.;

* Also ֿ (i) rarely in the Past, as in נֶהֱבֵאתָ 2 s. *m.* (for the ֿ see Sect. XIX.); and (ii) sometimes in Partic. forms, as in Sect. XX., and so נֶעֱרִץ Ps. lxxxix. 8, and נֶחֱרְבוּ as well as נֶחֱרַבְתָּ and נֶחֱמַדְתָּ, etc., and so נֶעֱלְמָה, etc.

† To compensate for the Dag. F., which cannot stand in the letters אההע.

‡ A ֿ preceded by ֿ , as in הֶעֱבַרְתָּ (2 s. *m.*) Josh. vii. 7, is rare.

but also וְהִחֲזַקְתִּי 1 S. xvii. 35 (where the Accent is *not* thrown forward, § 160).

[Note (a). From some Roots, *only* ֿ forms occur. So those in (i) and יַעֲתֵק Fut. *K.* And so,

(b) בַּעֲשֶׂר (Neh. x. 39) Inf. *Hiph.* w. ב , as in Deut. xxvi. 12 לְעֶשֶׂר w. ל (see p. 79, Note †); and יַעֲשֶׂר Fut. *K.*]

179. In *Hoph.* the 1st Rt-letter has ֿ generally* agreeing with the ֿ (δ) of the Voice, and this ֿ is replaced by ֿ (δ , as a 'Slight'-vowel) when the 2^d Rt-letter has ֿ . Tab. XVI (1).

[N.B. The 'Slight'-vowel is not needed in Pause, because then the 2^d Rt-letter has a vowel; thus, we have: וְהִחֲזַקְתָּ 3 s. *f.* Past *Hoph.* in Pause.]

IV. SECOND ROOT-LETTER א , ה , ח , or ע .

180. For the purposes of this Exercise-book, the Variations when the 2^d Rt-letter is א , ה , ח , or ע , are sufficiently given in Tab. XVI (2). Some additional remarks shall be given in an Appendix.

V. THIRD ROOT-LETTER ה , ח , or ע .

181. The Variations when the 3^d Rt-letter is ה , ח , or ע , are sufficiently given in Tab. XVI (3), with the following additions:—

- (1.) (a) The Furtive ֿ under ה , ח , or ע , at the end of a word, after any Long-Vowel (other than ֿ), is dropped when, by any addition being made to the word, the 3^d Rt-letter is no longer at the end. Thus, fr. Inf. Constr. שְׁלַח (Abs. שְׁלַח or שְׁלַח), we have שְׁלַחִי *my sending*, etc;—and fr. the Partic. שְׁלַח s. *m.*, we have שְׁלַחִים pl. *m.*; & fr. שְׁלַח s. *m.*, שְׁלַחָה or שְׁלַחָה s. *f.*, etc.

* But we have ֿ also; thus וְהִפְקֵד Job xxx. 15, which is just like וְהִפְקֵד .

(β) The dot of ה is no longer wanted when, by any addition being made to the word, the 3^d Rt-letter is no longer at the end. The dot (*Mappék*) is always dropped then; thus, fr. גַּבְהֵ 3 s. *m.* Past, גַּבְהֵא Ez. xxxi. 5 (for גַּבְהֵה) 3 s. *f.*, גַּבְהֵת 2 s. *m.*, etc.

Further remarks will be given in the Appendix.

VI. VERBS WITH ה IN THE ROOT.

182. (i.) Verbs whose 1st Rt-letter is ה agree with Tab. XIV except that, in the *Nφ.*, the prefixes ה and הִיתֵן have ׀ (instead of ׀ followed by Dag. F.); thus, הִרְפֵּא Inf. *Nφ.*, אִרְפֵּא 1 s. Fut., יִרְפֵּאוּ 3 pl. *m.* Fut., etc.

(ii.) Verbs whose 2^d Rt-letter is ה agree with Tab. XIV except that, in *Pz.*, *Pü.*, & *Hθ.*,

(a) the Dag. F., for those three Voices, cannot appear; and

(β) compensation is made by lengthening ׀ into ׀, ׀ into ׀, ׀ into ׀, in accordance with Pt. I, § 19;

[for these Verbs in (ii), see "APPENDIX TO TAB. XVI (2)."]

(iii.) Verbs whose 3^d Rt-letter is ה agree generally with Tab. XIV; but sometimes ׀ occurs (instead of some other vowel) before the ה, as in שִׁבֵּר 3 s. *m.* Past *Pz.*, and sometimes ׀ as in הִבֵּר 3 s. *m.* Past *Pz.* often. But this is not limited to these Verbs; see Tab. XIV Note (e).

VII. VERBS WHOSE THIRD ROOT-LETTER IS ׀ OR ת.

183. When in the process of word-forming, a letter would occur twice together and the first one would have ׀ Quiescent, this letter with ׀ Quiescent is dropped; and Dag. F. (as imply-

ing a letter with ֿ *Quiescent*, before it) is then given* to the next letter. For example,

(α) נָתַנּוּ is 1 pl. Past *K.* of נָתַן † [for נָתַ(נְ)נּוּ , like פָּקְדָנּוּ], נִשְׁעַנּוּ 1 pl. Past *Nφ.* of נִשְׁעַן [like נִפְקְדָנּוּ]. Similarly,

(β) with 3^d Rt-letter ת , פָּרְתָּהּ Pause-form of פָּרַת [for פָּרַ(ת)תָּ like פָּקְדָתָּ], פָּרְתִי [like פָּקְדָתִי], נִכְרַת [like נִפְקְדָתָּ]; so fr. שַׁחַת , שַׁחַתָּם , שַׁחַתִּי , [like פָּקְדָתָּ , פָּקְדָתָם ,—see Tab. XVI (2) (α, 3)], הִשְׁחַתִּי [like הִפְקְדָתִי]; so fr. שַׁבַּת , הִשְׁבַּתִּי , הִשְׁבַּתְתִּי ; etc.

(γ) So הִאֲזַנָּה G. iv. 23, Is. xxxii. 9 [given by some with ז , and by some with נָהֿ instead of נָהֿ (see Note *)].

VIII. VERBS HAVING ANY OF THE SIX בגדכפת IN THE ROOT.

184. The Root פקר has two of these in it. There are reasons for preferring this for Tab. XIV, or it might have been well to choose a Root such as כתב to write (of which all the Rt-letters are of those six). For, as the Student knows already [Pt. I, 47], those six letters have Dag. Lene

(i) at beginning of a word (except as in § 48, Pt. I).

(ii) after a *Quiescent* ֿ .

And [N.B.] the Dag. L. cannot stand after aught else than *Quiescent* ֿ .

Hence the presence of these letters is useful to the Student as shewing him at once where a ֿ preceding one of them is

* This Dag. F. is sometimes not put in נ ; thus תִּאֲמַנָּה Is. lx. 4 [for תִּאֲמַ(נְ)נָה ; § 165 (I, γ)], תִּשְׁעַנָּה Ru. i. 13 [for תִּשְׁעַנְ(נְ)נָה like תִּפְקְדָנָה]; תִּרְנָנָה Ps. lxxi. 23; [for תִּרְנְ(נְ)נָה like תִּפְקְדָנָה]. So תִּשְׁבְּנָה given in the margins of several Bibles for תִּשְׁבָּנָה ; [i.e. תִּשְׁבְּ(נְ)נָה like תִּפְקְדָנָה] Ez. xvii. 23.

† For the forms of this Irregular Verb, see 'Notes on Tab. XIX.'

Quiescent or Moving. This, so far as regards the 1st & 3^d Rt-letters, is sufficiently shewn to him by Tab. XIV. We have therefore to deal here with those Verbs only which have one of those six letters as *Second* Rt-letter. See below, (a)-(δ). [In (a), the ־ is seen to be (1) sometimes Moving, but also once or twice Quiescent, after the prefixes בּ & פּ; and (2) mostly Quiescent, but also sometimes Moving, after the prefix ל.]

(α) Inf. K. (i) w. בּ.—בְּכָתוּב, בְּנִפְּל, בְּרִבּוֹת [Tab. XXIII],
בְּשִׁפְלָ Eccl. xii. 4 [p. 79, Note *]; but also
בְּשִׁפְךָ, בְּשִׁכּוֹן:—

(ii) w. פּ.—פְּקָרָח, פְּפָגַשׁ, פְּנִפֵּל, פְּנִבֵּל, פְּנִבְּה־, בּ. פּ.—
פְּזוּבָר (cp. p. 79, Note *); but also פְּזוּבָר:—

(iii) w. ל.—לְבָגֵר, לְכָתַב twice, לְנִפֵּל four
times, and so at least forty others; but also
לְנִתַּן & לְנִתַּשׁ, (each thrice), לְשִׁדָּר, and
לְצַבָּא [followed by צָבָא, Nu. iv. 23,
viii. 24], but לְצַבָּא Is. xxxi. 4.

[Note. When the 1st Rt-letter is הּ or ע, these generally have ־ as in Tab. XVI (1). So a 1st Rt-letter הּ has often ־ , but also often ־ [see § 169 (β, i)]. Simple ־ under הּ is followed by Dag. L. in one of these six letters [(Pt. I, § 25).]

(β) Fut. K. יִכְתֹּב, תִּכְתֹּב, etc., with Dag. L. in 2^d Rt-letter, as in the בּ of יִלְבֹּשׁ, תִּלְבֹּשׁ, etc., in Tab. XIV; and so others:—

(γ) Nφ. [of שָׁבַר] Past נִשְׁבַּר, נִשְׁבְּרָה (p. נִשְׁבְּרָה; etc., Partic. נִשְׁבָּר, etc.; and so others:—

(δ) Hφ. [of לָבַשׁ] Inf. הִלְבִּישׁ (Abs.), לְהִלְבִּישׁ (with לּ pref.), Past מִלְבִּישׁ, הִלְבִּישָׁה, הִלְבִּישְׁתָּ, etc., Partic. מִלְבִּישׁ,

(the Imper. would be הִלְבִּישׁ, הִלְבִּישִׁי, etc.), Fut. יִלְבִּישׁ (וְיִלְבִּישׁ), etc.; and so others.

IX. FURTHER VARIATIONS.

185. (i) Verb-forms of the Voices *Kal*, *Pi-él*, *Hiph-il*, may have Objective Pronouns in the form of Affixes. For these, and any consequent changes of the Verb-form, see pp. 208–212.

(ii) Pronoun-forms so attached as Affixes to Verbs may serve not only Objectively, but also sometimes where in English we require some Preposition (or other word) after the Verb, and so they occur a few times with Verb-forms of a Passive or Reflexive Voice, and with Intransitive Verbs.

186. There are some important 'Variations' in the case of some Verbs of the following Classes:—

| | | | | | |
|--|--------|------------|----|----------|--------------|
| (1) having 1 st Rt-letter | א, | פ'א, | as | אָכַל | to eat. |
| (2) " " | י, | פ'י, | as | { יָשַׁב | to sit. |
| (3) " " | נ, | פ'נ, | as | { יָטַב | to be good. |
| (4) " 2 ^d Rt-letter { | ו, | ע'ו, | as | נָפַל | to fall. |
| | (or י, | ע'י, | as | קוּם | to rise. |
| (5) " 2 ^d & 3 ^d Rt-letters the same, | | כפּוֹלִים, | as | שָׁם | to put.) |
| (6) " 3 ^d Rt-letter | א, | ל'א, | as | סָבַב | to go round. |
| (7) " " | ה, | ל'ה, | as | מָצָא | to find. |
| | | | | גָּלָה | to reveal. |

These are dealt with in the following Sections XIV to XX.

[The above is adopted as the least artificial arrangement. We might, however, put the ב'נ first. There are some advantages in so doing. But the arrangement adopted above appears to be the simplest and best.]

VOCABULARY III.

- | | | |
|--|---|-------------------------|
| 1. אָן (<i>f.</i>) an ear, Tab. VII. | 4. על Tab. IV (2), on, upon, over, on account of, against, etc. | 6. שָׁשׁ (m. & f.) Sun. |
| 2. דבר <i>Pi</i> , to speak. | 5. רָשָׁע a wicked man, Tab. IX. | |
| 3. דָּרָךְ (<i>m. & f.</i>) a way, Tab. X (1). | | |

N.B. The abbreviations *Nφ.*, *Hφ.*, *Hθ.*, are used below for *Niph-äl*, *Hiph-II*, *Hithpä-ël*.

EXERCISE XXVI

[To be translated into English, § 11 (α-ε).]

יִי מֶלֶךְ: עוֹז הַתְּאוּרָה: מְדוּעַ דָּרַךְ רָשָׁעִים צָלַח: בְּגָדִים
 בְּגָדוֹ: מַעִיר מְתִים: יִנְאָקוּ וְנִפְשׁ חֲלָלִים תִּשְׁוַע: יִקְמַל עֲנִי
 וְאֲבִיוֹן: סָבִיב רָשָׁעִים יִתְהַלְכוּן: וְיִלְדֵיהֶם יִרְקְדוּן: וַיֹּאמְרוּ
 לְאֵל סוֹר מִמֶּנּוּ וְדַעַת דָּרְכֶיךָ לֹא חִפְצָנוּ: עַד מָתִי
 רָשָׁעִים יִי עַד מָתִי רָשָׁעִים יַעֲלוּ: אֵלְמָנָה וְגַר יִהְרֹגוּ
 וִיתוּמִים יִרְצְחוּ: הַנְטַע אֶזֶן הַלֵּא יִשְׁמַע: אֲנִי שָׁמַעְתִּי
 שָׁכַחְתָּ אוֹתִי וַתִּבְטַחִי בְּשִׁקְרָה: נֹאצוּ אֶת קְדוֹשׁ יִשְׂרָאֵל:

¹ מֶלֶךְ to reign. ² [with] strength. ³ תְּאוּרָה to gird. ⁴ why? ⁵ רָשָׁע a wicked one (*m.*)* ⁶ צָלַח to prosper [§ 165 (II)]. ⁷ Exerc. XX (14). ⁸ מַעִיר a city. ⁹ men. ¹⁰ נֹאצוּ to groan. ¹¹ חֲלָל a wounded one (*m.*). ¹² שְׁוַע *Pi*. to cry out. ¹³ קָמַל to kill [§ 168 (i, α)]. ¹⁴ a miserable one. ¹⁵ and a needy one. ¹⁶ round about. ¹⁷ הִלְךְ *Hθ.* to walk. ¹⁸ יִלְד a young one (*m.*) [Tab. X. 1]. ¹⁹ רָקַד *Pz.* to dance. ²⁰ And they have said. ²¹ to God. ²² depart. ²³ and [the] knowledge of. ²⁴ דָּרָךְ a way* [Tab. X. 1]. ²⁵ חִפַּץ to delight in, to take pleasure. ²⁶ until. ²⁷ when [26 with 27 = "how long?"] ²⁸ יַעֲלוּ to exult, to triumph. ²⁹ widow. ³⁰ and sojourner. ³¹ הִרְגוּ to slay.† ³² יְתוּם an orphan. ³³ רָצַח *K. & Pz.* to murder. ³⁴ נָטַע to plant [§ 140 (δ, iv), (ε)]. ³⁵ שָׁמַע to hear [For שָׁמַעוּ see § 165 (II, iii)]. ³⁶ שָׁכַח to forget. ³⁷ בָּטַח to trust. ³⁸ שִׁקְרָה falsehood. ³⁹ נֹאצוּ *Pz.* to despise. ⁴⁰ [The] Holy ONE of.

* Words marked thus (*) need not be given in the Notes again. † *Pu.* to be slain.

וּבִשְׁקוּצֵיהֶם ⁴¹ נִפְשָׁם חִפְצָה ²⁵: דִּבְרֹתַי וְלֹא שָׁמְעוּ ³⁵: וְעַל יֵי יִשְׁעֵנוּ ⁴²:
 צִיּוֹן שָׁדָה ⁴³ תַּחְרֹשׁ ⁴⁴: תְּתִיפַח ⁴⁵ תִּפְרֹשׁ ⁴⁶ בְּפִיהָ ⁴⁷:
 דִּרְכֵי ²⁴ צִיּוֹן אֲבִלוֹת ⁴⁸: גַּם הִיא נֶאֱנָחָה ⁴⁹... כָּל עַמָּה ⁵⁰ נֶאֱנָחִים ⁴⁹:
 בַּעֲטָף ⁵¹ עוֹלֵל ⁵² וַיּוֹנֵק ⁵³: שָׁאֲגוּ ⁵⁴ צוֹרְרֵיךָ ⁵⁵: שָׂרְקוּ ⁵⁶ וַיַּחְרְקוּ ⁵⁷
 שֵׁן ⁵⁶ אָמְרוּ ⁵⁹ בְּלִעְנֵנוּ ⁶⁰: עַד ²⁶ מָתִי ²⁷ אֱלֹהִים יַחְרֹף ⁶¹ צָר ⁶² יִנְאִץ ³⁹
 אוֹיֵב ⁶³ שֶׁמֶד לְנִצָּח ⁶⁴: זָכַר- ⁶⁵ זֹאת אוֹיֵב ⁶³ חָרַף ⁶¹ יֵי: הוֹרְגֵנוּ ³¹
 כָּל הַיּוֹם ⁶⁶ נֶחֱשַׁבְנוּ ⁶⁷ בְּצֹאן ⁶⁸ מִבְּחָה ⁶⁹: קוֹלֵי אֵל אֱלֹהִים וְאֶצְעָקָה ⁷⁰:
 נֶחֱפְשָׁה ⁷¹ דְּרַכֵּינוּ ²⁴ וַנַּחֲקָרָה ⁷²: גִּיאֵלְנוּ ⁷³ יֵי צְבָאוֹת ⁷⁴ שְׁמוֹ: בְּמָרָם ⁷⁵
 הָרִים ⁷⁶ הַמִּבְּעוֹ: ⁷⁷ וּמִיָּם לֹא יַעֲבְרוּ ⁷⁸ פִּיו ⁷⁹: גְּבוּל ⁸⁰ שְׁמֵת ⁸¹ בְּל ¹⁰⁰
 יַעֲבֹרוּ ⁷⁸: יַגְעִשׁוּ ⁸² עִם וַיַּעֲבְרוּ ⁷⁸: הַפְּרִירִים ⁸³ שְׁאֲגִים ⁵⁴ לְמָרָף ⁸⁴:
 תִּזְרַח ⁸⁵ הַשֶּׁמֶשׁ יֵאֱסֹפּוֹן ⁸⁶ וְאֵל מְעוֹנֹתָם ⁸⁷ יִרְבְּצוּן ⁸⁸: יִקְשֹׁתִי ⁸⁹ לְךָ
 וְגַם נִלְפְדֹת ⁹⁰ בְּבֵל וְאֵת לֹא יֵדַע ⁹¹: אֶרֶץ רַעֲשָׁה ⁹²: וַיַּחְרְדוּ ⁹³
 בָּנִים מִיָּם ⁹⁴: קְצוֹת ⁹⁵ הָאָרֶץ יַחְרְדוּ ⁹³: וַנִּשְׁבַּעְתָּ ⁹⁶ חֵי ⁹⁷ יֵי...
 וְהִתְפָּרְכוּ ⁹⁸ בּוֹ גּוֹיִם וְבוֹ יִתְהַלְלוּ ⁹⁹:

⁴¹ and in their abominations. ⁴² שָׁעַן *Nφ.* to lean. ⁴³ [as] a field. ⁴⁴ חֹרֵשׁ to plough.
⁴⁵ אָבַל *Hθ.* to breathe out [groans]. ⁴⁶ פָּרַשׁ *Pz.* to spread out. ⁴⁷ her hands. ⁴⁸ אֲבִל to mourn
 [§ 139 (δ, iii)]. ⁴⁹ אָנַח *Nφ.* to sigh. ⁵⁰ her people. ⁵¹ עָטַף *Nφ.* to swoon [§ 137
 (3, †)]. ⁵² babe, ⁵³ and suckling. ⁵⁴ שָׁאֲגוּ to roar. ⁵⁵ Thy foes. ⁵⁶ שָׂרַק to hiss. ⁵⁷ חָרַק
 to gnash. ⁵⁸ a tooth. ⁵⁹ אָמַר to say. ⁶⁰ בָּלַע to swallow up. ⁶¹ חָרַף *Pz.* to blaspheme
 [§ 168 (i, β)]. ⁶² an adversary. ⁶³ Exerc. XX (52). ⁶⁴ for ever. ⁶⁵ זָכַר to remember
 [§ 168, (i, α)]. ⁶⁶ the day. ⁶⁷ חָשַׁב to think, to reckon. ⁶⁸ as sheep of (or for).
⁶⁹ slaughter. ⁷⁰ צָעַק to cry out (in pain). ⁷¹ חָפַשׁ to search. ⁷² חָקַר to enquire
 into. ⁷³ p. 93 (No. 86). ⁷⁴ [God of] hosts. ⁷⁵ before that. ⁷⁶ mountains. ⁷⁷ טָכַע *K.* to
 sink, *Hθ.* to be founded. ⁷⁸ עָבַר to pass, pass over, to transgress.* ⁷⁹ His command-
 ment (*lit.* mouth). ⁸⁰ a bound. ⁸¹ Thou hast placed. ⁸² נָעַשׁ *Pz.* to be troubled
 (E.V.). ⁸³ the young lions. ⁸⁴ for the prey. ⁸⁵ Exerc. XIX. (33). ⁸⁶ אָסַף to gather,
 gather away. ⁸⁷ מְעֹנָה a dwelling (*here* "a den"). ⁸⁸ רָבַץ to crouch down. ⁸⁹ יָקַשׁ
 to lay a snare. ⁹⁰ לָכַד to take. ⁹¹ יָדַע to know. ⁹² רָעַשׁ to shake. ⁹³ חָרַד to
 tremble. ⁹⁴ from sea, from [the] West. ⁹⁵ [the] ends of. ⁹⁶ נָשַׁבַע *Nφ.* to swear.*
⁹⁷ liveth. ⁹⁸ בָּרַךְ *K. & Pz.* to bless, *Hθ.* to bless oneself. ⁹⁹ Ex. XX. (4, 6). ¹⁰⁰ not.

* Words marked thus (*) need not be given in the Notes again. † Cp. § 176 (ii, 1).

EXERCISE XXVII.

(To be translated into Hebrew, § 11, ζ-μ.)

And Abram⁴³ passed-over*¹ into² the land.³ And he-moved*⁴ thence⁵ towards⁶ the mountain.⁷ Before⁸ The LORD's destroy- ing†⁹ Sodom¹⁰ and Gomorra.¹¹ And God remembered*¹² Abraham,⁴⁴ and sent-away*¹³ Lot¹⁴ from the midst¹⁵ of the overthrow,¹⁶ on² overthrowing†¹⁷ the cities¹⁸ in which Lot¹⁴ dwelt.¹⁹

HE-will-bless²⁰ the fearers²¹ of The LORD. The generation²² of upright-ones²³ (*m.*) shall be blessed.²⁰ He-that-blesseth-him- self²⁰ [*Hθ*. Partic.] in the earth²⁴ shall-bless-himself²⁰ in The GOD of Truth.²⁵ For as-heaven-is-high (Hebr. *as being-high- of†*²⁶ *heavens*²⁷) above²⁸ the earth,²⁴ mighty-hath-been²⁹ His Mercy³⁰ on those-that-fear-Him (Hebr. *His fearers*²¹ *m.*). As- a-father-is-merciful (Hebr. *as being-merciful-of†*³¹ *a father*³²) to (Hebr. *on*) children,³³ Merciful-hath-been³¹ The LORD to (Hebr. *on*) those-that-fear-Him. And I-will-be-merciful-to||³⁴ whom³⁴ I-will-be-merciful-to.³¹ In Thee an orphan³⁵ shall-find-Mercy (Hebr. *shall be compassionated*³¹). Look-forth³⁶ from Thy-holy- habitation (Hebr. *from the habitation*³⁷ of Thy holiness³⁸) from³⁹ the heaven,²⁷ and bless²⁰ Thy people⁴⁰ Israel. For Thou, O-LORD, hast-blessed,²⁰ and [one is] blessed⁴¹ (*m.*) for-ever.⁴²

¹ עבר. ² ב the prefix. ³ p. 47 (ε). ⁴ עתק † *Hφ*. ⁵ מִשָּׁם. ⁶ § 71. ⁷ הָר, w. 'def. art.' הָרָר. ⁸ לִפְנֵי. ⁹ שָׂחַת *Pz*. ¹⁰ סֹדֹם. ¹¹ עֲמֹרָה. ¹² זָכַר (Fut. -). ¹³ שָׁלַח *Pz*. ¹⁴ לוֹט. ¹⁵ p. 108 (34). ¹⁶ הַפְּכָה. ¹⁷ הִפֵּךְ. ¹⁸ p. 56 (a). ¹⁹ יָשַׁב. ²⁰ בָּרַךְ *Pz*. to bless, *Pz*. to be blessed, *Hθ*. to bless oneself. ²¹ יִרְאִים (i.e., p. 84, Note *). ²² דֹּר. ²³ יִשְׁרִים. ²⁴ p. 47 (ε). ²⁵ אֱמֵן. ²⁶ גְּבוּהָ (the ה is consonantal). ²⁷ שָׁמַיִם. ²⁸ עַל. ²⁹ גִּבֹּר. ³⁰ חַסֵּד Tab. X. (1). ³¹ רָחַם *Pz*. to be merciful, to be merciful to, *Pz*. to be compassionated. ³² אָב. ³³ Tab. XIII (4). ³⁴ אֶת אִשְׁרָיִךְ. ³⁵ יְתוֹם. ³⁶ שָׁקֵף *Hφ*. (Imper. 2 s. *m.*, w. ה). ³⁷ מְעוֹן (§ 56, i). ³⁸ קִדְשֵׁךְ. ³⁹ מִן. ⁴⁰ עַם (p. 91, 14). ⁴¹ *Pz*. Partic. ⁴² לְעוֹלָם לְעוֹלָם. ⁴³ אַבְרָם. ⁴⁴ אַבְרָהָם.

* Fut. w. † Conv.

† Infinitive Constr.

‡ § 178 (i).

§ 'Compensation' is NOT made in *Pz*. & *Pz*., comp. Tab. XVI (2) (β, iii). The *Pz*. Past 3 s. *m.* takes — as in Note (e) on Tab. XIV.

|| Past w. † Conv.

SECTION XIV.

VERBS פ' א', *i.e.* WHOSE FIRST ROOT-LETTER IS א [Tab. XVII].

187. Many forms are like those of Verbs whose 1st Rt-letter is ה, ח, or ע.

188. (a) The Chief Variations from Tab. XVI (1) arise from some prefixes taking — , as in the Fut. *K.* forms

(i) יֵאָמֵר etc., fr. אָמַר, יֵאָכֵל etc., fr. אָכַל, יֵאָמֵר etc., fr. אָמַר etc.; and forms used in Pause, such as יֵאָמֵר, יֵאָכֵל, etc.,* which are of the following Class (ii) *viz.*

(ii) יֵאָחֵז, יֵאָחֵז, etc., fr. אָחַז; for some other instances of which (—) form see Tab. XVII.

[(iii) For a few forms of *Nφ.* and *Hφ.* see § 190 (β).]

(β) Some other Variations from Tab. XVI (1) in the *Kal*, are but slight. Thus, (i) — in place of — , see Tab. XVII; and (ii) some contractions, as יֵאָחֵז Jer. ii. 36 (2 s. *f.* Fut. *K.* of אָחַז), יֵאָחֵז G. xxxii. 5 (1 s. Fut. *K.* of אָחַז, for יֵאָחֵז which does not occur), and so in Pause יֵאָחֵז Pr. viii. 17, etc.

* * The Student's attention may be specially called to the Great Rule in the following § (189), Variations in accordance with which will be found to occur in some other Classes of Verbs as we proceed.

189. These Verbs (א פ') offer us the first opportunity of bringing forward the following very important

RULE: The ׀ Convers. of the Fut. has the power of drawing back the Accent from the last to the penult. syllable, as in

* The (—) form also occurs in Pause; thus יֵאָכֵל G. iii. 6, etc. But,

N.B. The (—) form of the Fut. is always adopted when (as in § 165, II) a — has to be replaced by a Vowel in Pause; thus יֵאָכֵל fr. יֵאָכֵל, etc.

* וַיִּאָחֶז 2 S. vi. 6, fr. יִאָחֶז (and so וַיִּאָמַר v. 9, fr. the unused יִאָמַר; וַתִּאָמַר 2 K. xix. 23, fr. תִּאָמַר); but

- Obs. (i) NOT so in 1 Sing.; thus וַאֲמַר G. xx. 13, etc.; also
 (ii) NOT if there be a Shva † between the last two Vowels [thus, וַיִּפְקֹד and וַיִּאֲמַן remain unchanged]; and
 (iii) NOT if the Accent be a Pause-Accent‡; and
 (iv) sometimes also NOT, if the Accent be less than the 'Pause'-Accents, in a case of § 164 (β).

Note. (a) The Accent is generally NOT drawn back if there be more than one vowel between the ו Convers. and the last syllable [thus we have וַיִּפְקֹד and וַיִּאֲסֹף], but

(b) it is sometimes drawn back in such *Nφ.* forms, as in וַיִּאֲסֹף G. xxv. 8, etc.

190. (a) The form הֶאָכַל of Inf. Abs. *Nφ.* was mentioned in 'Notes on Tab. XIV (d).' (So הֶאָסֹף 2 S. xvii. 11). The *Nφ.* forms generally are as in §§ 175, 176; and those of other Voices as in the §§ following the two just now cited.

(β) There are a few instances of *Nφ.* and *Hφ.* forms having & Quiescent in $\bar{\text{—}}$ (thus אֶ־), or lost in וְ or $\bar{\text{—}}$; thus

- (i) *Nφ.* Past 3 pl. נִאָחֶזוּ Jos. xxii. 9, וַנִּאָחֶזוּ w. וְ Conv. Nu. xxxii. 30 (fr. אָחֶז);
 (ii) *Hφ.* Fut. 1 s. אֶכֶּל Hos. xi. 4 (fr. אָכַל), אֶבִּידָה w. הַ Jer. xlvi. 8 (fr. אָבַד).

* N.B. When, as here, the last letter of the word has Shva (which is *Quiescent*, being at the end of a word),—a long vowel in the last syllable is shortened on the removal of the Accent from that syllable [Pt. I, § 55 (9, b)]. So we have the $\bar{\text{—}}$ here instead of the $\bar{\text{—}}$ in וַיִּאָחֶז, in accordance with Pt. I, § 19.

† Even if it is merely implied by Dag. Forte, as we shall see.

‡ Except: וַיִּאָמַר in Job iii. 2, xl. 3, and v. 1 of Job iv, vi, viii, ix, xi, xii, xv, xvi, xviii-xxiii, xxv-xxvii, xxix, xxxiv-xxxvi, xxxviii, xl, & xlii; but not in xxxii. 6, nor in Chapters i & ii.

191. The א is sometimes dropped in *Pz.* as in מְלַפְּנוּ Job xxxv. 11 for מְאֲלַפְּנוּ Partic. s. *m.*, w. Pron. Aff. for 1 pl.; and in *Hφ.*, as in אֲנִין Job. xxxii. 11 for אֲנִיִּן, and מִוִּין Pr. xvii. 4 for מִאֲוִין. See more in Appendix.

192. With the exception of (i) the special (—)-form of the Fut. *K.*, viz. אֲכַלְּ, in Pause,*—and (ii) the retaining of the — unchanged in the אֲמַר form when this is used in Pause,—the Pause-forms of these Verbs א' פ' agree generally with §§ 165-167.

[Note. In the above, with Tab. XVII, enough is given for our present purpose. It is unnecessary to give here in detail forms which, as said in § 187, are like some or other of those in §§ 169-179.

For the אֲכַלְּ form of Fut. *K.*, see Tab. XVII (2, ε, i).]

* See Tab. XVII (2, γ) for Pause-forms of the Fut. *Kal*

ADDITIONAL NOTE.

The form אֲכַלְּ (or אֲכַלְּ) *K.* Fut. 1 s. takes the ה of § 144 thus אֲכַלְּהָ (p. אֲכַלְּהָ). So, with this ה, the 1 pl. Fut. would be נֶאֱכַלְּהָ (p. נֶאֱכַלְּהָ).

APPENDIX ON VERBS א'פ.

As said in § 187, many forms are like those of Verbs whose 1st Rt-letter is ה, ח, or ע. But

(i) The Infin. *K.* has not only the forms אֲכַל, בִּאֲכַל, and so אֲמַר (with $\text{־}\delta$ on account of the removal of the Accent), but also—with אֲ—בִּאֲחוֹ, בִּאֲמַר, בִּאֲמַר, *לִּאֲהֹב.

Note (a) Sometimes the א has ־ as in אֲמַר.

(β) The common word אֲמַר (generally rendered 'saying') is Infin. *K.* fr. אָמַר [for אֲמַר or אֲמַר].

(ii) In the Imper. *K.*,

(a) The א has ־ as in אֲמַר, אֲכַל, and אֲמִין (אֲמִין: p.);

(β) The Slight-vowel, which the א takes in the 2 s. *f.* and 2 pl. *m.*, is generally ־ as in אֲמַר & אֲכַל;

(γ) But before ־ the א takes the Slight-vowel ־ , as in אֲחוֹ and אֲהֹב. The Pause-forms of these are אֲחוֹ and אֲהֹב. [§ 166 (b, i & ii)].

(δ) With the ה of § 141 (γ) we have the 2 s. *m.* Imper. *K.* forms (1) אֲכַל like אֲמַר, and (2) אֲסַפֵּה with א.

Note (1). In אֲחוֹ 2 s. *f.* Imper. *K.*, Ruth iii. 15, the ־ refers to the ־ of אֲחוֹ. Some however give there אֲחוֹ like the 2 pl. *m.* אֲחוֹ.

(2). For אֲהֹב 2 pl. *m.* Imper. *K.*, Ps. xxxi. 24, some give אֲהֹב.

(3). For the rare form אֲסַפֵּה 2 s. *f.* Imper. *K.*, comp. § 141 (c).

* For this some give אֲהֹב in Eccl. iii. 8. From the Root אהב we have often the form with ה, thus אֲהֹב. The form אֲהֹב gives, in direct Construction, the form אֲהֹב—in אֲהֹב, בִּאֲהֹב, בִּאֲהֹב, בִּאֲהֹב. Comp. § 137 (4, iii) p. 80. And the same form with Pron-Affixes gives אֲהֹב, etc., see § 137 (4, iii).

The form אֲהֹב Hos. ix. 10 (Infin. *K.*, fr. אהב, w. כּ pref. and Aff. *their m.*) has $\text{־}(\delta)$, as in Tab. XV, and the ה has ־ in agreement with the δ of the א.

(iii) (a) The Verbs which REGULARLY take $\dot{\text{—}}$ to the prefixes of the Future, as in § 188 (i & ii) are אבר to *perish*, אחו to *hold*, אכל to *eat*, and אמר to *say*,—together with the Verbs אבה and אפה, for which see pp. 267 & 270.

(β) Several Verbs פ' א have Fut. *K.* forms such as

(a) תִּאָרֵב, יִאָרֵב, etc.;

(b) יִאָסֵר (as well as יִאָסֵר), and so יִאָפֵד Lev. viii. 7;

(c) יִאָמֵן fr. אָמֵן, תִּאָכַל fr. אָכַל, etc.;

(d) יִאָשֵׁם, תִּאָשֵׁם, יִאָשְׁמוּ 3 pl. *m.*, נִאָשֵׁם 1 pl., fr. אָשֵׁם; and so תִּאָטֵר 3 s. *f.* fr. אָטֵר, תִּאָלֶף fr. אָלֶף.

(e) יִאָסְפוּ 3 pl. *m.*, etc. So some forms with Affixes have—.

(γ) Some Verbs have more than one of the Future forms: thus,

(a) From אָסַף the usual Future *K.* forms are יִאָסְפוּ, תִּאָסְפוּ, etc.; but we find also once וַיִּסְפוּ 3 s. *m.* (with 1 Convers.) for וַיִּאָסְפוּ, and once תִּסְפוּ 2 s. *m.* for תִּאָסְפוּ,—which are of the forms יִאָחוּ, תִּאָחוּ.

(b) So from אָהַב we have not only the usual Fut. *K.* forms יִאָהֵב, תִּאָהֵב, and so אָהֵב (contracted, and in Pause, for אָהֵב 1 s.), etc.; but also אָהַב (like אָכַל), once in וַאֲהַב 1 s. w. 1 Convers. and three times w. Pron.-Affs. [§ 185].

(c) And so, conversely, from אָחוּ we have as Fut. *K.* forms not only

(1) יִאָחוּ 3 s. *m.*, תִּאָחוּ 3 s. *f.*, (and וַתִּאָחוּ 2 S. xx. 9 for וַתִּאָחוּ 3 s. *f.* with 1 Convers.), אָחוּ 1 s. (and, with ה, אָחוּה, אָחוּו, 3 pl. *m.* (p. אָחוּו; and, with ׀, יִאָחוּו;),—but also

(2) יִאָחוּו 3 s. *m.* with 1 Convers., and תִּאָחוּו 2 s. *m.*, like יִאָרֵב and תִּאָרֵב.

(3) There may be ׀ in place of $\dot{\text{—}}$; thus, אָוִמְרָה 1 s. Fut. *K.* w. ה, fr. אָמַר, etc.

(iv) Besides the contracted forms mentioned in § 191, we may mention here the following:—

(1) לְהִקְבִּיל Inf. *Hφ.* (Ez. xxi. 33), supposed by some to be for לְהִקְבִּיל

(2) וַיִּנְאָצַל Fut. *Hφ.* 3 s. *m.* (Nu. xi. 25), for וַיִּנְאָצַל or וַיִּנְאָצַל;

(3) וַיִּרְבַּב Fut. *Hφ.* 3 s. *m.* (1 S. xv. 5), supposed by some to be for וַיִּרְבַּב;

(4) יִהְיֶה (Is. xiii. 20), which is taken (a) by some as *Hφ.* Fut. 3 s. *m.* for יִהְיֶה (Job xxv. 5), and (b) by others as *Pī.* Fut. 3 s. *m.* for יִהְיֶה—which last is possible if we may assume a *Pī-él* Voice of the Root אהל. The *Pī.* of אהל occurs nowhere in the Bible.

EXERCISE XXVIII.

(To be translated into English, §§ 11. α-ε.)

וַיֹּאמֶר¹ אֱלֹהֵי הַלֹּואִי² יְדַעְתָּ³ מָה הַמָּה⁴ אֵלֶּה וַאֲמַר¹ לֹא אֲדַנִּי⁵ ;
 זֶה דְבַר יְיָ אֵל זְרַבְבָּל⁶ לֵאמֹר¹ ... : וַאֲמַרְתֶּם¹ בַּיּוֹם⁷ הַהוּא הוֹדוּ
 לַיְיָ : הַזְקוּ⁸ וַיֵּאמְרוּ¹⁰ לְבַבְכֶם¹¹ : אֵת אֲשֶׁר יֶאֱהַב¹² יְיָ יוֹכִיחַ¹³ : אֲנִי
 אֶהְבִּי¹² אֶהְבֵּי¹² : וַאֲהַב¹² אֵת יַעֲקֹב¹² : וַתֹּאמְרוּ¹ לְעוֹלָם¹⁴ אֶהְיֶה¹⁵
 גְּבֵרַת¹⁶ : יֵאָחֶז¹⁷ בְּעַקֵּב¹⁸ פֶּחַ¹⁹ : וּבְכָל²⁰ אֲרָצָה וַאֲנֹכָה²¹ חָלַל²² ;
 * וְהֵאֲכַלְתִּי²³ אֵת מוֹנִיָּךְ²⁴ אֵת בְּשָׂרָם²⁵ : וְדָרְךָ רִשְׁעִים תֵּאבֵד²⁶ ;
 אֲמַר¹ לַיְיָ מַחְסֵי²⁷ וּמְצוּדָתִי²⁸ : אֲמַר¹ לְנַפְשִׁי יִשְׁעֲתֶךָ²⁹ אֲנִי
 הַיֹּאֲמַנְתִּי³⁰ כִּי אֲדַבֵּר¹ : אֲמַרוּ¹ בְּגוֹיִם יְיָ מֶלֶךְ³¹ : טוֹב³² הָאָרֶץ
 תֵּאבְדוּ²³ : אֲסַף³³ אֲאֲסֹף³³ יַעֲקֹב בְּלֶךְ³⁴ : אֲסַפְהָ³⁵ הַצִּלְעָה³⁵ ;
 יֵאבְדוּ²³ עֲנוּיִם³⁶ וַיִּשְׂבְּעוּ³⁷ : אֲכָלוּ²³ רֵעִים³⁸ : אֶהְבֹּו¹³ אֵת יְיָ כָּל
 חֲסִידָיו³⁹ :

¹ אֲמַר to say. ² whether not? ³ ידע to know. ⁴ § 96 (ii, β). ⁵ אֲדַנִּי a lord.

⁶ Zerubbabel. ⁷ יוֹם (m.) a day. ⁸ render ye thankful acknowledgments, give thanks.

⁹ הַזְקוּ to be strong. ¹⁰ וַיֵּאמְרוּ to be firm. ¹¹ לְבָב (m.) a heart. ¹² אֶהְבֵּי to love. ¹³ He

will correct. ¹⁴ for ever. ¹⁵ I shall be. ¹⁶ a lady (— for — in Pause). ¹⁷ יֵאָחֶז to

take hold. ¹⁸ עַקֵּב a heel. ¹⁹ a snare. ²⁰ and throughout all. ²¹ אֲנֹכָה to groan.

²² a wounded one (m.). ²³ אֲכָלוּ to eat. ²⁴ thy (f.) oppressors, those that afflict thee.

²⁵ בְּשָׂרָה flesh. ²⁶ תֵּאבֵד to perish. ²⁷ my place of refuge, my trust. ²⁸ and my fortress.

²⁹ thy (f.) salvation. ³⁰ אֲמַן Hiph. to believe. ³¹ מֶלֶךְ to be king. ³² [the] good of.

³³ אֲסַף to gather. ³⁴ the whole of thee. ³⁵ her that halteth. ³⁶ meek ones (m.).

³⁷ וַיִּשְׂבְּעוּ to have enough, to be satisfied. ³⁸ רֵעֵי a companion, a friend. ³⁹ חֲסִידֵי a pious

one (m.), a saint.

* A Verb in *Hiph.* has sometimes *two Objects* expressed. So here, Nos. 24 & 25,—
 the first Object **THOSE CAUSED to eat**, the second Object **THAT WHICH they shall eat**.

EXERCISE XXIX.

(To be translated into Hebrew, § 11. ζ-μ.)

N.B. All Verbs נ'פ in this Exercise have the Fut. K. as in † 188 (α, i). For Pause-forms, see Tab. XVII. (2, γ) and † 192.

Wicked-ones¹ (*m.*) will-perish² [§ 162 (*d, i*)]. By³ the breath⁴ of God⁵ they (*m.*)-will-perish² [Pause-form⁶]. All⁷ my bones⁸ shall say⁹, LORD, who¹⁰ [is] like¹¹ Thee? And Zion (*f.*) hath-said,*⁹ The LORD hath-forsaken-me¹² [§ 162, (*d, i*)]. Say-thou⁹ (*m.*) to¹³ the house¹⁴ of Israel, So¹⁵ have-ye-said⁹ (*m.*), saying,¹⁶... What shall-we-say?⁹

Tell-ye⁹ (*m.*) a righteous-one¹⁷ (*m.*) that¹⁸ [there is] good,¹⁹ for¹⁸ the fruit²⁰ of their (*m.*) deeds²¹ they-shall-enjoy²² [Pause-form⁶]. Comfort-ye²³ (*m.*), comfort-ye²³ My people,²⁴ your (*m.*) God²⁴ will say⁹ [§ 162 (*d, i*)]. And He-said,*⁹ Verily²⁵ My people²⁴ [are] they (*m.*). I will say⁹ to the North,²⁶ Give-up.²⁷ And I-have-said:*⁹ "my Father!"²⁸ shalt-thou (*f.*) call²⁹ Me (Hebr. *to Me*). And we-will not say⁹ any-more³⁰ "our God!"²⁴ to the work³¹ of our hands.³² The Glory³³ of Thy Kingdom³⁴ they (*m.*) shall tell⁹ [Pause-form⁶].

¹ Exerc. XXVI (6). ² אבר. ³ מ prefix. ⁴ נְשָׁמָה, § 56 (i & v). ⁵ אֵל.
⁶ § 188 (Note *, N.B.). ⁷ כָּל. ⁸ עֲצָמוֹת (*f.*) Tab. XII. 1 (pl.). ⁹ אמר. ¹⁰ מי.
¹¹ פ prefix. ¹² עִזְבוֹנִי. ¹³ אֵל. ¹⁴ Tab. XIII (s). ¹⁵ בָּן. ¹⁶ Inf. K., w. ל, of אמר.
¹⁷ צְדִיק. ¹⁸ כִּי. ¹⁹ טוֹב. ²⁰ פְּרִי, i.c. the same. ²¹ מַעֲלָלִים. ²² אִכְל. ²³ נחם. ²⁴ פִּי, ²⁵ אָב. ²⁶ אָרְב. ²⁷ תָּנִי. ²⁸ אָב. ²⁹ קרא. ³⁰ עוד.
³¹ מַעֲשֵׂה. ³² יָד a hand. ³³ כְּבוֹד. ³⁴ מַלְכוּת (*f.*).

SECTION XV.

VERBS **פ'י**, *i.e.* WHOSE FIRST ROOT-LETTER IS **י** [Tab. XVIII].

193. Some forms agree entirely with those in Tab. XIV ; thus (i) the Inf. Abs. and the Past* Tense & Participles *K.*, (ii) a few forms of particular Verbs, (iii) the *Pz.†*, *Pä.*, and *Hθ.‡* forms.

The special VARIATIONS are the following:—

194. The **י** is *dropped* in (α) the Inf. Constr. *K.*, and (β) the Imper. *K.* ; thus, from **ישב**,

(α) INF. K. § **שָׁבַת**, **בְּשָׁבַת**, **מִשָּׁבַת**, but **לְשָׁבַת** w. **ל** ;

and w. Pron. Affs. || **שָׁבַתְךָ**, **שָׁבַתִּי**, etc. ;

(β) IMPER. K. ¶ **שָׁבִי**, etc. ; see Tab. XVIII.

* Thus (fr. **ירד**) **יֵרֵד**, **יִרְדָּה**, **יִרְדָּה**, etc. [**רד**, Ju. xix. 11, is given by many as 3 s. *m.* Past *K.* of **ירד** “by *aphæresis*.” But this is somewhat doubtful.]

† Except in some instances of the loss of the **י** by Contraction, as in **יִרְדֵּי** Lam. iii. 53 (for **יִרְדֵּי** like **וַיִּגְלוּ** of **גלה**, cp. Tab. XXIII), and a few other words.

‡ (α) Thus **הִתְיַצֵּב**, **יִתְיַצֵּב**, **יִתְיַצֵּב** (Ex. ii. 4, is irreg. 3 s. *f.* with **ו** Convers.), **יִתְיַצְּבוּ**, and so **וַיִּתְיַלְּדוּ** (**ל**) 3 pl. *m.* Fut. w. **ו** [of **ילד**], and **וַיִּתְיַעֲצוּ** fr. **יעץ** ;

(β) But, in some, **י** is replaced by **ו** ; as in **בָּהִתְוַדַּע** Inf. Constr. (w. **ב**) of **ידע**, **יִתְוַדַּע** 3 s. *m.* Fut. of **ידע**, and **אֶתְוַדַּע** 1 s. Fut. of **ידע** (Pause-form).

§ (α) In Pause: **שָׁבַת**.

(β) From **ידע**, **דָּעַת** (p. **דָּעַת**), **בְּדָעַת**, **לְדָעַת**.

|| (α) But [fr. **יִלְךְ**] **לְכָתוּ**, etc., forms like those in § 62 (iii). And,

(β) from **ידע**, **דָּעַתוּ**, etc., forms like those in Tab. X (1).

¶ (α) w. **ה**, **שָׁבֵה**. So (fr. **יִלְךְ**) **לָךְ**, **לְךָ** (p. **לָכֵה**). Also,

(β) from **ידע**, **דָּעֵי**, **דָּעֵי**. And,

(γ) from **יהב**, **הָב** give thou (*m.*) [**הָבָה** (*i.e.* **הב** w. **ה**) is used as an Interjection

for “Come!” “Come on!” or such like], **הָבֵי** give thou (*f.*), **הָבֵי** give ye (*m.*).

195. The ' is (*a*) sometimes Quiescent in 'ֿ [see § 197] as in
 Fut. K. יִטַּב, תִּיטַּב, תִּיטְּבִי, etc. (or יִטַּב, etc., Pt. I, § 12);
 (*β*) sometimes Quiescent in 'ֿ as in the
Hφ. forms הִיטַּב, הִיטְּיב, הִיטְּיבִי, etc., Tab.
 XVIII.;
 (*γ*) sometimes *lost* in 'ֿ as in the forms
 Fut. K. יִשַּׁב, תִּשַּׁב, תִּשְׁבִּי, etc. [see § 198]
 (*δ*) sometimes replaced by י* , either
 (i) Consonantal,—as in the *Nφ.* Inf., Imper.,
 & Fut., see Tab. XVIII; and in some
Hithpa-él forms [§ 193, Note (‡, †)];
 (ii) Quiescent in † †,—as in the *Nφ.* Past &
 Partic., and in the *Hφ.* הוֹשִׁיב, הוֹשִׁיבִי,
 הוֹשִׁיבִי, etc.; or
 (iii) Quiescent in † †, in the *Hoph-äl*;
 (*ε*) sometimes dropped, and Dag. F. placed in the
 2^d Rt-letter [thus, for instance, in some
 forms of יִצַּק,—as יִצְּקִי & יִצְּקִי Is. xliv. 3
 (1 s. Fut. K.), יִצְּקִי 1 K. vii. 16 (Partic.
Hoph. s. *m.*, 'i.c. '); so, from יִצַּב, יִצְּבִי
 (p. נִצְּבִי; 3 s. *f.* Past *Nφ.*, הִצְּבִי 3 s. *m.*
 Past *Hφ.*, יִצְּבִי s. *m.* Partic. *Hö.*].

196. These Verbs may be dealt with in the three following
 Classes :—

- I. those that retain the ' as in § 195 (*a*);
- II. those that *lose* the ' as in § 195 (*γ*);
- III. those that drop the 1st Rt-letter, and take Dag. F. in
 the 2^d Rt-letter, as in § 195 (*ε*). [But

N.B. a Verb has sometimes forms belonging to more than one of these Classes, and
 like those in Tab. XIV.]

* Some imagine Roots י' ב for forms having † thus.

† For which there is 'ֿ some few times.

‡ For which there may be 'ֿ [Pt. I, § 14] as in מְעָרוֹת Ez. xxi. 21.

197. Class I.—(a) The forms יִטַּב, יִבֵּשׁ, (or יִטַּב, יִבֵּשׁ, Pt. I, § 12), etc., are really the same as יִלְבֵּשׁ, etc., in Tab. XIV.

[But the 1st Rt-letter † becoming Quiescent in the preceding †, the † is not required beneath it. Pt. I, § 29.]

There are a few varying forms which will be given in the Appendix.

(β) In Pause the 2^d Rt-letter has †, as in הִיבֵּשׁ, יִבֵּשׁ; אִיבֵּשׁ, יִבֵּשׁ; (or יִבֵּשׁ, Pt. I, § 12).

(γ) With † Convers. the Fut. form יִטַּב retains its Accent on the *last* syllable; thus וַיִּטַּב, and so וַהֲיִטַּב, etc. But,

(δ) fr. יִקַּץ we have once וַיִּקַּץ G. ix. 24. וַיִּקַּץ, however, occurs four times, and וַיִּקַּץ twice (* וַיִּקַּץ once, 1 K. iii. 15). So fr. יִצַּר, † וַיִּצַּר G. ii. 7, and † וַיִּצַּר v. 19.

(ε) The 1 s. & 1 pl., w. ה (§ 144), drop as usual the vowel of the 2^d Rt-letter; thus, (fr. יֵעֵץ) אֵיֶעֱצָה 1 s., and (fr. יִרֵשׁ) נִירֵשָׁה 1 pl. But, in Pause, these would become: אֵיֶעֱצָה; נִירֵשָׁה; [§ 165, II, ii. 3]. Thus, וַאֲיִשְׁנָה Ps. iii. 6, 1 s. Fut. K. w. † Convers.

(ζ) Some of these Verbs retain the † in the *Hφ.* also; † thus, the *Hφ.* forms fr. יִטַּב in Tab. XVIII,—and so (fr. יִנַּק) הִינִיק, † מינִיק, † תִּינִיק (or תִּינַק, Pt. I, § 12), etc.; and so (fr. יִלֵּךְ) הִילִיכִי 2 s. *f.* Imper. *Hφ.* fr. יִלֵּךְ. [But the usual *Hφ.* forms from יִלֵּךְ are like הוֹשִׁיב, הוֹשִׁיב, etc., in Tab. XVIII.] So also, fr. יִלֵּל,

* This form belongs to Class III.

† In the Bible, the Accent here is ֿ which stands over the *last letter* of the word. That is the place for the Accent ֿ. But it affects the penult. syllable here.

‡ The 1st Rt-letter † belonging to these forms is (i) sometimes dropped, as in וַיִּנְקָהוּ (D. xxxii. 13) 3 s. *m.* Fut. *Hφ.* of יִנַּק w. Aff. הִי־הִי him [Sect. XXII], and

(ii) sometimes retained consonantly, as in יִיטִיב (Job xxiv. 21) 3 s. *m.* Fut. *Hφ.*

§ Partic. s. *m.*, מִינִיקָה & מִינִיקָתָה s. *f.*, etc. [The latter, w. Pron. Affs., has the *i*-Decl. (§ 62, ii), thus מִינִיקָהוּ, and [†, i] מִינִיקָהוּ 2 K. xi. 2 & מִינִיקָהוּ G. xxiv. 59.]

|| In the form cited in Note (‡, i).

הִילֵל (for הִילִיל) 3 s. *m.* Past, הִילֵל Imper. 2 s. *m.* and הִילִילִי 2 s. *f.* & הִילִילוּ 2 pl. *m.*, אִילִיֵּה 1 s. Fut. w. ה. But

(η) In some *Hφ.* Fut. forms of ילל the ' is retained *consonantly* [cp. page 135, Note (‡, ii)], thus יִילֵל 3 s. *m.*, אִילִילִי 1 s., יִילִילוּ 3 pl. *m.*, תִּילִילוּ 2 pl. *m.* [For יִהִילִילוּ see § 201.]

(θ) When the Fut. *Hφ.* of form יִיטִיב has ו Convers., the Accent is generally drawn back; and the Long Vowel of the last syllable is then shortened.* Thus, וַיִּטְּב 3 s. *m.*, וַתִּיטְּב 3 s. *f.*; and so וַתִּינַק fr. ינַק, etc.

(ι) But most Verbs of this Class (I) have *Hφ.* forms like those of יִשֵּׁב in Column V. of Tab. XVIII. For such forms of Fut. *Hφ.* see § 198 (ε, etc.).

198. Class II.—(α) In the forms יִשֵּׁב, תִּשְׁבֵּי, etc., the 1st Rt-letter ' is not written, but is understood and implied in the — of the Prefix-letter.

(β) In Pause, — is given to the 2^d Rt-letter of Fut.† forms which have — in Tab. XVIII; thus, תִּלְכֵּי 2 s. *f.* Fut. *K.* of ילך is in Pause תִּלְכֵּי, and so יִלְכוּ gives יִלְכוּ, יִלְכוּ gives יִלְכוּ, etc. Cp. § 165 (II).

(γ) So fr. † אִלְכֵה & נִלְכֵה, the 1 s. & 1 pl. w. ה (§ 144), we have in Pause אִלְכֵה & נִלְכֵה.

(δ) With ו Convers. (1) the Accent of יִשֵּׁב, תִּשְׁבֵּי, נִשְׁבֵּי, is drawn back; and so we have [cp. § 189(*)] וַיִּשְׁבֵּי 3 s. *m.*, וַתִּשְׁבֵּי 3 s. *f.* & 2 s. *m.*, וַנִּשְׁבֵּי 1 pl. [see also (η)]. But (2) the

* Cp. § 189 (Note *) [on p. 129].

† So also in the Imper. *K.*; thus, fr. ילך we have יִלְכֵי for לְכֵי 2 s. *f.* and יִלְכוּ for לְכוּ 2 pl. *m.*,—as לְכֵה 2 s. *m.* Imper. *K.*, w. ה, is in Pause לְכֵה [§ 194 (β, Note ¶)].

‡ אִילְכֵה, Mi. i. 8, with the 1st Rt-letter ' standing.

1 Sing. remains unchanged, thus וַיֵּשֶׁב. Also (3) in Pause we have: וַיֵּשֶׁב, etc., cp. § 189 Obs. i & iii. See also (θ) below. So

(ε) the Fut. *Hφ.* (וַיֵּשֶׁב, etc.) w. ו Convers. is * וַיֵּשֶׁב 3 s. *m.*, וַיֵּשֶׁב 3 s. *f.* & 2 s. *m.*, וַיֵּשֶׁב † (= וַיֵּשֶׁב) 1 pl.

(ζ) With ה, § 144, the י- remains; as in אֲוִי־הָ 1 s. Fut. *Hφ.* fr. ילך, and so נֹדֵיעָה 1 pl. fr. ירע. So אֶסְפָּה 2 S. xii. 8, with ÷ for ה and - for י-.

(η) The forms יֵשֶׁב, etc., of the *K.*, and וַיֵּשֶׁב, etc., of the *Hφ.*, have the Long-Vowel of the closed Final syllable shortened into - whenever the Accent is removed from the last syllable [as in (δ) and (ε)]. Thus, יֵשֶׁב-נָא G. xlv. 33, יֵשֶׁב בָּהּ Job xxii. 8; so אֵלֶיךָ לִי 1 s. (Song. iv. 6), and so [*Hφ.* Fut. of יִסַּף] יִסַּף לָקַח: יִסַּף Pr. ix. 9, † אֶל-תֹּסַף Ex. x. 28

(θ) The 2^d Rt-letter has sometimes - in the Fut. *K.* and *Hφ.*, especially in Pause; thus (from ילך) וַיֵּלֶךְ Job xxvii. 21, וַיֵּלֶךְ G. xxiv. 61, etc., Fut. *K.*; and וַיֵּלֶךְ Lam. iii. 2, Fut. *Hφ.* and so (fr. יסַף) אֶל-תֹּסַף Job. xl. 32.

199. When the 3^d Rt-letter is Guttural,

(α) the Fut. *S K.* has - instead of - to the 2^d Rt-letter; thus יִרַע 3 s. *m.*, יִרַע 3 s. *f.* & 2 s. *m.*, יִרַע 1 s., יִרַע 1 pl.,

[(β) of these, the Pause-forms are: יִרַע; יִרַע; יִרַע; יִרַע;

(γ) also, in Pause, - replaces the - of 2^d Rt-letter in 2 s. *f.*,

* Once וַיֵּשֶׁב G. xlvii. 11, a Pause-form not in Pause.

† The ו (for the ' of the Root) is implied in the ÷. So in וַיֵּלֶךְ 2 K. vi. 19, etc., as well as וַיֵּלֶךְ Ex. xiv. 21. See also (θ).

‡ For which we find once אֶל-תֹּסַף Pr. xxx. 6.

§ (α) For the Inf. Constr. *K.* יִרַעַת, etc., see § 194, Note (§, b). And,

(β) for the Imper. *K.* 2 s. *m.* יִרַע, see § 194, Note (¶, b).

|| For which, once, יִרַע Ps. cxxxviii. 6.

and 3 & 2 pl. *m.* Fut.; thus, **תַּרְעִי** Pause-form of **תִּרְעִי**, and **תַּרְעִי** of **תִּרְעוּ**; and so

(δ) the 1 s. & 1 pl. w. ה, *viz.* **אֲרַעָה** and **נִרְעָה**, are in Pause **אֲרַעָה** and **נִרְעָה**. Cp. § 165 (II, ii.).]

(ε) In the *Hφ.* Imper. 2 s. *m.* the 2^d Rt-letter has $\bar{\text{—}}$ as in **הוֹרַע** fr. **יֹדַע**, **הוֹכַח** fr. **יֹכַח**, **הוֹשַׁע** fr. **יֹשַׁע**. But,

(ζ) w. ה, § 144, the $\bar{\text{—}}$ appears as in **הוֹשִׁיעָה** (**הוֹשַׁע**) 2 s. *m.*

(η) In the *Hφ.* Fut. the 2^d Rt-letter has (1) sometimes $\bar{\text{—}}$ as in **יֹדִיעַ**, **יֹכִיחַ**, especially in Pause; but also (2) sometimes $\bar{\text{—}}$ as in **יֹדַע** Nu. xvi. 5, **יֹכַח** Job xvi. 21, **יֹשַׁע** Pr. xx. 22, (3) especially thus, in the expression of a wish, or with **אֶל** *Deprecative*, or with $\bar{\text{—}}$ *Convers.* (as in **יֹדַע**, **יֹכַח**, **יֹשַׁע** & **יֹשַׁע**).

(θ) The Rules in Tab. XVI (3) may be referred to, as for several of the above, so also for other forms not mentioned here.

200. The Partic. forms are sufficiently given in Tab. XVIII. The s. *f.* and pl. *m.* & *f.* endings agree with those in § 139 (β). But when the 3^d Rt-letter is Guttural, the s. *f.* form is **ת־** $\bar{\text{—}}$ instead of **ת־** $\bar{\text{—}}$ [Cp. Tab. XVI (3)]. Thus, **יֹדַעַת** *Kal*, and **מֹדַעַת** *Höph.*, of **יֹדַע**; and so **נֹכַחַת** *Niph.* of **יֹכַח**, (in p. **ת־** $\bar{\text{—}}$).

201. The ה of the *Hφ.* Voice sometimes appears, as in **יֹשַׁע** (1 S. xvii. 47 & Ps. cxvi. 6) 3 s. *m.* Fut. *Hφ.* fr. **יֹשַׁע**; and so in Ps. lxxx. 6 **בִּיהוֹסֵף**, where **יֹהוֹסֵף** is for **יֹסֵף** *Joseph* (the same in form as 3 s. *m.* Fut. *Hφ.* fr. **יֹסֵף**). So in **יֹהוֹרֵךְ** (Ps. xlv. 18) 3 pl. *m.* Fut. *Hφ.* fr. **יֹדַח** [Sect. XXI] with Aff. for *thee (m.)*. So too in **יֹהִילֵלוּ** (Is. lii. 5) 3 pl. *m.* Fut. *Hφ.* fr. **יֹלֵל** for **יִילֵלוּ**. [The forms **יִילֵל**, etc., were mentioned in § 197 (η)].

202. Class III.—The forms in which the 1st Rt-letter is dropped and implied by Dag. F. in the 2^d Rt-letter, as in § 195 (ε), agree with those in the next Section (XVI). Compare § 212.

203. Such forms as הַיְצִי (G. viii. 17 *Kri*) 2 s. m. Imp. *Hφ*. fr. יֵצֵא [and so הַיִּשָּׂר (Ps. v. 9 *Kri*), w. — for — because of the ך, fr. יִשָּׂר] agree with Tab. XIV. So וַיִּחַל (G. viii. 12, 3 s. m. Fut. *Nφ*.) is like וַיִּפְקֹד, i.e. פִּקֹּד with the Accent drawn back by ם Convers. And so some others, which need not be given, as they are not *Variations* from the forms of the Verb as given in Sect. XI.

OBSERVATIONS XII-XV.

- Obs. XII. The prefix ם (*and*) has sometimes ׀ before a letter bearing an Accent, a Vowel, especially if the Accent be Disjunctive; thus, וַיִּינֶה *and wine* G. xiv. 18. The Rule shall be given in the Appendix.
- Obs. XIII. The Interrogative ה has sometimes — followed by *Dag.* especially where it could not be mistaken for the 'Def. Art.' Thus, הַבְּמִבַּת (Is. xxvi. 7) WHETHER according-to the stroke of [מַבַּת] ?
- Obs. XIV. Personal-Pronoun forms are sometimes used with a Verb *Reflexively*, as in לָכֹן לְכֹן *go for yourselves* (i.e. *betake yourselves*), הָ וַתֵּשֶׁב לָהּ *and she sat for herself* (i.e. *and she sat her down*).
- Obs. XV. The expression "A son of so-many years" is used for "A person so many years old;" thus, בֶּן שֶׁבַע שָׁנִים *a son-of seven years* (i.e. *seven years old*) [was Jehoash at-his-becoming-king (בְּמַלְכוֹ) 2 K. xii. 1.

- N.B. (i) In NIPH. of 'פ Verbs, the 1st Rt-letter ׀ (which is but rarely retained as in the Fut. form הִפֵּה p. 288) is mostly replaced by ם which is
- (α) sometimes CONSONANTAL, as in the Infin. and Imper. הִפֵּה etc., and Fut. הִפֵּה etc.;
- (β) sometimes QUIESCENT, as in the Past הִפֵּה etc., and Partic. הִפֵּה etc.
- (ii) In HIPH. the ׀ is
- (α) sometimes itself QUIESCENT, as in הִפֵּה (Infin. Abs., and Imper. 2 s. m.) etc., and
- (β) sometimes replaced by ם QUIESCENT, as in הִפֵּה etc. [Tab. XVIII];
- (iii) In HOPH. the ׀ is replaced by ם QUIESCENT, as in הִפֵּה etc.;
- (iv) For the HITHP. see § 193, and Note (‡), on p. 133.

VOCABULARY IV.

| | | |
|---|---|--|
| 1. אב <i>a father</i> , Tab. XIII (1). | 5. מֶלֶךְ <i>a king</i> , Tab. X (1). | 10. פַּרְעֹה <i>Pharaoh</i> . |
| 2. אח <i>a brother</i> , Tab. XIII (2). | 6. עֶבֶד (<i>m.</i>) <i>a servant</i> , Tab. X (6). | 11. רוּחַ (<i>f.</i>) <i>spirit</i> (Exerc. xxiv. 68). |
| 3. יחדו <i>together</i> . | 7. עֵשָׂו <i>Esau</i> . | 12. נְשֹׂאֵל <i>the pit, or grave</i> . |
| 4. לֶחֶם (<i>m.</i>) <i>bread</i> , Tab. X (1). | 8. פֹּה <i>here</i> . | |
| | 9. לֹא <i>lest, that not</i> . | |

EXERCISE XXX.

(To be translated into English, § 11. a-e.)

לֵךְ-לְךָ² מֵאֶרְצְךָ... : וַיֵּצֵאוּ³ לְלֶכֶת¹ אֶרְצָה⁴ בְּנֵעַן⁵ :
וַיֵּרֶד⁶ אַבְרָם⁷ מֵעֵרֶם⁸ : וְלֹא־אָבְרָם⁷ הַיְטִיב⁹ : וַיֵּלֶךְ¹ לְמִסְעָיו¹⁰ :
וּמְלִכֵי-צָדֵק¹¹ מֶלֶךְ שָׁלֵם הוֹצִיֵא³ לֶחֶם וַיֵּין¹² : יָדַע¹³ תָּרַע¹³ כִּי
גַר¹⁴ יִהְיֶה¹⁵ זָרְעֶךָ בְּאֶרֶץ לֹא לָהֶם¹⁶ : הִלְבֵּן¹⁷ מֵאָה¹⁸ שָׁנָה¹⁹
וַיֵּלֶד²⁰ : וַיֹּאמֶר²¹ אַבְרָהָם²² אֵל גְּעָרָיו²³ שָׁבוּ²⁴ לָכֶם²⁵ פֹּה עִם
הַחֲמוּר²⁶ וְאֲנִי וְהַנְּעֵר²³ גְּלִכְהָ¹ עַד²⁷ פֹּה²⁷ : הִתְלַכְתִּי¹ עִם הָאִישׁ
הַזֶּה וַתֹּאמֶר²¹ [רַבְקָה²⁸] אֵלַי¹ : וַתִּלְכְּנֶה¹ אַחֲרַי²⁹ הָאִישׁ :
וַיֹּאמֶר²¹ יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי אָבִי יִצְחָק... אֵתָהּ
אֲמַרְתָּ הַיְטִיב³⁰ אֵיטִיב⁹ עִמָּךְ³¹ : וַיֹּאמֶר²¹ [עֵשָׂו] נִסְעָה³² וּגְלַכְהָ¹
וְאֵלַכְהָ¹ לְגִגְדֶךָ³³ : הִיִּלְכּוּ¹ שָׁנִים³⁴ יַחְדוֹ : אֵל תִּלְךָ בְּדֶרֶךְ עַמִּים³¹ :

¹ ילך to go. ² for thee (*m.*) [Obs. XIV, p. 139]. ³ יצא to go forth, to go out. [This Verb must be given in Sect. XXI; the form here agrees with Tab. XVIII.] ⁴ ארץ § 71 (ii). ⁵ Canaan.* ⁶ ירד *K.* to go down, go down to, *Hφ.* to bring down, bring down to. ⁷ Abram.* ⁸ מצרים Egypt.* ⁹ יטב *K.* to be good, *Hφ.* to do good, to deal well, *also* to adorn. ¹⁰ for (*or on*) his journeyings. ¹¹ And Melchizedech [king of Salem]. ¹² וין wine [Obs. XII]. ¹³ ידע *K.* to know, to take notice, *Hφ.* to make known. ¹⁴ a sojourner. ¹⁵ shall be. ¹⁶ theirs, [belonging] to them (*m.*). ¹⁷ בן a son [Obs. XIII]. ¹⁸ a hundred. ¹⁹ a year [§ 106 (ii)]. ²⁰ ילד *K.* to bear a child, *Nφ.*

אֲשַׁכְּבָה 35 וְאִישָׁן 36 : הַאִירָה 37 עֵינַי פֶּן אִישָׁן 36 הַמָּוֶת † : וְיֹסֵף 38
 הוֹרֵד 6 מִצְרַיִמָּה 8 : יי . . . מוֹרִיד 6 שְׂאוֹל וַיַּעַל 39 . . . : לְהוֹשִׁיב 24 עַם
 גְּדִיבִים 40 : וַיִּקְצַן 41 פָּרְעָה וַיִּשָּׂא 36 וַיַּחְלֵם 42 שְׁנֵית 43 : בְּמִיטֵב 44
 הָאָרֶץ הוֹשִׁיב 24 אֶת אָבִיךָ וְאֶת אַחִיךָ : הַאֲלֹךְ 1 וְקָרָאתִי 45 לְךָ
 אִשָּׁה 46 מִיִּנְקָת 47 וְתִינַקְךָ 47 לְךָ אֶת הַיָּלֵד 48 : וְתֹאמַר 21 בֵּת פָּרְעָה
 לְבִי 1 : הִלִּיכִי 1 אֶת הַיָּלֵד 48 הִנֵּה . . . : וַיִּדַע 13 אֱלֹהִים : וַיִּשַׁע 49 . . .
 מִיַּד 50 חָזַק 51 אֲבִיוֹן 52 : וְהָיָה 53 בִּי 54 תִלְכוּן † 1 לֹא תִלְכוּן 1 רִיקָם 55 :
 וְנוֹדַעְתִּי 13 בָּם :

נוֹדַע 13 יי : הוֹשִׁיעָה 49 לוֹ יְמִינוֹ 56 : הוֹדִיעֵנו 13 בְּעַמִּים 57
 עֲלִילָתֵנוּ 58 : מוֹדַעַת 13 זֹאת : הוֹדִיעַ 13 יי יְשׁוּעָתוֹ 59 : לֹא בְּחָרֵב 60
 וּבְחֲנִית 61 יְהוֹשִׁיעַ 49 יי : וְאֶת דְּבָאֵי 62 רוּחַ יוֹשִׁיעַ 49 : הוֹשַׁע 49
 עֲבָדְךָ אֶתָּה אֱלֹהֵי : הָאָר 63 פְּנִיךָ 64 וְנִשְׁעָה 49 :

to be born. 21 אמר to say.* 22 Abraham.* 23 נער a youth, a young-man
 (Tab. X. 5). 24 ישב to sit, to sit down, also to dwell. 25 Obs. XIV. 26 חמור an ass.
 27 ער כה so far, to yonder place. 28 Rebekah.* 29 after. 30 Inf. Hφ. of (9).
 31 Tab. III. 32 let us take our journey. 33 before thee (m.). 34 two.* 35 שכב to lie
 down. 36 ישן to sleep. 37 lighten Thou. 38 יוסף Joseph.* 39 and He hath brought up.
 40 princes. 41 יקצן to awake. 42 חלם to dream. 43 a second time. 44 in the best of.
 45 and shall I call? 46 a woman. 47 ינק K. to suck, Hφ. to suckle, nurse [a child].
 48 ילד a child (m.). 49 ישע § Hφ. to save. 50 יד a hand, i.e. יד. 51 a strong one (m.).
 52 a needy one. 53 and it shall be. 54 that when. 55 empty. 56 ימין a right-hand (f.).
 57 among the peoples. 58 His doings. 59 ישועה Salvation. 60 חרב a sword. 61 חנית
 a spear. 62 crushed ones of. 63 shew Thou the Light of. 64 Thy countenance.

* Words marked thus (*) need not be given in the Notes again,

† [In] death; or, as some give, '[the sleep of] death.'

‡ § 145.

§ Nφ. to be saved.

** Pt. I, § 12.

EXERCISE XXXI.

(To be translated into Hebrew, § 11. ζ-μ.)

And the thing¹ was-good*² in the eyes³ of Pharaoh. Forasmuch-as-GOD-hath-shewed-thee (Hebr. *after*⁴ *causing-to-know-of*⁵ *God thee m.*) all this,⁶ there-is-none⁷ [so] prudent⁸ and wise⁹ as-thou.† And the brethren¹⁰ of Joseph went-down.*¹¹ By this⁶ I-shall-know¹² that true-men¹³ ye [are]...—The lad¹⁴ will-not be-able¹⁵ to leave¹⁶ his father. If your (*m.*) little¹⁷ brother¹⁰ shall not come-down,¹¹ ye-shall-no-more-see (Hebr. *ye-shall-not add*¹⁸ *to-see*¹⁹) my face.²⁰ And-we-said³⁹ to our father, we-shall not be-able¹⁵ to go-down.¹¹ If thou (*m.*)-art-not [Tab. XIII (‡, δ)] sending,²¹ we-will not go-down.¹¹ Could-we-certainly-know (Hebr. *whether to-know*²² *could-we-know*) that he-would-say [Fut.], bring-down²³ your (*m.*) brother ?

And-offspring-was-born*²⁴ to Joseph. And his bow²⁵ abode*²⁶ in strength.²⁷ Come-down-thou (*f.*)¹¹ and sit²⁶ on²⁸ dust.²⁹ Who [is] like the wise⁹ [One] ? and who knoweth³⁰ the interpretation³¹ of a thing ?¹—And He-hath-brought-down*²³ the might³² of her confidence.³³ Save,³⁴ O LORD, Thy people³⁵... O-now,³⁶ LORD, save-Thou,³⁷ we-pray !³⁸

¹ דָּבָר *m.* ² יטב (Class I, § 197). ³ Vocab. II (6). ⁴ אַחֲרַי. ⁵ Inf. *Hiph.* of ירע. ⁶ זאת. ⁷ אֵין. ⁸ גְּבוֹן. ⁹ חָכָם. ¹⁰ Tab. XIII (2). ¹¹ ירד (Class II†). ¹² ירע § 199. ¹³ בְּנִים. ¹⁴ גֶּעֵר. ¹⁵ Fut. *Hoph.* of יכל. ¹⁶ עֹוֹב. ¹⁷ קָטָן. ¹⁸ Fut. *Hiph.* of יסף (like that of ישב). ¹⁹ לְרֵאוֹת. ²⁰ Vocab. II (7). ²¹ נִשְׁלַח *Pi.* ²² Inf. Abs. of (12) [followed by the Fut. of (12)]. ²³ *Hiph.* of (11). ²⁴ *Niph.* of ילד. ²⁵ קִישֶׁת (*f.*) decl. like Tab. X (1). ²⁶ ישב. ²⁷ אֵיתָן. ²⁸ עַל. ²⁹ עָפָר. ³⁰ Partic. (1) *Kal* of (12). ³¹ פִּשְׁטָר. ³² עֵז. ³³ מְבַרְחָה. (N.B. Put ׀ before the ׀ when it has ׀ under it.) ³⁴ *Hiph.* of ישע (§ 199, ε). ³⁵ Vocab. I (14). ³⁶ אֲנָא. ³⁷ § 199, ζ. ³⁸ נָא. ³⁹ אמר, § 188 (a).

* Fut. w. † Conv.

† Hebr. *like thee (m.)*, Tab. II.

‡ § 198, p. 136.

SECTION XVI.

VARIATIONS IN THE CASE OF VERBS פִּנְּ, *i.e.* WHOSE FIRST ROOT-LETTER IS פ [Tab. XIX].

204. Some forms are like those in Tab. XIV, *viz.* the Inf. Abs., the Past Tense, and Participles *Kal*,—the Infin., Imper., and Fut. *Nφ.*,—and the whole of the *Pi.*, *Pü.*, & *Hθ.*

205. The chief Variations are the following :

(i) the *disappearance** of the 1st Rt-letter פ (α) in the Infinitive Constr. *Kal* [thus, פִּנְּ fr. פִּנְּ, the פ being added as in the פִּנְּ Verbs, § 194 (α)], and (β) in the Imper. *Kal*,—see Tab. XIX ;

(ii) the dropping of the פ (when it would have פִּ Quiescent)† and the placing Dag. F. in the 2^d Rt-letter,‡ as in פִּנְּ for פִּנְּ, פִּנְּ for פִּנְּ, etc. This is seen [Tab. XIX] to be the case in Fut. *K.*, in the Past & Partic. *Nφ.*, and in the *Hiph.* & *Höph.* Voices. Also,

N.B. these Verbs have usually the פִּ (or *Hüph-äl*) form of the Sixth Voice. Cp. § 121. Thus, פִּנְּ 3 s. *m.* Past *Hoph.* for פִּנְּ(פִּ) corresponding to פִּנְּ, etc.

206. When the 2^d Rt-letter is Guttural,

(α) instead of the פִּ פִּ Inf. form, § as in פִּנְּ, we have פִּ פִּ as in פִּנְּ Inf. *K.* of נִמַּע w. ל. [See also Note (α) on Tab. XIX.]

(β) It scarcely need be said that the Rules of Tab. XVI (3) [cp. § 181] hold for these Verbs also.

* Only in the case of some of the Verbs which take פִּ to the 2^d Rt-letter in the Fut. [Cp. § 207]. See also 'Notes on Tab. XIX.'

† Forms in which the פ is *not* dropped agree with Tab. XIV, and therefore do not fall under this head, *viz.* of 'Variations.'

‡ The Dag. F. is sometimes dropped when the 2^d Rt-letter has פִּ; thus, from נִמַּע, פִּנְּ [instead of פִּנְּ for פִּנְּ], and so פִּנְּ, etc.

§ So also instead of the פִּ פִּ in s. *f.* Partic. forms. Cp. Tab. XVI (3) (D).

207. Some Verbs פ'נ have the (—) form of Fut. *K.*; thus יג'ש, etc., as in § 205 (ii). And, of these, some drop the נ in the Infin. Constr. and Imper. 2 s. *m.* *K.*, as said in § 205 (i). But

208. other Verbs פ'נ have the (—) form of Fut. *K.* These do not take the תַּֿֿ form of Inf. *K.*, and do not drop the נ in the Imper. *K.* [§ 205, i]; thus, fr. ג'פל (of which the Fut. *K.* is יפ'ל etc.) we have the Inf. *K.* forms ל'נפ'ל, כ'נפ'ל, ב'נפ'ל, and the Imper. נפ'לו 2 pl. *m.*; and so נט'וש 2 s. *m.* Imper. *K.* of נט'ש (of which the Fut. is יט'ש, etc.); etc.

209. Before a Guttural 2^d Rt-letter, the נ is generally not dropped. But

(α) it is so dropped, and Compensation (for the Dag.) is made, in the *K.* Fut. יחת, תחת, and

(β) it is so dropped, and Compensation is not made, in the *Nφ.* Past נחם, נחמתי, נחמתם, and Partic. נחם, of נחם; and so in the *Nφ.* Past נחתו of נחת.

210. (α) Some Verbs have forms like those in Tab. XIV, besides corresponding forms like those in Tab. XIX; thus, fr. נטר, יט'ור and תפ'ור, also ינט'ור.

(β) Also some have both the (—) and the (—) form of the Fut. *K.*; thus, fr. נרר both יר'ר, תר'ר, ותר'ר, and also ויר'ר.

211. The 1 s. and 1 pl. Fut. *K.*, w. the ה of § 144, drop the Vowel of the 2^d Rt-letter (except when the word is in Pause). Thus, נפ'עה * & נס'עה † 1 pl. Fut. *K.*; אפ'לה (in Pause: אפ'לה) 1 s., & נפ'לה (which would be in Pause: נפ'לה) 1 pl.; etc.

* In Pause the ם would have ף, thus: נפ'עה.

† See Pt. I, § 72 (Note *, e) for (i) the help given to the pronunciation by dropping the Dag. F., as in § 205, Note ‡, and (ii) the *additional* help sometimes given by a Compound Shva [as in אש'קה, fr. נש'ק, 1 K. xix. 20].

Similarly, in other Voices, except the *Hφ.*, in which the *K̄hērik* remains as usual (thus, נַגִּידָה, אֲנַגִּידָה, fr. נגד).

212. As said in § 202, some Verbs whose 1st Rt-letter is י drop their 1st Rt-letter and take Dag. F. in the 2^d Rt-letter, and so have forms like those of the Verbs פִּנ in Tab. XIX. Thus, from

יצב, *Nφ.* Past [נִצַּבְה, נִצַּבְה], etc. Partic. נִצַּב, etc. ;

Hφ. Inf. (w. ל) לְהִצִּיב, Past הִצִּיב, etc., Fut. יִצִּיב (יִצַּב, יִצַּב), etc. ;

Hö. Partic. מִצַּב. So, from

יצג, *Hφ.* Inf. הִצִּיג, Past הִצִּיג etc., Fut. יִצִּיג (יִצַּג), etc.

Hö. Fut. יִצַּג (p. יִצַּג). So, from

יצע, *Hφ.* Fut. יִצִּיעַ, etc.

Hö. Fut. יִצַּע. So, from

יצת,* *K.* Fut. [יִצַּת], תִּצַּת, etc. ;

Nφ. Past יִצַּת, etc., Fut. יִצַּתוּ Is. xxxiii. 12 (for יִצַּתוּ, the ך being resolved into ך followed by Dag.) ;

Hφ. Past הִצִּיַת, הִצִּיַת, etc. ; Fut. [יִצַּיַת, יִצַּיַת], etc.

213. So ינח† is given by some authorities as a Root which drops its י and takes Dag. F. in the 2^d Rt-letter in *Hφ.* and *Hö.* ; thus, *Hφ.* Inf. לְהִנַּח (w. ל), Past הִנַּח (& הִנַּח) etc., Fut. יִנַּח (& יִנַּח) etc. ; *Hö.* מִנַּח, Partic.—הִנַּח־ה (Zech. v. 11) 3 s. f. Past, is partly *Höph.* and partly *Hiph.*

214. Besides the above, there are some occasional forms of Verbs פִּי which are like forms of Verbs פִּנ in Tab. XIX.

* As given by some authorities.

† Some, however, discard this Root, and suppose that there are two forms of the *Hφ.* & *Hö.* of נוח, with different significations.

215. The Verb לקח *to take* drops its ל as the נ is dropped [§ 205, i & ii] in the Verbs פִּנְּ. Also,

N.B. on account of the ח, this Verb has ת־ in the Inf. K. instead of the ת־ of the form גִּשְׁתִּי fr. נָגַשׁ. Cp. § 206.

[For this Verb לקח see 'Notes on Tab. XIX,' Column (A).]

216. The Verb נתן *to give*, as seen in 'Notes on Tab. XIX' Column (B), also drops its 3^d Rt-letter Nun before ת, and before נ; and Dagesh F. is then placed in the following letter (except in the case of תת* Inf. Constr.). Thus we have the Infin. הִתְּנוּ *his giving* [instead of הִתְּנוּ like גִּשְׁתְּנוּ], and הִתְּנֶה *thy (m.) giving*, הִתְּנֶה *thy (f.) giving*, הִתְּנֵי *my giving*, etc.; and so in the Past-Tense we have נָתַתְּ [instead of נָתַתְּ], נָתַתְּ, נָתַתְּ, נָתַתְּ. In all these the 3^d Rt-letter נ is dropped before ת. So in the 1 pl. Past נָתַנּוּ [instead of נָתַנּוּ] it is dropped before the נ of the termination נו—.

217. For the Pause-forms of the Verbs פִּנְּ, it is sufficient to refer to §§ 165 & 166.

* This word has ת־ instead of a Short-Vowel followed by Dag. F.

VOCABULARY V.

- | | | |
|--|--------------------------------------|--|
| 1. גבור <i>a mighty one (m.)</i> . | 3. כבוד <i>(m.) glory, i.e. כבוד</i> | 5. עין (Vocab. II. 6) is rarely <i>masc.</i> |
| 2. יבול <i>(m.) produce, increase.</i> | 4. נקם <i>(m.) vengeance.</i> | 6. נשבי <i>(m.) captivity (i.e. the same).</i> |

EXERCISE XXXII.

(To be translated into English, § 11, a-ζ.)

חסד¹ וְאֵמֶת² יִצְרוּ³ מְלֶךְ : שָׁמַע⁴ בְּנֵי וְקַח⁵ אֲמָרֵי⁶ : לְקַחַת⁵ מוֹסֵר⁷ הַשֶּׁבֶל⁸ : לְתַת⁹ לְפִתְאִים¹⁰ עֲרָמָה¹¹ : אִם תִּקַּח⁵ אֲמָרֵי⁶ לְתַבּוּנָה¹² תִּתֵּן⁹ קוֹלְךָ : אִז תֵּלֵךְ¹³ לְבֶטַח¹⁴ דְּרַכְךָ וּרְגֵלְךָ¹⁵ לֹא תִגּוֹף¹⁶ : תִּגְהַה⁹ בְּנֵי לְבָבְךָ¹⁷ לִי וְעֵינֶיךָ דְרָכֵי הַתַּעֲרָנָה³ : עֵינֶיךָ לִנְכַח¹⁸ יְבִיטוּ¹⁹ : וְרַעַת²⁰ שְׁפָתֶיךָ²¹ יִנְצְרוּ³ : לֹא יוֹעִילוּ²² אוֹצְרוֹת²³ רָשָׁע²⁴ וְצַדִּיקָה²⁵ תִּצְלִיל²⁶ מִמָּוֶת²⁷ : לְקַח²⁸ טוֹב²⁹ נְתַתִּי⁹ לְכֶם : קַחוּ⁵ מוֹסְרֵי⁷ הַיְהִה³⁰ אֲבִיעֶה³¹ לְכֶם רוּחִי : הַבִּיטוּ¹⁹ אֶל אֲבָרְהָם אֲבִיכֶם : תִּגְנוּ⁹ לִי אֱלֹהֵיכֶם כְּבוֹד : יִתֵּן⁹ קוֹלוֹ : וְהֶאֱרַץ תִּתֵּן⁹ אֶת יְבוּלָהּ : וְאֶל זֶה³² אֲבִיט¹⁹ אֶל עֲנִי³³ וְגַבְהָ³⁴

¹ mercy. ² אֵמֶת truth. ³ נצר to keep, preserve. ⁴ שמע to hear. ⁵ לקח to take, to receive; *Nφ.* & *HÜ.* to be taken. ⁶ אֲמָרִים sayings. ⁷ מוֹסֵר instruction. ⁸ wisdom, intelligence. ⁹ נתן to give, to set, to give forth or utter [one's voice]. ¹⁰ to simple ones. ¹¹ subtlety. ¹² תְּבוּנָה understanding. ¹³ ילך to go. ¹⁴ securely. ¹⁵ רֵגֶל (*f.*) a foot, *Tab. X (i), Du.* רֵגְלִים.* ¹⁶ נגף to stumble [(so E.V. here); *lit.* to strike, dash, smite]. ¹⁷ לֵב (*m.*) a heart, w. aff. לְבָבוֹ, etc., pl. לְבוֹת.* ¹⁸ straight forwards. ¹⁹ נבט *Hφ.* to look, to behold. ²⁰ and knowledge. ²¹ שֵׁפָה a lip, *Du.* שְׁפָתִים.* ²² יעל *Hφ.* to profit, to avail. ²³ treasures of. ²⁴ wickedness. ²⁵ and righteousness. ²⁶ נצל *Hφ.* to deliver. ²⁷ from death. ²⁸ doctrine. ²⁹ good * [Adject. *m.*, § 76 (i)]. ³⁰ behold! ³¹ נבע *Hφ.* to pour out, to utter. ³² this one, such a one (*m.*). ³³ a humble one (*m.*). ³⁴ and one (*m.*) stricken of, (or *contrite*, as E.V.).

* Words marked thus (*) need not be given again in the Notes.

רוח : אֶצֶק ³⁵ רוחי על זרעך : והקרבתיו ³⁶ ונגש ³⁷ אלי כי מי ³⁸
 הוא ³⁸ זה ³⁸ ערב ³⁹ את לבו ¹⁷ לגשת ³⁷ אלי נאם יי : מגיד ⁶¹ דבריו
 ליעקב : והשב ⁴⁰ מחשבות ⁴¹ לבלתי ⁴² ידח ⁴³ ממנו נדח ⁴³ : נקם
 אֶקַח ⁵ : גם שְׂבִי גְבוּר יִקַח ⁵ : מי בעל ⁴⁴ משפטי ⁴⁴ יגש ³⁷ אלי :
 מפחד ⁴⁵ אויב תצור ³ חיי ⁴⁶ : ורוח קדשך ⁴⁷ אל תקח ⁵ ממני :
 לא יגע ⁴⁸ בך רע ⁴⁹ : יפל ⁵⁰ מצדך ⁵¹ אֶלָּף ⁵² . . . אליך לא
 יגש ³⁷ : והיית ⁵³ מצק ⁵⁴ ולא תירא ⁵⁵ :

ואתנה ⁹ את פני אל אדני ⁵⁶ האלהים : ואצרה ³ מצות ⁵⁷
 אלהי : חקיך ⁵⁸ אצרה ³ : אתה הצבת ⁵⁹ כל גבולות ⁶⁰ ארץ :
 הגידו ⁶¹ השמים צדקו ⁶² : יום ⁶³ ליום ⁶³ יביע ³¹ אמר ⁶⁴ : גע ⁴⁸
 בקרים ⁶⁵ ויעשנו ⁶⁶ : כי ⁶⁷ אֶקַח ⁵ מועד ⁶⁸ אני מישרים ⁶⁹ אשפט ⁷⁰ :

³⁵ יצק to pour (§ 212). ³⁶ and I will bring him near. ³⁷ נגש *K. & Nφ.*
 to approach. ³⁸ who is this [that]? (cp. § 96, ii. β, and § 97). ³⁹ hath
 engaged, or pledged. ⁴⁰ חשב to think, devise. ⁴¹ devices. ⁴² in order
 that not. ⁴³ נדח to banish, expel. ⁴⁴ *lit.* master of my suit, *i.e.* one in
 controversy with me. ⁴⁵ from fear of. ⁴⁶ חיים (*m.*) life (a Noun of plural form).
⁴⁷ Vocab. I (16). ⁴⁸ נגע to touch, happen (as an evil accident) [with ב before the
 person or thing affected]. ⁴⁹ evil (*m.*). ⁵⁰ נפל to fall. ⁵¹ beside thee (*m.*).
⁵² a thousand, Tab. X (1). ⁵³ and thou shalt be. ⁵⁴ יצק *Hoph.* to be firm. ⁵⁵ thou
 shalt fear. ⁵⁶ The Lord. ⁵⁷ [the] commandments [of]. ⁵⁸ חקים statutes. ⁵⁹ יצב *Hφ.*
 to place, to establish. ⁶⁰ [the] borders [of]. ⁶¹ נדר *Hφ.* to declare. ⁶² צדק (*m.*) righteous-
 ness *, Tab. X (2). ⁶³ יום (*m.*) a day, pl. ימים 'i.c.' ימי *. ⁶⁴ אומר a saying. ⁶⁵ קר (*m.*)
 a mountain, 'i.c.' הר, pl. הרים 'i.c.' הרי *. ⁶⁶ עשן to smoke. ⁶⁷ when. ⁶⁸ appointed-
 time. ⁶⁹ rightly. ⁷⁰ שפט to judge.

* Words marked thus (*) need not be given in the Notes again.

EXERCISE XXXIII.

(To be translated into Hebrew, § 11. ζ-μ.)

And Jacob vowed *¹ a vow.² And Jacob told *³ to Rachel⁴ that¹⁶ the brother of her father he [was]. Tell-thou⁵ (*m.*) to me what⁶ [shall be] thy reward.⁷ Better⁸ [§ 82, i.] is my-giving⁹ her to thee (*m.*) than my-giving⁹ her to another¹⁰ man¹¹: abide¹² with-me.²² And it-was-told *¹⁴ to Laban¹⁵ that¹⁶ Jacob had-fled¹⁷ [§ 152]. And he-took *¹⁸ his brethren with¹³ him. Recognize¹⁹ for-thyself²⁰ (*m.*) what²¹ [is thine] with-me,²² and take¹⁸ [it] to thee.—And he-took *¹⁸ of²³ that-which-came-to-hand (Hebr. *the-coming*²⁴ into²⁵ his hand) a present²⁶ for Esau his brother. And-he-bowed-himself²⁷ earthwards²⁸ seven²⁹ times³⁰ until³¹ his-approaching³² unto³¹ his brother. And the women-servants³³ approached *³² And Leah³⁴ also approached *³² And afterwards³⁵ there-approached³⁶ Joseph and Rachel.⁴—And they (*m.*)-journeyed *³⁷ from Beth-el.³⁸ And Jacob placed *³⁹ a pillar⁴⁰ over⁴¹ her grave.⁴² And Israel journeyed *³⁷.—And He-conducted *⁴³, like the sheep,⁴⁴ His people.⁴⁵ And a new⁴⁶ spirit⁴⁷ I-will-give⁴⁸ within-you.⁴⁹ And I-will give †⁴⁸ in Zion Salvation⁵⁰ for Israel My glory.⁵¹

That-which thou (*m.*)-shalt-vow,⁵² pay-thou.⁵³

¹ נדר Fut. (=). [See § 210 (β).] ² נָדַר. ³ נָגַד Hφ. ⁴ רָחֵל. ⁵ Imper. Hφ. of נָגַד, w. ה. ⁶ מָה. ⁷ מַשְׁכֶּרֶת, w. aff. מַשְׁכֶּרְתוֹ, etc. ⁸ טוֹב. ⁹ Inf. K. of נתן, w. aff. for *my*. ¹⁰ אַחֵר. ¹¹ אִישׁ. ¹² Imper. K. of יָשַׁב, w. ה. ¹³ Tab. III (3). ¹⁴ Hφ. of (3). ¹⁵ לָבָן. ¹⁶ כִּי. ¹⁷ בָּרַח. ¹⁸ לָקַח. ¹⁹ נָכַר Hφ. ²⁰ לָךְ. ²¹ מָה. ²² עִמָּדִי. ²³ מִן. ²⁴ הִבָּא. ²⁵ ב. ²⁶ מִנְחָה. ²⁷ וַיִּשְׁתַּחוּ. ²⁸ אָרְץ § 71 (iii). ²⁹ יָשַׁב. ³⁰ בְּעָמִים. ³¹ עַד. ³² נָגַשׁ. ³³ pl. of שָׁפָחָה. ³⁴ לֵאָה. ³⁵ אַחֵר. ³⁶ 3 s. *m.* Past Nφ. of נָגַשׁ. ³⁷ נָסַע. ³⁸ בֵּית אֵל. ³⁹ Hφ of (37). ⁴⁰ צִיָּאן. ⁴¹ Vocab. I (14). ⁴² מִצָּבָה. ⁴³ עַל. ⁴⁴ קִבְּרָה. ⁴⁵ Hφ of (37). ⁴⁶ צִיָּאן. ⁴⁷ Vocab. I (14). ⁴⁸ חַדִּישׁ (*m.*). See § 59. ⁴⁹ רוּחַ (*f.*). ⁵⁰ נָתַן. ⁵¹ בְּקִרְבְּכֶם. ⁵² תִּשְׁוַעָה. ⁵³ תַּפְאָרֶת (§ 74, *f.*). ⁵⁴ נָדַר Fut. (÷). [See also No. 1.] ⁵⁵ שָׁלַם *Pf.*

* Fut. w. † Convers.

† Past w. † Convers.

SECTION XVII.

VARIATIONS IN THE CASE OF VERBS וְעו, AND VERBS עו

[Tab. XX].

218. There are two great Classes of Verbs whose 2^d Rt-letter is ו or ע, viz. those

(I) in which the ו (or the ע) is *Consonantal*,

(II) in which the ו (or the ע) is *Quiescent*.

219. The forms of the First Class agree with those of ordinary Verbs,* and therefore do not require detailed mention here. But

220. IMPORTANT VARIATIONS take place when the 2^d Rt-letter is ו (or ע) *Quiescent*.

(i) The ו is sometimes *Quiescent* in ו; as in [see Tab. XX]

(a) *Kal*,—Infin., Partic (2), Imper. and Fut.,

(β) *Nφ.*,—Past 2 s. & pl. (*m.* & *f.*), and 1 s. & pl. But

(N.B.) the defective form ו may occur for ו, as in

כָּרַם Ps. xii. 9 for כָּרְוֹם Inf. *K.* w. כ (fr. רוּם),

and so קָמוּ for קוֹמוּ 2 pl. *m.* Imper. *K.*, וְאָקַם for

וְאָקַם 1 s. Fut. *K.* w. ו Conv., וְקָמוּ for וְקוֹמוּ

3 pl. *m.* Fut. *K.*, etc.

* Thus, (a) when the 2^d Rt-letter is ו *Consonantal*,—we have (1) fr. רוּחַ, רָוַח 3 s. *m.* Past *K.*, רָוַח 3 s. *m.* Fut. *K.*, מְרַוְחִים pl. *m.* Partic. *Pz*; (2) fr. צוּחַ, יִצְוְחוּ: in Pause for יִצְוְחוּ 3 pl. *m.* Fut. *K.*; so (3) fr. הוּרַח, יִהוּרוּ: 3 pl. *m.* Fut. *K.* in Pause; (4) fr. נוּעַ, the Inf. *K.* לְנוּעַ w. ל, Past נוּעַ 3 s. *m.*, נוּעוּ: 3 pl. (in Pause for נוּעוּ), נוּעוּ 1 pl., also the Partic. נוּעַ 3 s. *m.*, and Fut. נוּעַ 3 s. *m.*, etc.; (5) fr. עוּרַח, *Pz*. Inf. לְעוּרַח w. ל, Fut. עוּרַח 3 s. *m.*, etc. So, also,

(b) when the 2^d Rt-letter is ע *Consonantal*,—(6) fr. אֵיבַח, וְאֵיבַחְתִּי 1 s. Past *K.*; (7) fr. קִים, the *Pz*. Inf. לְקִים w. ל, Past קִים 3 s. *m.*, קִימוּ 3 pl., Fut. וְאֵקַיְמָה: Pause-form of וְאֵקַיְמָה 1 s. (with ה, and with ו Convers.), etc.; (8) the *Hθ*. forms הִצִּיטְיִרְנִי 1 pl. Past of צִיר, and וְיִצִּטְיִרוּ 3 pl. *m.* Fut. (in Pause) of צִיר. [For the transposition of the צ and the ת of הִת, and for the change of the ת to ט, cp. 'Notes on Tab. XIV' (*,*)].

† See §§ 225-228.

- (ii) The ׀ is sometimes Quiescent in *Khoulem*; as in
- (a) the Inf. Abs. *K.* קום,
 - (β) some other Inf. *K.* forms, as ממות*, בממות, כמות,
(and so לבוא, but למות), and with Pron. Affs.,
מותו* *his dying*, etc., from מות *to die*,
 - (γ) some Fut. *K.* forms, as ישוב, תשוב, etc., besides
the more usual ישוב, תשוב, etc.; and
 - (δ) throughout the *Nφ.*, except the forms in (i, β).
- (iii) The ׀ is sometimes dropped † as in the *K.* Past [קם
3 s. *m.*, קמה 3 s. *f.*, קמת 2 s. *m.*, etc.], and
Partic (1) [קם s. *m.*, קמה s. *f.*, etc.], etc.; see
Tab. XX.
- (iv) The ׀ is sometimes replaced by י, either
- (a) *written*, as in להקים Inf. *Hφ.* with ל, and הקים
Past 3 s. *m.*, etc., or
 - (β) *understood*, as in the Inf. Abs. *Hφ.* ‡ הקם, and
the Fut. forms § יקם, תיקם, etc.; and
 - (γ) the Long Vowel is sometimes shortened into ׀ as
we shall see.
- (v) The *Höph-äl* Voice of these Verbs has the same form as
in the Verbs פ' [see Tab. XVIII]

* This, and the like words fr. מות, may however be (as some take them to be) Declension-forms of the Noun מות *death*, with Pron. Affs. as in Tab. XIII (‡, ε). There are also מותי *my dying*, מותה *her* . . , מותנו (& מותנו) *our* . . , and מתו *their (f.)* . . , like the forms from קום.

† For which a Quiescent-letter is *understood*, generally. But sometimes such a letter *appears*, as the ׀ in קם (= קם 3 s. *m* Past *K.*) Hos. x. 14, etc. So, for יקם 3 s. *m.* Fut. *Hφ.* of נוי, we find יקם Eccl. xii. 5 (See, also, p. 295).

‡ Once הקים, Jer. xlv. 25.

§ These ׀ forms are used (rather than the י- forms) in the three cases mentioned in § 162 (ε, ii).

- (vi) Instead of *Pi-él*, *Pü-äl*, *Hithpä-él* forms, these Verbs have פּוֹלֵל, פּוֹלֵל, הִתְפּוֹלֵל forms, *i.e.* the 2^d Rt-letter is Quiescent (and therefore cannot be doubled by Dag. F.), but the 3^d Rt-letter is *repeated*. See Tab. XX.

221. The Past Tense forms in the second column of the *Kal* in Tab. XX, מָתָה, מָתָה, מָתוּ, and the Partic. מָתָה, correspond to the פָּעַל forms of Past-Tense and Partic. *K.* in the 'Full' Verb [see § 138 (A)]. But,

Obs. (i) the --- which, in the 3 s. *f.* and 3 pl. Past of the פָּעַל form of 'Full' Verbs, appears in the *Pause-forms* only, stands regularly in the forms מָתָה 3 s. *f.*, מָתוּ 3 pl.; also

(ii) the Partic (1) *K.* s. *f.* and pl. *m.* and *f.* are מָתָה, *מָתִים, [מָתוֹת]. But

(iii) the Imper. and Fut. of מוֹת are like those of קוּם.

[iv] The Verb מוֹת having ת for its 3^d Rt-letter drops this ת on receiving an additional syllable beginning with ת, and this latter receives Dag. F.; thus, מָתָה for מָתָה, מָתָה for מָתָה, מָתִי for מָתִי, מָתָם, מָתָם, etc. Cp. § 183 (β)].

222. The Past-Tense forms in the third column of the *Kal* in Tab. XX, *viz.* בָּשָׂה, בָּשָׂה, etc., and the Partic(1) בָּשָׂה, correspond to the פָּעַל form of the Past-Tense and Partic. in the 'Full' Verbs [see § 138 (A)]. But,

* Thus לָגַים Neh. xiii. 21, pl. *m.*, fr. לִין or לוֹן. (The corresponding s. *m.* would be לָגַ, —like עָר Song. v. 2, fr. עוֹר.)

- Obs. (i) the $\dot{\text{—}}$ which in the 3 s. *f.* & 3 pl. Past of the פָּעַל form of 'Full' Verbs appears in *Pause*-forms only, stands regularly in the forms בָּשָׂה 3 s. *f.* and בָּשׂוּ 3 pl.—
- (ii) The Partic (1) *K.* s. *f.* and pl. *m.* & *f.* are [בוֹשֶׁה], בוֹשִׁים, [בוֹשׂוֹת], בוֹשׂוֹת].
- (iii) In the Imper. (the form בִּשׂ corresponds to the form פָּקַד with $\dot{\text{—}}$). The $\dot{\text{—}}$ stands regularly in the forms בִּשִׂ 2 s. *f.* and בִּשׂוּ 2 pl. *m.*; but it appears in the corresponding *Pause*-forms, merely, in the case of 'Full' Verbs. So also
- (iv) in the Fut. forms יִבְשִׂ 2 s. *f.*, יִבְשׂוּ 3 pl. *m.*, יִבְשׂוּ 2 pl. *m.*, and in יִבְשֶׁה 1 s. *w.* ה;—for
- (v) the Fut. forms יִבֵּשׂ, יִבְשֶׁשׂ, etc., correspond to the ($\dot{\text{—}}$) forms יִפְקֵד, יִפְקֹד, etc., of the 'Full' Verb,—the $\dot{\text{—}}$ of the prefix-letters being lengthened into $\ddot{\text{—}}$ in order to avoid the occurrence of the Short-vowel in an open syllable.

223. Some Verbs have here and there forms such as in § 221 or § 222, as well as others like those fr. קוּם in Tab. XX.

224. Some Verbs have (cp. § 220, ii, γ) Fut. *K.* forms such as יִחֶם (fr. חוּם) Ps. lxxii. 13, יִחַם Ez. v. 11, as well as others such as יִחַם, יִחַם.

The forms in Tab. XX, of which the chief features are sketched above, will be sufficient for this Exercise book—with the following additions [§§ 225–248].

225. Some few Verbs have י- (being 'ע' therefore) where the ה occurs in the *Kal* of קום [Tab. XX]; thus

- (i) INFIN. בִּין (*Absol.*) of Root בִּין שִׁים (*Constr.*) of Root שִׁים (=שום). So שִׁית, and (w. ל) לְשִׁית, and (w. Aff. י- *my*) נְשִׁית [=נְשִׁיתִי, Pt. I, § 12] of Root שִׁית (=שות), etc.;
- (ii) IMPER. שִׁים 2 s. *m.* (and w. ה, שִׁימָה, שִׁימִי 2 s. *f.* (and שִׁמִּי Jer. xxxi. 21), שִׁימוּ 2 pl. *m.* (also שִׁמּוּ);
- (iii) FUT. יִשִּׁים 3 s. *m.* (also יִשֵּׂם and יִשְׂם), *תִּשִּׁים, etc.

226. Such Verbs have other forms like those in § 220 (iii); [thus, fr. שִׁים in *Kal*, †

- (i) PAST שָׁם 3 s. *m.*, שָׁמָה 3 s. *f.*, שָׁמַתָּ 2 s. *m.*, שָׁמַתְּ 2 s. *f.*, etc.;
- (ii) PARTIC (1) שָׁם *s. m.*, שָׁמָה *s. f.*, etc. Also

(iii) there are sometimes ע' as well as 'ע' forms having the same 1st and 3^d Rt-letters; thus, שֹׁם Inf. (Abs.) and לְשֹׁם, etc., besides שִׁים in § 225 (i); and so יִשֹּׁם Ex. iv. 11, besides the more usual יִשִּׁים, etc., in § 225 (iii). So יִשְׂשֹׁם Is. xxxv. 1 (3 pl. *m.* Fut. *K.* with Aff. ם— *them m.*, Sect. XXII) from שֹׁשׁ, although the usual Imper. and Fut. forms are from שִׁשׁ]. But

227. there are also a few forms, as רִיבֹתָ (Job xxxiii. 13) 2 s. *m.* Past, בִּינְתִי (Dan. ix. 2) 1 s. Past, and הִיגוּ (in וְהִיגוּם, Jer. xvi. 16, 3 pl. *m.* Past with Aff. ם— *them m.*), which are like *Hiph-il* forms without the ה †.

* Sometimes — occurs as in תָּלַן Job xvii. 2 (3 s. *f.*, fr. לִין); and, in Pause, אֶל תָּלַן Ju. xix. 20 (2 s. *m.*). But also יִלְיִן 3 s. *m.*, תָּלַיִן 3 s. *f.* & 2 s. *m.*, אֶלְיִן 1 s., יִלְיִן 1 pl.; and אֶל תָּלַן וְיִלְיִן 2 S. xvii. 16, cp. § 232 (iv).

† They agree generally with Tab. XX in other parts also.

‡ The full *Hφ.* forms would be הִרִיבֹתִי, הִרִיבֹתֶיךָ, and הִרִיגוּ fr. הִרִיגוּ w. Aff. ם— (Sect. XXII).

[Note. Some have supposed that these forms, and also those in § 225 (i & ii), are really *Hφ.* forms without the ה. This may fairly be doubted, especially in regard to the forms in § 225 (i & ii)].

228. The Fut. *K.* forms of שׂים, viz. יִשְׂיִם, תִּשְׂיִם, etc., being exactly the same as the *Hφ.* forms יָקִים, תִּקְיִם, etc., the 3 & 2 pl. *f.* would be תִּשְׂמְנָה like תִּקְמְנָה. So we find *תִּגְלְנָה 3 pl. *f.* Fut. *K.* from גִּיל of which the Fut. *K.* forms are יִגְיִל, תִּגְיִל, etc.

[Note. As in § 220 (iv, β), the ' of these forms is often replaced by —; thus יִשְׂם for יִשְׂיִם, etc. Cp. Note (§) on § 220 (iv. β).]

229. Some few Verbs have forms like † יָרַם 3 s. *m.*, תָּרַם 3 s. *m.*, from רוּם, as well as the more usual forms יָרוּם, תָּרוּם. So יִשָּׁב fr. שׁוּב, as well as the more usual יִשׁוּב, etc. [cp. § 220 (ii, γ)]. And so יִרוּן, Gen. vi. 3, fr. רוּן, but the more usual Fut. is (fr. רִין) יִרִין, תִּרִין, etc.

230. Of the 3 & 2 pl. *f.* Fut. *K.* two forms are given in Tab. XX. The first of these two, viz. תִּקְמְנָה, corresponds with the Imper. 2 pl. *f.* קְמְנָה, as תִּפְקְרְנָה with פְּקְרְנָה. And so we have, (1) fr. שׁוּב, תִּשְׂבְּנָה (in וְתִשְׂבְּנָה 1 S. vii. 14; cp. Ez. xxxv. 9 *Krî*, and תִּשְׂבֹּן twice in Ez. xvi. 55). Similarly (2) fr. אָוַר, תִּאָּרְנָה (in וְתִאָּרְנָה *Krî* for וְתִרְאָנָה *Kthîv*, 1 S.

* Like תִּשְׂבְּנָה 3 pl. *f.* Fut. *Hφ.* of שׁוּב; and so תִּקְמְנָה in Tab. XX.

† Sometimes such forms are used where there is a positive or negative *Wish*. But it is unsafe to limit the usage to that case. If we might assume such forms from Roots which have them not, we might say that the ׀ (ø) of וְיָקָם (§ 232) is obtained from the ׀ of יָקָם [which does not occur] instead of the ׀ of וְיָקִים. But no advantage is gained by the assumption, and some objections might be raised.

xiv. 27). And (3) fr. בוא, תבאנה * (and once תבואנה, once תבאן). But

231. several of the 3 pl. *f.* Fut. *K.* forms which occur are like תקומינה, the second form given in Tab. XX. Thus (1) fr. מוט; (2) fr. תמוינה; (3) fr. עוף; (4) fr. תפוינה; and so (4) from שוב, תשבנה once (Ez. xvi. 55); (5) fr. בוא, תבאנה occurs once, and תבואנה once; but the form in § 230 (3) occurs about a dozen times.

232. The DRAWING BACK OF THE ACCENT by the ׀ Convers. of the Fut. produces, in the *Kal* and *Hiph.*, some remarkable changes in these Verbs. Thus,

(i) in KAL, יקום has [in accordance with Pt. I, § 55 (9, b)] the Accent on the last syllable. But the ׀ Convers., as in § 189, draws away the Accent to the Penult. syllable. Consequently the Long-Vowel ׀ would then (if left) be unaccented and yet followed by *Shva Quiescent* understood with the ׀. To avoid such a breach of the great Rule in Pt. I, § 55 (8), the ׀ is shortened into ׀ (ֿ) [Pt. I, § 19], and so we have the form יִקֹּם. Similarly תִּקְוֶם gives תִּקְוֶם. So, fr. שׁוּב, יִשׁוּב gives יִשׁוּב, etc. § And so

* The ׀ being Quiescent, there is no *Shva* beneath it. For the Verb בוא see pp. 272-275.

† Also תפוינה Zech. i. 17, תמוינה Ez. xiii. 19.

‡ In Pause, the Accent returning to the last syllable then, we have — instead of the ׀ (ֿ). Thus (for ויִעַף: ויִעַף from עוף, and (for ויִרַץ: ויִרַץ from רוצ; and so (for ויִצֹם: ויִצֹם, fr. צום, etc. For Pause-forms not in Pause, such as ויָמַת Nu. xxxv. 16, ויָחַל Am. ix. 5, cp. § 164 (β).

§ So ויִשׁוּב 1 pl. Fut. *K.* gives ויִשׁוּב, which appears in the form ויִשׁוּב (with ׀ 'superfluous') in Neh. iv. 9.—Cp. 2 S. xiii. 8.

(ii) in HIPH. יקום gives ויקום with ׀ in the place of the י׀* of יקום. Similarly תקום gives ותקום. So, fr. שוב, ישיב gives וישב, and נשיב 1 pl. gives ונשב, etc.

[N.B. The Pause-forms of ויקום, etc., are: ויקום, etc.]

(iii) The Fut. forms in § 225, viz. ישים, etc., are treated like those in (ii) here. Thus ישים gives וישם, etc.

(iv) Similarly when from any other cause the Accent is removed from the last syllable of יקום, יקום, and such like, the forms are as above in (i)-(iii). Thus יקום לך Job xxii. 28, ישב-נא 2 S. xix. 38, ירב בו † Ju. vi. 32, † אל תשב 1 K. ii. 20.

233. In the case of the 1 s. Fut., the Accent is not drawn back by the ׀ Convers.; and so אקום and אקום remain unchanged in וקום *Kal* and וקום *Hφ*.

234. When the 3^d Rt-letter is ה or ׅ, the 2^d Rt-letter takes ׀ instead of ׀ (ֿ) in the *Kal*, and also instead of ׀ in the *Hiph*. Thus, fr. נוח to rest, the Fut. *K.* ינוח 3 s. *m.* gives וינח and he rested, and the Fut. *Hφ.* יניח 3 s. *m.* gives וינח and he caused to rest (or and he gave rest); so that, the two forms being exactly the same, the context alone can enable us to know whether וינח in any place is *Kal* or *Hiph*.§

* If we might say that יקום would have the י׀ replaced by ׀ on receiving the ׀ Convers., and in the other two cases mentioned in § 162 (e, ii), then it would be the ׀ of יקום, which is shortened into ׀ in ויקום. [But, as in § 189 (i), the י׀ itself remains in וקום; and so in וקום, etc. We have, however, וקום as well as וקום, etc.]

† So too the Imper. *Hφ.* הרם 2 s. *m.* becomes הרם when the Accent is removed from the last syllable. See 2 K. vi. 7.

‡ The Accent is not always drawn back so after אל; we find also אל תשב. Also fr. ריב, we find אל תריב (*Kt*) Pr. iii. 30 [*Kthlv.*].

§ An Accented ׀ also appears sometimes, as in Tab. XVI (3) (B, β); thus ירה for ירה, etc. So ינע (for ינע) in אל ינע 2 K. xxiii. 18.

Similarly וַיִּנָּע fr. נוע may be (so far as form is concerned) either Fut. *K.*, fr. יִנָּע, or Fut. *Hφ.*, fr. יִנְיַע; and the context alone can decide which of the two it is. So, also,

235. when the 3^d Rt-letter is ר, sometimes ׀ is chosen instead of ׀ (ø) in the *Kal*, and instead of ׀ in the *Hiph.* Thus, fr. סור to turn aside (Intrans.) the Fut. *K.* יָסֹר 3 s. *m.* gives וַיִּסֹּר and he turned aside [to see, etc.] Ju. xiv. 8, and the Fut. *Hφ.* יִסִּיר 3 s. *m.* gives וַיִּסֵּר and he turned aside [i.e. removed the ashes from his face] 1 K. xx. 41.

So too when the Accent is removed from any other cause, as in יִצַּר 1 K. viii. 37, תִּצַּר אֶל D. ii. 9,—but these may, perhaps, not be from צור.

236. (α) The Fut. 1 s. and 1 pl., with ה, are unchanged.

Thus אֶקְוֶה 1 s., נִקְוֶה 1 pl., of the *Kal*; and so the *Hiph.* אֶבְיֶה 1 s. (of כּוֹן), נִבְיֶה 1 pl. (of רוּע), etc.* And so,

(β) the *Hφ.* Imper. 2 s. *m.* with ה; thus הִרְיֶה (הִרֵם) from רוּם, etc.

(γ) The *K.* Imper. 2 s. *m.* with ה has not only the Accent Penultimate as in קוּם from קוּם; but also sometimes the Accent is on the last syllable as in קוּמָה, which is exactly the same in appearance as the s. *f.* Partic (2) *K.* [The context alone enables us to distinguish, then, between the two words.]

* For יִתְיַשֵּׁה 3 s. *m.* with ה, see § 144 (γ).

237. The corresponding variation in regard to the position of the Accent is found also in the 2 s. *f.* Imper. *K.* (קִימִי*), and sometimes in the 3 s. *f.* Past *K.* (קָמָה †); and more often in the 3 pl. Past *K.* (קָמוּ).

[Further remarks on the forms in § 236 (γ) and § 237 will be given in the Appendix.]

NOTES.

238. (i) In the Past *K.* of the Verb בּוּא, the בּ takes ־ in the place of ־ as in בָּאתַי (& בָּאתָה) 2 s. *m.*, בָּאתִי 1 s., etc. This is because the א (being Quiescent in these forms) has not *Quiescent Shva*, as the מ has in קָמַתִי, קָמַתָּה, etc.; and therefore, the syllable being now an 'open' one, the Short Vowel ־ is lengthened into ־ . Many other instances of this will be found to occur. Comp. Obs. XXIII., p. 185 [For the Verb בּוּא see pp. 272-275.]

(ii) We find ־ (instead of ־) in וּפְשַׁתֶּם 2 pl. *m.* Past *K.* from פּוּשׁ with וּ pref. This, as also the ־ in יִרְשַׁתֶּם 2 pl. *m.* Past *K.* of יִרֵשׁ and the ־ in שְׁאַלְתֶּם 2 pl. *m.* Past of שָׁאַל, ‡ are supposed by some to be obtained from the ־ of the פֻּעַל form of Past Tense *K.* This is possible; and thus the ־ would be in analogy with the ־ (ֶ) of the 2 pl. *m.* & *f.* of the פֻּעַל form of Past Tense. But the statement of § 138 (A) (ii) should

* קִימִי (with the Accent on the last syllable) might be, instead, the Infin. *Kal* with Pron. Aff. *my*. The context alone can decide between the two, when the Imper. 2 s. *f.* is so accented.

† קָמָה (with the Accent on the last syllable) might be, instead, the Partic (1) *K.* s. *f.*; and the context alone can decide between the two, when the 3 s. *f.* Past is so accented.

‡ The ־ occurs also, sometimes, instead of the usual ־ , in some forms with Pronom. Affs.,—as will be seen in Sect. XXII.

be borne in mind by the Student. This matter must be dealt with by and by.

(iii) The position of the Accent on the last syllable of some Past-Tense forms,—instead of the last but one as in Tab. XX,—must be dealt with hereafter, as said above. But, moreover,

N.B. the Accent is on the last syllable sometimes, not always, in accordance with § 160.

(iv) It need scarcely be said that לָנוּ (in וְלָנוּ Ju. xix. 13) is 1 pl. Past *K.* for לָ(נָ)נוּ fr. לִין. Cp. § 183 (a).

(v) The form וְלָנָה Zech. v. 4 is 3 s. *f.* Past *K.* fr. לִין, with ׀ in the place of ׀.

239. In accordance with the great General Rule of § 59, the ׀ of יְמוֹתָיו disappears when the Accent is on the last syllable (by reason of the ׀ of § 145) as in יְמוֹתָיו 3 pl. *m.* *K.* with ׀ (or יְמֹתָיו, Pt. I § 14). So תְּמוֹתָיו (or תְּמֹתָיו) 2 pl. *m.* So also in the *Hiph.*; thus יְקִימוֹן 3 pl. *m.* Fut. *Hφ.* (with ׀) Job iv. 4.

240. In NIPH., (a) when the 1st Rt-letter cannot receive Dagesh, we find Compensation made in the Infin. לְאֹר (for לְהֹאֹר) Job xxxiii. 30 fr. אֹר, and so in the Fut. יַעוֹר Jer. vi. 22, etc., fr. עוֹר.*

(β) Instead of the ׀ of נְקוֹמָתָם 2 pl. *m.* Past, we have ׀ in נְפֻצוֹתָם Ez. xi. 17, נְקֻטָתָם Ez. xx. 43.

(γ) Instead of the ׀ in the Partic. *Nφ.* we have, also, *Shūrik*; thus נְבֻכִים pl. *m.* Ex. xiv. 3 (Pt. I, § 14).

* This form is adopted, in the word נְעוֹר, Zech. ii. 17, for the *Past Niph.* 3 s. *m.* Once, also, we find נְמָר 3 s. *m.* Past *Nφ.*, in Pause, for נְמָר (as if fr. מָר, Sect. XVIII).

241. Instead of ה in the HIPH. Past we find (a) sometimes ה as in הַבִּישׁוֹת Ps. xliv. 8, הַקִּיצִתִי Ps. cxxxix. 18; also (β) — before a Guttural, as in הַעֲרַחְתִּי Jer. xi. 7.

242. Besides the long forms of the 2 s. & pl. and 1 s. & pl. of the Past *Hφ.* in Tab. XX, there are also a few forms which are more like to הַפְקַדְתִּי, הַפְקַדְתִּי, etc., in Tab. XIV. Thus הַנְּפַת 2 s. *m.* fr. נוּף Ex. xx. 25, etc.; הַטְּלִיתִי 1 s. fr. טוֹל Jer. xvi. 13. Similarly, from מוֹת הַמָּתָה 2 s. *m.* with ה, הַמָּתִי 1 s., *הַמָּתָם 2 pl. *m.*, *הַמָּתָן 2 pl. *f.*; and, from כוֹן הַכְּנוּ 1 pl. (2 Chr. xxix. 19) [cp. § 183].

243. 'BORROWED' FORMS.—Some words, belonging to Roots עו in sense, agree in form with those of Tab. XX (פ'נ). Thus, (1) in the *Hφ.* PAST, הִסִּיתוּךָ 3 pl. with Aff. ה † *thee (m.)* [instead of הִסִּיתוּךָ (or הִ), fr. סוֹת] Jer. xxxviii. 22; and so (2) in the *Hφ.* PARTIC. מְסִית *s. m.*, and מְלִינִים † or מְלִינָם † pl. *m.* [instead of מְלִינִים fr. לוּן]; (3) in the *Hφ.* FUT. יִלְיוּ 3 pl. *m.*, תִּלְיֵנוּ † 2 pl. *m.*, [instead of יִלְיוּנוּ, תִּלְיֵנוּ]; (4) the *Hoph.* Past הִקַּם 3 s. *m.* [2 S. xxiii. 1, instead of הִקַּם fr. קוּם]; etc.

244. As other instances of 'Borrowed' forms we may mention here (1) הוֹבִישׁ 3 s. *m.* Past *Hφ.*, הִבִּישָׁה 3 s. *f.*, הוֹבִישָׁת 2 s. *m.*, הוֹבִישׁוּ 3 pl.,—when used in the sense of 'being ashamed' which belongs to the Root בוש, but the forms belong to the Root יבש *to be dry* (Hos. xiii. 15).—So, on the other hand, יבֹּשׁ in the sense "he or it will be dry." This sense belongs to the Root יבש, but the form יבֹּשׁ belongs to the Root בוש.

* Observe the — here, instead of —. Further remarks on these, and some other forms, will be given hereafter.

† See Tab. XXV.

‡ In the sense *murmuring*.

Many other instances of 'borrowed' forms will be found to occur. Under this head may be classed the forms referred to in §§ 212, 214. Also the usual *Hoph-al* forms of the Verb עו are 'borrowed' from the פ' [cp. § 220 (v)].

So, too, we find forms 'borrowed' from the Verbs dealt with in the next Section (XVIII); as בּו (for בּו *he despised*) Zech. iv. 10, and so טח Is. xliv. 18 in the sense of טח Lev. xiv. 42.

245. The main Rules for Pause-forms [§ 165] hold in the Verbs עו. And, as in § 166 (c), we have the ׀ in such *Hθ*. Pause-forms as התבוננו׃ 3 s. *m.* Past, התבוננו׃ 3 plu. Past, etc., התרועעו׃ 2 s. *f.* Imper., יתערה׃ 3 s. *m.* Fut., etc.

246. The rare form הַשְׁתוּמְטָה, Jer. xlix. 3, may be mentioned here. It is the 2 pl. *f.* Imper. *Hθ*. from שוט, the ש being NOT transposed with the ת of הַת—probably to avoid having the תו immediately before the טְמָה, as would be the case if the form הַשְׁתוּמְטָה were adopted.

[Obs. The ׀ of the ט here is in accordance with the (ק) form in Tab. XIV (vii)].

247. The following Participle-forms with Pron. Affs. will be recognized at once from Tab. XX; viz. קָמִי Partic (1) *K.* those rising up against me (lit. my risers up). So מְרוֹמְמִי Partic. *Pi.* one raising me on high (lit. my raiser on high), מְתַקְוֹמְמִי one raising himself up against me (lit. my opponent), etc. And so מְתִי thy (*m.*) dead ones, from מְתִים plu. of מַת, etc. But

248. as these Verbs differ so much from the 'Full' Verbs, it may be well to give here the following

TABLE OF PARTICIPLE-FORMS.

| Plu. <i>f.</i> | i.c. | Plu. <i>m.</i> | i.c. | Sing. <i>f.</i> | i.c. | Sing. <i>m.</i> |
|----------------|------|----------------|------|------------------------------|------|-----------------------------------|
| קָמוֹת | יְ | קָמוּם | תְ | קָמָה | | קָם* (a) (1) |
| מִתּוֹת | יְ | מִתּוּם | תְ | מִתָּה | | מִת (β) |
| בוֹשָׁוֹת | יְ | בוֹשָׁוּם | תְ | בוֹשָׁה | | בוֹש (γ) |
| קוֹמוֹת | יְ | קוֹמוּם | תְ | קוֹמָה | | קוֹם † (2) |
| נְקוּמוֹת | יְ | נְקוּמוּם | תְ | נְקוּמָה | | נְקוּם ‡ (II) <i>Niph.</i> |
| מְקוּמָמוֹת | יְ | מְקוּמָמוּם | תְ | מְקוּמָמָה מְקוּמָמָת | | מְקוּמָם (III) <i>Pi.</i> |
| מְקוּמָמוֹת | יְ | מְקוּמָמוּם | תְ | מְקוּמָמָה מְקוּמָמָת | | מְקוּמָם (IV) <i>Pu.</i> |
| מְקִימוֹת | יְ | מְקִימוּם | תְ | מְקִימָה | | מְקִימָם § (v) <i>Hiph.</i> |
| מוֹקְמוֹת | יְ | מוֹקְמוּם | תְ | מוֹקְמָה | | מוֹקְמָם (vi) <i>Hoph.</i> |
| מִתְקוּמָמוֹת | יְ | מִתְקוּמָמוּם | תְ | מִתְקוּמָמָה מִתְקוּמָמָת | | מִתְקוּמָם (vii) <i>Hithp.</i> |

* (a) As in Note (†) on § 220, iii, so also an \aleph stands in שְׂאֵטִים pl. *m.*, and שְׂאֵטוֹת pl. *f.*, (which are like קָמוּם and קָמוֹת in I (1, a), above); and so in רְאֵמוֹת Pr. xxiv. 7.

(b) The Noun יָיִרִים (2 Chron. ii. 16), is of the form יָיִרִים in I (1, β); but with י standing after the — . (We find יָיִרִי in קִימְנוּ Job xxii. 20, *our adversary* according to some.)

(c) Instead of קָמוּם pl. *m.*, we find once קוֹמוּם (2 K. xvi. 7) like בוֹשָׁוּם in I (1, γ).

(d) As Partic (1) forms with י (or —) some have taken סִירָה (Is. xlix. 21), and others such, as שׁוּבֵי Mi. ii. 8, חָשִׁים Nu. xxxii. 17. But these seem to belong rather to I (2).

† With — for י (Pt. I, § 14) we find מְלִים Josh. v. 5.—The word זִרְהָ Is. lix. 5, for זִרְהָ s. *f.*, has — for י ; cp. § 238 (v)

‡ (a) נְפֹצֹת occurs as s. *f.* in 2 S. xviii. 8 (נְפֹצוֹת *Kithiv.*).

(b) For נְבִיִּים see § 240 (γ).

§ For מְפִיִּית see § 243 (a).

VOCABULARY VI.

- | | | |
|---|---|---|
| <p>1. אֲדֹנָי <i>The Lord, O Lord.</i> 2. אַף (<i>m.</i>) <i>anger, w. Aff.</i> אָפוּ <i>his . . . etc.</i></p> | <p>3. אֶרֶץ (<i>f.</i>) <i>earth, a land, country.</i> In Pause אֶרֶץ. See also Exerc. XIII. 5. [See Tab. X (1) for the Sing., and Tab. XII (1) for the Plu.]</p> | <p>4. יָמִין (<i>f.</i>) <i>a right hand</i> [§ 56 and § 59]. 5. כֹּחַ (<i>m.</i>) <i>strength</i> [§ 74 (a)]. 6. נָא <i>now, I pray, we pray.</i> 7. תְּפִלָּה (<i>f.</i>) <i>prayer.</i></p> |
|---|---|---|

EXERCISE XXXIV.

(To be translated into English, §§ 11. a–e.)

קוּמָה¹ יי וַיִּפְצוּ² אֵיבֵיךָ³ : נִכּוֹן⁴ בְּסֵאֵף⁵ מַאֲוֹ⁶ : דָּם⁷ וַנִּשְׂאָ⁸ שִׁבְן⁹ עַד¹⁰ : מִשְׁפִּיל¹¹ אַף¹² מְרוֹמִים⁷ : מְרוֹמָמִי⁷ מִשְׁעָרֵי¹³ מוֹת¹⁴ : כְּבוֹדִי¹⁵ וַיִּמְרִים⁷ רֵאשֵׁי¹⁶ : וַחֲרַפְתָּ¹⁷ עַמּוֹ יִסֵּר¹⁸ . . . : בּוֹנֵן⁴ לְמִשְׁפַּט¹⁹ כְּסֵאוֹ⁵ : וְהוּא יְבוֹס²⁰ צָרִינוּ²¹ : יִשׁוּבוּ²² רְשָׁעִים⁷ : יִבְשׁוּ²³ וַיִּפְגּוּ²⁴ אַחֹר²⁵ : אֶל יְרוּמוֹ⁷ לָמוּ²⁶ : תָּרַם⁷ יָדְךָ²⁷ עַל צָרִיךָ²¹ : וַיְרוֹם⁷ אֱלֹהֵי יִשְׂרָאֵל²⁸ : שִׂיתָה²⁹ יי מוֹרָה³⁰ לָהֶם : תָּרוֹם⁷ יְמִינְךָ : אֶתְהָ תִקּוּם¹ תִּרְחַם³¹

¹ קום *K.* to arise, rise; *Hθ. Partic.* one raising himself up against another, — an opponent. ² פּוֹץ *K.* to be scattered, *Hφ.* to scatter. ³ Exerc. XX (62). ⁴ כּוֹן *Pz.* to establish, *also* to prepare; *Nφ.* & *Pz.* to be established. ⁵ כְּסֵאֵן a throne (*w. Aff.* כְּסֵאוֹ, etc.). ⁶ from of old. ⁷ רוֹם *K.* to be high, exalted; *Pz.* to exalt, extol; *Hφ.* to make to be high (*and so* to exalt, raise on high), *Höph.* to be taken away. ⁸ נִשְׂאָ (*Nφ. Partic.*) lofty. ⁹ שִׁבְן to inhabit. ¹⁰ eternity. ¹¹ שִׁפֵּל *Hφ.* to make low. ¹² also. ¹³ שַׁעַר a gate (Tab. X, 5). ¹⁴ death. ¹⁵ my Glory. ¹⁶ רֵאשׁ a head (*w. Aff.* רֵאשׁוֹ, etc. *Plu.* רֵאשִׁים). * ¹⁷ and the reproach of. ¹⁸ סוּר *K.* to turn aside, depart; *Hφ.* to cause to turn aside, to remove. ¹⁹ for the judgment. ²⁰ בוֹס to tread down. ²¹ צֵר a foe, *pl.* צָרִים. ²² שׁוּב to go back, turn back, turn away, return, repent. ²³ בּוֹשׁ to be ashamed. ²⁴ סוּג *Nφ.* to be turned, turned back. ²⁵ backwards. ²⁶ for them (*m.*) [Obs. XIV, p. 139]. ²⁷ Exerc. XXIV (66). ²⁸ יִשְׁעַ salvation. ²⁹ שִׂית to put, place, appoint. ³⁰ fear. [To “put fear to one” = to “put one in fear”]. ³¹ רַחַם *Pz.* to compassionate, have mercy on.

* Words marked thus (*) need not be given again in the Notes.

צִיּוֹן . . . כִּי בָּא ³² מוֹעֵד ³³ : נִסְגּוּ ²⁴ אַחֹר ²⁵ : רָמָה ⁷ קַרְנֵי ³⁴ בְּיַי :
 יְיָ יִדְוֶן ³⁵ אַפְסֵי ³⁶ אֶרֶץ : וַיִּרְם ⁷ קָרָן ³⁴ מְשִׁיחוֹ ³⁷ : מִמַּתְקוֹמֵמֵי ¹
 תִּשְׁגַּבֵּנִי ³⁸ : נָמוּ ³⁹ שְׁנַתָּם ⁴⁰ : וַיִּרְם ⁷ קָרָן ³⁴ לְעַמּוֹ :
 תַּמּוּתַת ⁴¹ רָשַׁע רָעָה ⁴² : שָׂבַעוּ ⁴³ וַיִּרְם ⁷ לְבָם : אָרוּר ⁴⁴ הַגִּבֹּר ⁴⁵
 אֲשֶׁר יִבְטַח ⁴⁶ בְּאָדָם ⁴⁷ וְשָׂם ⁴⁸ בְּשָׂר ⁴⁹ זֵרְעוֹ ⁵⁰ וּמִן יְיָ יִסּוּר ¹⁸ לְבוֹ :
 וְעַמִּי הַמִּיר ⁵¹ כְּבוֹדוֹ בְּלֹא ⁵² יוֹעִיל ⁵³ : וְלֹא שָׁב ²² מִרְשָׁעוֹ ⁵⁴ :
 וַיִּסַּר ⁵⁵ כְּתוֹ מֵעַלְיוֹ ⁵⁶ : נָעוּ ⁵⁷ עוֹרִים ⁵⁸ : וַיֹּאמֶר יְיָ גַם אֶת יְהוּדָה ⁵⁹
 אֲסִיר ¹⁸ מֵעַל ⁶⁰ פָּנָי ⁶¹ בְּאֲשֶׁר ⁶² הִסִּירְתִּי ¹⁸ אֶת יִשְׂרָאֵל : וְהִטַּלְתִּי ⁶³
 אֶתְכֶם . . . עַל הָאָרֶץ אֲשֶׁר לֹא יִדְעַתֶּם ⁶⁴ : הַעֵד ⁶⁵ הַעֲדֹתִי ⁶⁵
 בְּאֲבוֹתֵיכֶם . . . קְרוּ ¹⁸ וַיִּלְכּוּ ⁶⁶ : וְאֶפְיָן ² אֶתֶם ⁶⁷ בְּגוֹיִם ⁶⁸ : הַיּוֹרֵם ⁷
 הַתָּמִיד ⁶⁹ : צָקוֹן ⁷⁰ לַחֵשׁ ⁷¹ : הָרִינוּ ⁷² חָלְנוּ ⁷³ : כְּבוֹדִי מֵעַלִי ⁶⁰
 הַפְּשִׁיט ⁷⁴ וַיִּסַּר ¹⁸ עֲטַרְתִּי ⁷⁵ רֹאשִׁי ¹⁶ : כִּהְנִי ⁷⁶ וַיִּקְנִי ⁷⁷ בְּעִיר ⁷⁸ גְּזוּעִי ⁷⁹
 צָפוּ ⁶⁰ מִים עַל רֹאשִׁי ¹⁶ : שִׁתָּה ²⁹ עֲוֹנֹתֵינוּ ⁸¹ לְנִגְדְךָ ⁸² : בִּשְׁנוֹ ²³ מָאֵר ⁸³ :

³² hath come. ³³ an appointed time. ³⁴ קָרָן a horn (Tab. X, 1). ³⁵ יִדְוֶן to judge.
³⁶ the ends of. ³⁷ His Anointed. ³⁸ Thou wilt defend me. ³⁹ נָמוּ to slumber, sleep.
⁴⁰ their sleep. ⁴¹ מוֹת *K.* to die, * *P.* to kill, *Hφ.* to cause to die, (and so to kill). ⁴² evil.
⁴³ שָׂבַע to be satisfied, satiated, to be full. ⁴⁴ אָרוּר to curse. ⁴⁵ גִּבֹּר a man (*properly*,
 a mighty man). ⁴⁶ בְּטַח to trust. ⁴⁷ in man. ⁴⁸ שָׂם to put, make. ⁴⁹ flesh. ⁵⁰ his
 arm. ⁵¹ מוֹר *Hφ.* to change. ⁵² for [that which] not. ⁵³ יוֹעִיל *Hφ.* to profit, be of use.
⁵⁴ רְשָׁעוֹ wickedness* (Tab. X, 4). ⁵⁵ *K.* of No. 18. ⁵⁶ from him. ⁵⁷ נָעוּ to wander.
⁵⁸ blind (pl. *m.*). ⁵⁹ Judah.* ⁶⁰ מֵעַל from (*lit.* from upon). ⁶¹ My Face, Presence.
⁶² as. ⁶³ טוֹל *Hiph.* to fling, cast; *Hoph.* to be cast, cast away. ⁶⁴ יִדַע to know.*
⁶⁵ עוֹד *Hφ.* to testify (followed by בַּ *against*). ⁶⁶ יָלַךְ to go, go away. ⁶⁷ Tab. III.
⁶⁸ among the heathen. ⁶⁹ the continual [sacrifice]. ⁷⁰ צָקוֹן to pour out [§ 138 (B),
 iv, β]. ⁷¹ a prayer (E.V.). ⁷² we have conceived. ⁷³ חוּל (or חִיל) to be in pain.
⁷⁴ פִּשְׁט *Hφ.* to strip. ⁷⁵ the crown of. ⁷⁶ כֹּהֵן a priest.* ⁷⁷ זָקֵן an elder.* ⁷⁸ עִיר a city.
⁷⁹ גָּזַע to expire. ⁸⁰ צוּף to flow. ⁸¹ our iniquities. ⁸² before Thee. ⁸³ exceedingly.

* Words marked thus (*) need not be given again in the Notes.

מות⁴¹ נמות⁴¹ : אֶבֶן⁸⁴ כְּאָדָם⁸⁵ תְּמוֹתוֹן⁴¹ : סְרִתָּם¹⁸ מִן הַדֶּרֶךְ :
 וַיִּמְתּוּ⁴¹ גְּדֹלִים⁶⁶ וְקַטְנִים⁸⁷ : הִתְבַּוְּנִנוּ⁸⁸ וְקָרָאוּ⁸⁹ לְמַקְוֵנֹת⁹⁰ :
 תְּבִאֲנָה⁹¹ לְךָ שְׁתֵּי-אֵלֶּה⁹²... : תִּפְּוֹן⁴ תִּפְּלָתִי : אֲדַנִּי ... יִשָּׁב-נָא²²
 אִפְּךָ ... : עַד⁹³ יִכּוֹנֵן⁴ וְעַד⁹³ יִשִּׁים⁴⁸ ... :
 לְכוּ+⁶⁶ וְנִשְׁוֵבָה²² אֶל יְיָ : שׁוּבוּ²² אֵלַי וְאִשׁוּבָה²² אֵלֵיכֶם : לֹא
 אֶחְפֹּץ⁹⁴ בְּמוֹת⁴¹ הַמֵּת⁴¹ : הַהָרִים⁹⁵ יִמּוּשׁוּ⁹⁶ וְהַגְּבָעוֹת⁹⁷ תִּמּוּטֵינָה⁹⁸ ... :
 הִתְעוֹדְרִי⁹⁹ הִתְעוֹדְרִי⁹⁹ קוֹמִי¹ יְרוּשָׁלַם¹⁰⁰ : אֵל תִּירְאִי¹⁰¹ כִּי לֹא
 תִּבּוֹשִׁי²³ : יְיָ יִמְמִית⁴¹ וּמַחֲיֶה¹⁰² : לֹא הֵמְתִים⁴¹ יְהִלְלוּ¹⁰³ יְהוָה¹¹⁹ :
 קָמְתִי¹ אֲנִי לִפְתָח¹⁰⁴ לְדוֹדַי¹⁰⁵ : שׁוּשׁ¹⁰⁶ אֲשִׁישׁ¹⁰⁶ בֵּינִי : אֲגִילָה¹⁰⁷
 בְּאֵלֶּהי יִשְׁעֵי²⁸ : מִיַּי מִצְעָדַי¹⁰⁹ גָּבַר⁴⁵ כּוֹנְנֹו⁴ : ... לֹא יוֹטֵל⁶³ :
 בְּנִתָּה⁸⁸ לְרַעִי¹⁰⁹ מֵרְחוֹק¹¹⁰ : רִבָּת¹¹¹ אֲדַנִּי רִיבִי¹¹² נִפְשִׁי : הִרְעִיעוּ¹¹³
 לִי כָל הָאָרֶץ : רוֹמְמוּ⁷ יְיָ אֱלֹהֵינוּ : וְנִרְוֹמְמָה⁷ שְׁמוֹ יַחְדָּו¹¹⁴ :
 אֵל¹¹⁵ יְיָ וַיֵּאָר¹¹⁶ לָנוּ : וְקִדְמֵנוֹת¹¹⁷ אֵל הִתְבַּוְּנִנוּ⁸⁹ : עֵתָה¹¹⁸ אֶקְוֶם¹
 יֵאמֶר יְיָ :

⁸⁴ verily, but. ⁸⁵ as Adam, or man. ⁸⁶ great. ⁸⁷ and small. ⁸⁸ בין *K.* & *Hφ.*
 to understand, *Hθ.* to consider. ⁸⁹ קרא to call *. ⁹⁰ קון *Pz.* to mourn. ⁹¹ בוא
 to come [see § 230 (s)]. ⁹² these two [things] (*f.*) ⁹³ עד until [that]. ⁹⁴ אֶחְפֹּץ
 to take delight. ⁹⁵ the mountains. ⁹⁶ מושׁ to depart (*E.V.*). ⁹⁷ and the hills. ⁹⁸ מוט
K. to be moved. ⁹⁹ עור *Hθ.* to rouse oneself. ¹⁰⁰ Jerusalem.* ¹⁰¹ ירא to fear.
¹⁰² and maketh-alive (*E.V.*). ¹⁰³ Exerc. XX (45). ¹⁰⁴ פתח to open. ¹⁰⁵ for my
 Love. ¹⁰⁶ שושׁ or שישׁ to rejoice. ¹⁰⁷ גיל to be glad. ¹⁰⁸ the steps of. ¹⁰⁹ my
 thought. ¹¹⁰ afar off. ¹¹¹ ריב to contend, plead. ¹¹² ריב a contention, cause.
¹¹³ רוע *Hφ.* to shout, make a joyful cry. ¹¹⁴ together. ¹¹⁵ God. ¹¹⁶ אור *Hφ.* to
 give light. ¹¹⁷ and former things. ¹¹⁸ now. ¹¹⁹ יאח.

* Words marked thus (*) need not be given again in the Notes.

† Go to!, come!—

EXERCISE XXXV.

(To be translated into Hebrew, § 11, ζ-μ.)

. All Verbs ע' here are to be Conjugated as in Tab. XX; and Verbs י' as in §§ 225-228.

GOD¹ will-arise,*² His enemies³ will-be-scattered.*⁴ When-GOD shall-arise-for-the-judgment (Hebr. *on*⁵ *arising-of*² *for*⁶ *the judgment*⁷ GOD¹). Earth⁸ shall-greatly-reel*⁹ like the drunkard,¹⁰ and shall-shake †¹¹ like the night-lodge.¹² Spare-Thou, ‡¹³ O-LORD, Thy (Hebr. *over*¹⁴ *Thy*) people.¹⁵ Raise-high ‡¹⁶ Thy (*m.*) foot-steppings.¹⁷ They-have-made¹⁸ their (*m.*) banners¹⁹ tokens.¹⁹

I-made-to-turn-away²⁰ from a burden²¹ his shoulder.²² And Mine eye²³ spared*¹³ them (Hebr. *over*¹⁴ *them (m.)*). And I-will-make †¹⁸ all My mountains²⁴ the-way (Hebr. *for*⁶ *the way*²⁵), and My high-ways²⁶ shall-be-exalted (*m.*).¹⁶ §

My steps¹⁷ make-Thou (*m.*)-firm.²⁷ I-have-placed²⁸ in The-LORD my trust.²⁹ My heart³⁰ was-glad,*³¹ and my glory³² rejoiced.*³³ After-Thee³⁴ we - will - run. ‡³⁵—Awake (*f.*),³⁶ awake,³⁶ put-on³⁷ strength,³⁸ O-arm³⁹ of The-LORD! . . . Art-

¹ אֱלֹהִים. ² קוּם. ³ Exerc. XX (*s*₂). ⁴ פּוּץ *K.* to be scattered. ⁵ ב (prefixed to the Infin. *K.*). ⁶ ל (the prefix). ⁷ מִשְׁפָּט. ⁸ אֶרֶץ (*f.*) ⁹ נוּע [the "greatly" to be expressed by the Infin. Absol. before the Tense, § 137 (1, d, β)]. ¹⁰ שִׁכּוֹר. ¹¹ נוד *Hθ*. ¹² מְלוּנָה (used here for a "lodgement" slung up to a tree, or trees). ¹³ חוּם. ¹⁴ עַל. ¹⁵ עִמּוֹ (עִמּוֹ *his* . . . , etc.). ¹⁶ רוּם *K.* to be high (*or* exalted), *Hφ.* to make (*or* raise) high. ¹⁷ פָּעַם Tab. X (*s*). ¹⁸ שוּם *or* שוּם. ¹⁹ אֲתוֹת, pl. אֲתוֹת. ²⁰ סוּר *Hφ.* ²¹ סִבָּל. ²² נִשְׁבַּם Tab. X (*2*) ²³ עֵין Tab. XIII (*s*) ²⁴ הָרָר Exerc. XXXII (*s*₆). ²⁵ הָרָר. ²⁶ pl. of מִסְלָה. ²⁷ כּוֹן *Hφ.* ²⁸ שִׁית. ²⁹ מְחַסֶּה. ³⁰ לֵב Exerc. XXXII (*17*). ³¹ שִׂמְחָה. ³² Vocab. V (*s*). ³³ גִּיל. ³⁴ אַחֲרַיִךְ. ³⁵ רוּץ. ³⁶ עוֹר. ³⁷ לְבִישׁ. ³⁸ עֹז.

* Verb to precede its Noun, or Nouns.

† With ה at the end.

‡ Past w. ו Convers.

§ With ך at the end.

not thou (*f.*) the-same⁴⁰ that⁴¹ made¹⁸ [3 *s. f.* Past] the sea-
depths (Hebr. *depths-of*⁴² *a sea*⁴³) a way²⁵ for-redeemed-ones-
to-pass-over (Hebr. *for*⁶ *passing-over-of*⁴⁴ *redeemed-ones*⁴⁵ (*m.*)) ?
And the-ransomed-of⁴⁶ The LORD shall return⁴⁷ § and shall-come-
to †⁴⁸ Zion amid⁴⁹ glad-singing,⁵⁰ . . . ; rejoicing⁵¹ and joy⁵²
shall-they-attain-to⁵³ §, sorrow⁵⁴ and sighing⁵⁵ [shall] have-fled-
away (pl.).*⁵⁶

³⁹ זָרוּעַ. ⁴⁰ הָיָא. ⁴¹ The Prefix הַ as in § 6. Cp. § 98. ⁴² מַעְמִיקִים. ⁴³ יָם. ⁴⁴ עָבַר
Infin. *K.* ⁴⁵ גָּאֵל. ⁴⁶ פְּדוּיָי. ⁴⁷ שׁוּב. ⁴⁸ בּוֹא. ⁴⁹ ב (the prefix). ⁵⁰ רָנָה. ⁵¹ שִׂשׂוֹן.
⁵² שִׂמְחָה. ⁵³ נִשְׁגַּח *Hφ.* ⁵⁴ יָגוֹן. ⁵⁵ אֶנְחָה. ⁵⁶ נוֹם.

* † § See Notes on p. 167.

The Student may write out for Practice :—

- (1) the Fut. *K.*, and the Fut. *Hφ.*, of רוּם *to be high* ;
- (2) the same two Futures with † Conversive.

NOTE.

[Those who are eager to begin to read The BIBLE itself may proceed to do so now by help of the following Outline-sketch of the remaining Classes of Verbs and by continual reference to the corresponding Tables.

But we strongly advise the Student not to do so,—but, instead, to work carefully through not only these pp. 169–178 but also the Observations XVI–L (on pp. 179, etc.) and the additional Exercises XXXVI–L. It is scarcely possible to get the requisite familiarity with some of the remaining Verb-forms without carefully working through the Exercises upon them. Wise Students will find themselves well rewarded for this additional toil.]

(I.) SECTION XVIII has to deal with ‘Variations from Tab. XIV when the 2^d and 3^d Rt-letters are the same.’ [As, for instance, in Verbs from the Roots כִּנָּב, נָדָד.] But

(a) in many forms from such Roots there is no ‘Variation’ from Tab. XIV; and

(β) for the ‘Variations’ we may refer to Tab. XXI.

[See also Obs. XVI–XXII, & Exerc. XXXVI & XXXVII, pp. 179–184.]

(II) SECTION XIX has to deal with ‘Variations from Tab. XIV when the 3^d Rt-letter is נ.’ The *chief* ‘Variations from Tab. XIV’ are:—

(a) the 2^d Rt-letter has ׀ followed by נ Quiescent,

(i) instead of ׀ followed by a letter with Shva-Quiescent [see Tab. XXII], and

(ii) in a few instances, in 3 s. *f.* Past forms, as

קִרְאָת (instead of קִרְאָה), and so הִבְאָת

G. xxxiii. 11 (instead of הִיבְאָה like הִיבְאָה);

(β) in the פִּעֵל form of Past *K.*, the ׀ is retained in the 2^d and 1st Persons,—as in יִרְאָת 2 s. *m.*, etc.;

(γ) The נ׀ form is the common one in the other Voices.

Obs. Some words, which belong in signification to Roots נ׀, have forms that are ‘borrowed’ from Roots ה׀, for which see Tab. XXIII.

[See also Obs. XXIII–XXV, & Exerc. XXXVIII & XXXIX, pp. 185–189.]

[See also Obs. XXVI-XXX, & Exerc. XL-XLII, pp. 190-201.]

(III.) SECTION XX has to deal with 'Variations from Tab. XIV when the 3^d Rt-letter is ה Quiescent.' These 'Variations' are many and great, as seen in Tab. XXIII. The Student may observe

- (a) the Inf. Constr. endings in וְתֹ, (we have also רְאוּת as Inf. Abs. *K.*, Is. xlii. 20 *Kri*, נְגַלוּת Inf. Abs. *Nφ.*, 2 S. vi. 20);
- (β) the endings תִּי־, יְתִי־, etc., (sometimes תִּי־, יְתִי־, etc.), in Past Tenses;
- (γ) the endings הִי־, and הִי־, in certain other parts;
- (δ) ESPECIALLY,—the Imperative and Future forms *without the 3^d Rt-letter ה*, thus

(i) Imperatives 2 s. *m.*,—as גַּל for גַּלְהָ *Pz.*,
הֲרַף for הֲרַפְהָ *Hφ.* (& הֲעַל, fr. עֲלָה),
הֲתַחַל (p.: הֲתַחַל) for הֲתַחַלְהָ *Hθ.*

(ii) Futures 3 s. *m.* & *f.*, 2 s. *m.*, and 1 s. & pl.,—as
(3 s. *m.*) יִגַּל *K.*, יִגַּל *Nφ.*, יִגַּל *Pz.*, יִגַּל *Hφ.*,
יִתְגַּל *Hθ.*, etc.

N.B. Such are often called 'APOCOPATED forms.*'

- (ε) There are several *varying forms*, of which the following may be mentioned here:—(1) יִשַׁע *K.* fr. שַׁעָה, (2) יִהַר *K.* and יִהַר *Hφ.* fr. הַרְהָ, (3) יִחַד *K.* fr. חַדָּה (corresponding to יִשָּׁב fr. שַׁבָּה), (4) יִהִי (p.: יִהִי)

* These forms are often used with 1 Convers. But see also p. 171, Note (‡).

K. fr. *היה**, and so *יְחִי* (p. *יְחִי*) fr. *חיה**. (5) Also the *K.* forms *יִשָּׁל* 3 s. *m.* fr. *שלה*, *תִּכְבֶּה*, 3 s. *f.* fr. *כּהה*, and so *תִּתַּע* fr. *תעה*, etc.; and (6) *יִפֹּת* 3 s. *m.* Fut. *Hφ.* fr. *פתה*, etc. [(6) For forms from *עלה*, *עשה*, and others such, see (5).]

- (5) The Fut. *K.* forms *יַעֲלֶה* 3 s. *m.*, *תַּעֲלֶה* 3 s. *f.* & 2 s. *m.*, *נַעֲלֶה* 1 pl., and their apocopated forms *יַעַל*, *תַּעַל*, *נַעַל*, are the same as those of the Fut. *Hφ.*

Also the 1 s. Fut. *K.* *אֶעֱלֶה* and the 1 s. Fut. *Hφ.* *אֶעַל* have, both of them, the same apocop. form *אֶעַל*.

The *Nφ.* forms *יִגָּלֶה*, etc., and so *יַעֲשֶׂה*, † *תַּעֲשֶׂה*, etc., merely lose the ה־ when apocopated. Thus *וְתַעֲשֶׂה* 3 s. *f.* (w. ו pref.), and so *יִרְאֶה*, *וְיִרְאֶה*, fr. *יִרְאֶה* of *ראה*.

- (7) The 3 s. *m.* Fut. *K.* *יִרְאֶה* *he will see*, and the 3 s. *m.* Fut. *Hφ.* *יִרְאֶה* *he will cause to see*, (or *will shew*), have, both of them, the same shortened form *יִרְאֶה* with ו Convers. †

N.B. It is only the 3 s. *m.* which has this shortened form from *ראה*. But we have also *וְתִתְּשֶׁק* 3 s. *f.* Fut. *Hφ.* fr. *שקה*.

* From *היה* to *be* the 2 pl. *m.* Past *K.* *הָיִיתָם* w. ו pref. becomes *וְהָיִיתָם*.
 So the 2 pl. *m.* Imper. *K.* *הָיִי* becomes *וְהָיִי*.
 But the 2 s. *m.* Imper. *K.* *הָיִה* becomes *וְהָיִה*.
 Similarly fr. *חיה* to *live* we have *וְחָיִיתָם*, *וְחָיִי*, but *וְחָיִה*.

† Once *תַּיַעֲשֶׂה* Ex. xxv. 31 (with י־ instead of ׀).

‡ Sometimes forms occur, with ו Convers., not shortened; thus, *וְיִרְאֶה*, *וְיִרְאֶה*, etc.

- (θ) A ' Consonantal appears in some forms. Thus,
 (1) חָסַיָּה 3 s. *f.* Past *K.* and חָסְיוּ 3 pl. from חָסָה;
 and so (2) בָּעִיּוּ and אָתְיוּ 2 pl. *m.* Imper. *K.*;
 (3) אָהַמְיָה 1 s. Fut. *K.* (with ה also); (4) יִשְׁלְיוּ
 3 pl. *m.* Fut. *K.*, and (with ן, § 145) יִרְוִין, יִבְפִּיּוּ,
 יִהַמְיִין, etc.; (5) יִתְרַמְיִין, 2 pl. *m.* Fut. *Pz.*, etc.

Obs. Such forms may be said to belong to Roots ל'י;
 but more must be said on this, elsewhere.

- (ι) A ך Consonantal stands in some forms,—from a few
 Roots. Thus שְׁלָחַתִּי 1 s. Past *K.* fr. שָׁלַח; מִמְחֵנִי
Pz. Partic. pl. *m.* (i.c.); etc.;—which may be said to
 belong to Roots ל'ו. For the forms fr. שָׁחַח, with
 ך introduced at the end, see Tab. XXIII, Notes † to ך.
- (κ) The ending יי־ in הִמְסִיוּ Josh. xiv. 8 is Aramæan,
 cp. Dan. v. 4.
- (λ) The ending ה־ occurs sometimes where the more
 usual ה־ is given in Tab. XXIII; and (rarely)
 ה־ instead of ה־ in the Table.
- (μ) No difficulty will be caused by the appearance of
 ך for ך in Pause, or by the ending תְּהִי־ for
 תְּהִי־ in 3 s. *f.* Past forms. Cp. also § 167 (iii).—
 In Lev. xxv. 21, we find the contracted form
 וְעִשְׂתָּהּ for וְעִשְׂתָּהּ 3 s. *f.* Past *K.* with ן pref.
- (ν) The Partic. forms will be sufficiently understood
 from the following addition to Tab. XXIII:—

| | | | | | | |
|-----------|------|-------------|------|------------|------|-------------------------|
| Plu. (f.) | i.e. | Plu. (m.) | i.e. | Sing. (f.) | i.e. | Sing. (m.) |
| גְּלוֹת † | יְ | גְּלוֹלִים | תְּ | גְּלוֹהָ † | הָ | * גְּלוֹהָ (1) (I) Kal. |
| יְלִיּוֹת | יִ | יְלִיּוֹיִם | יִ | יְלִיּוֹהָ | יִ | יְלִיּוֹהָ § (2) |
| נְגָלוֹת | יְ | נְגָלִים | תְּ | נְגָלוֹהָ | הָ | נְגָלוֹהָ (II) Niph. |

* * In other Voices the only change from the s. m. forms given in Tab. XXIII, is in the endings—which are

| | | | | | | |
|-----------|------|-----------|------|------------|------|------------|
| Plu. (f.) | i.e. | Plu. (m.) | i.e. | Sing. (f.) | i.e. | Sing. (m.) |
| וֹתְ | יְ | יִםְ | תְּ | הָ | הָ | הָ |

Obs. (i) The Plu. (f.) Partic.-forms are the same in Constr.

(ii) The Partic.-forms *K.* הַיְ (p. הַיְ) living s. m., הַיְהָ s. f., הַיִּים pl. m., הַיּוֹת pl. f., are “borrowed” from a Root חַי (=חיה), being like סָבַ s. m., סָבָה s. f., etc., fr. סָבַב.

(iii) Also the PAST *K.* form הַיְ (p. הַיְ) 3 s. m. is “borrowed” from חַי (=חיה), being like סָבַב 3 s. m. Past *K.* of סָבַב. But

(iv) הַיּוֹת Partic. *K.* pl. f., Ex. i. 19, is like שְׂמוֹת from שָׂם (§ 226); and so הַיְהָ Past *K.* 3 s. f., Ex. i. 16.

(ξ) To the forms in (θ) above—we may add here (1) מְמַחִים Is. xxv. 6 *Pū.* Partic. pl. m. of מַחַה = מַחַה in the sense of מַחַח (some, however, give the ordinary sense of מַחַח); (2) הַתְּגִיּוֹן Job xix. 2, which is 2 pl. m. Fut. *Hφ.* of יָגַה [cp. § 195 (δ, ii) and Sect. XXI (p, 174, iv, a)] with the ך of § 145.

(o) The word כָּפְסָר, Ps. lxxx. 11 and Pr. xxiv. 31, is 3 pl. Past *Pū.* of כָּסַה with ך (δ) instead of ך.

(π) There is sometimes א instead of ה: thus יִשְׁנָא 3 s. m. Fut. *K.* of שָׁנָה, etc.

* With א standing for the ה, הַיְ שָׁנָה s. m. 1 S. xxii. 2;—הַיְ שָׁנָה Neh. v. 7 has א ‘superfluous.’

† עָטָה fr. עָטָה, בּוֹכָה fr. בָּכָה, etc.; cp. (θ) above.—פָּרַת G. xlix. 22.

‡ אֲחִיּוֹת, Is. xli. 23, fr. אָתָה.

§ עָשָׂה in הָעָשָׂה Job xli. 25 (§ 6, d. ii). In Job xv. 22 עָשָׂה is *Kṛi* for צָפו *Kṛho*.

N.B. As in Pt. I, § 14, we may have ך for ך.

[See also Obs. XXXI & XXXII, & Exerc. XLIII & XLIV, pp. 202-207.]

(IV.) SECTION XXI is to deal with Verbs belonging to more than one of the Seven Classes in Sects. XIV-XX. The following few examples will sufficiently illustrate this.

(a) From **יָפָה** to be beautiful, which is both פ' (Sect. XV), and ל' (Sect. XX), the 3 s. m. Fut. K. would be **יִיפֶה**.* This with ו Convers. becomes **וַיִּיפֶה** Ez. xxxi. 7 and he was beautiful.

(β) From **נָטָה**, which is both פ' (Sect. XVI) and ל' (Sect. XX), the 3 s. m. Fut. K. is **יִנְטֶה**.† This gives the apocopated form **יִט** in **וַיִּט** Zeph. ii. 13, etc. And so from **תִּנְטָה** 3 s. f., & 2 s. m., we have **תִּיט**.

(γ) Similarly the 3 s. m. Fut. Hφ. of **נָטָה** is **יִנְטֶה** which gives **יִט** in **וַיִּט**; and so **תִּנְטָה** gives **תִּיט**, and **אִנְטָה** gives **אִיט** (p. אִיט). And so **יִפֶּה** 3 s. m. Fut. Hφ. of **נָכָה** gives **יִפֶּה**, **תִּפֶּה** gives **תִּיפֶּה**, and **אִפֶּה** gives **אִיפֶּה**.

(δ) Similarly also for other parts of the Verb; thus, (i) † **הִפְּוֹתָ** Inf. Hφ. of **נָכָה**, and (ii) † **הִפְּוֹה** 3 s. m. Past Hφ., (iii) † **מִפְּוֹה** Partic. s. m., (iv) † **הִפְּוֹה** Imper. 2 s. m.; etc.

[Other forms and Verbs must be reserved at present.]

* The יִ- agreeing with that of **יִיטב**, etc., in Tab. XVIII,—and the הִ- with that of **יִגְלֶה**, etc., in Tab. XXIII.

† The Dag. F. of the ו standing instead of the 1st Rt-letter, as in **וַיִּשָּׂא** Tab. XIX; and the הִ- being as in Tab. XXIII.

‡ Compare Tab. XXIII.

(V.) SECTION XXII is to deal with the Verb-forms having Pronom.-Affixes. These will be sufficiently understood from Tables XXIV-XXX, with the help of Observations XXXIII-L which are given in connection with Exercises XLV-I. [pp. 208-220].

It is not necessary to trouble the Student with any more Exercises. The remaining pages, including the Appendix, are intended to supply him with some useful help while he is reading The BIBLE.

(VI.) SECTION XXIII is to deal with some other Voice-forms:—

In § 220 (vi) the Voice-forms פוּלַל, פּוּלַל, and הַתְּפוּלַל, were mentioned. There are some other varying forms of *Pû-ël*, *Pû-äl*, and *Hithpâ-ël*,—chiefly in the case of Verbs such as those in Tabs. XX & XXI, but also in a few forms of other Verbs.

(a) The 1st and the 3^d Rt-letters are sometimes both of them repeated, as in

(1) the Infin. פּוּלְּלַל fr. כּוּל, the Past פּוּלְּלַל 3 s. *m*.

(whence the Voice-form is called פּוּלְּלַל), פּוּלְּלַה

3 s. *f*., פּוּלְּלַת 2 s. *m*., etc., the Partic. מְּוּלְּלַל

s. *m*., and the Fut. יְּוּלְּלַל 3 s. *m*., etc.;

(2) the *Passive* פּוּלְּלַל (—, ם), corresponding to פּוּלְּלַל

as *Pû-äl* to *Pû-ël*,—thus the Past פּוּלְּלַל, whence

פּוּלְּלַו 3 pl., fr. כּוּל;

(3) the *Reflexive* הַתְּפוּלְּלַל, corresponding to פּוּלְּלַל

as *Hithpâ-ël* to *Pû-ël*,—thus הַתְּחוּלְּלַל, whence

הַתְּחוּלְּלַו 3 s. *f*. w. ן Convers.

- (β) Sometimes also such forms occur from Verbs having the 2^d and 3^d Rt-letters the same. For these Verbs,—having the 2^d Rt-letter (the **ע**, § 117) repeated as 3^d Rt-letter (*i.e.* as **ל**, § 117),—the designation ‘Verbs **פעע**’ is appropriate.* Such forms as those in (a), from these Roots which have the ‘ע’ in the place also of the ‘ל’ (§ 117), are **פעפע** (or **פעפע**) (or **פעפע**) (—, *δ*), **התפעפע** (or **התפעפע**).†
- (γ) A form **פעפע** from the Root **פה** occurs in Ps. xlv. 3, *viz.* **פִּיפִּית** Past 2 s. *m.*
- (δ) In the case of ‘Full’ Verbs also, sometimes
- (a) the 3^d Rt-letter is repeated in forms (1) **פעלל** (or **לל**—, or **פע**, or **פע**), and (2) **פעלל**;
- (b) both the 2^d and 3^d Rt-letters are repeated in the forms (1) **פעלעל** and (2) **פעלעל** of which the — (as under the **ח** in **חִמְרֵמְרוּ** 3 pl. Past) corresponds to the — or — (*δ*) of *Pü-äl*,
- (e) There are a few instances of other Voice-forms; thus,
- (a) **פעל** (instead of *Pi-él*) in **לְמִשְׁפָּטִי** Job ix. 15, Partic. s. *m.*, w. **ל** pref. and Aff. **י**— for 1 s., fr. **שפט**,
- (b) **פעל** (instead of *Pi-él*) in **יַעֲרֹוּ** Is. xv. 5, Fut. 3 pl. *m.* fr. **עור**,
- (c) **פעלע** (instead of *Pü-äl*) in **מְחַסְפֵּם** Ex. xvi. 14, Partic. s. *m.* fr. **חסף**,

* “ע’ע” is bad. It means, rather, ‘having ע as Second Rt-letter.’

† We have also (1) **פעפע** forms in **שָׁעֲשָׁע** Past 3 s. *m.* and **שָׁעֲשָׁעִי** 1 s. (in Pause, (also **יִשְׁעֲשָׁעוּ** Fut. 3 pl. *m.*); (2) **פעפע** in **הִשְׁעֲשָׁעוּ** Fut. 2 pl. *m.* (in Pause); and (3) **התפעפע** in **הִשְׁתַּעֲשָׁעוּ** (pl. **עֲשָׁעוּ**).—And so the Imper. 2 pl. *m.* **הִשְׁתַּעֲשָׁעוּ**, Is. xxix. 9, may be Imper. 2 pl. *m.* of this form fr. **שעע**. [Or it may, perhaps, be of a **התפעפע** form fr. **שעה**].

(d) הַתְּפַעִיל (instead of *Hiph-ll*) in הִתְרַגַּלְתִּי Hos. xi. 3, Past 1 s. fr. רָגַל.

(e) Some Mixed-Voice forms, as (1) נִפְעַל (*Nφ.* and *Pü*), (2) נִתְפַעֵל (*Nφ.* and *Hθ.*), (3) הִתְפַעֵל (*Hö.* and *Hθ.*), belong to Sect. XXIV.

(5) The ה of *Hφ.*, as also that of *Hθ.*, is some few times replaced by א—an Aramaism;—thus, אֲנִאֲלֵתִי (for הִנְאֲלֵתִי, & in Pause) Is. lxxiii. 3, אֲתַחֲבֵר (for הִתְחַבֵּר) 2 Chr. xx. 35, אֲשַׁתּוּלְלוּ (for הִשְׁתּוּלְלוּ) Ps. lxxvi. 6. The word הֶאֱזַנְיָהוּ Is. xix. 6 may be said to belong to Section XXIV, being mixed up of the two forms הִזְנִיחוּ and אָזַן.

(7) There are words in which MORE THAN THREE Rt-letters appear; thus, פָּרִישׁוּ Job xxvi. 9, Past 3 s. *m.* fr. פָּרִישׁוּ; and רִמְפֵּשׁ Job xxxiii. 25, Past 3 s. *m.* fr. רִמְפֵּשׁ; מְכַרְבֵּל 1 Chr. xv. 27, Partic. s. *m.* fr. כָּרַבַּל; יְכַרְסְמָנָה Ps. lxxx. 14, Fut. 3 s. *m.* with Aff. נָה־ it (*f.*) fr. כָּרַסַּם; etc. Some take such Roots as 'Quadriliteral.' Others consider them as either 'reducible to 3 letters,' or as 'Composite.'

(VII.) SECTION XXIV is to deal with forms which may be said to be 'Compounded' of two Ordinary forms 'mixed up' together. Some instances of 'Compound' or 'Mixed' Voices were noticed in (ε, e) above. The following is a translation of § 260 in the 5th edition of the Hebrew Grammar [תלמוד לשון עברי] by יהודה ליב בן-זאב;—

"Sometimes there occurs a single word compounded of two VOICE-FORMS; as (1) יִרְדֵּף Ps. vii. 6, which is compounded of

יִרְדֶּה *K.* and יִרְדֶּה *Pz.*; (2) נִגְאַלְוּ Is. lix. 3, compounded of יִרְדֶּה *Nφ.* and נִגְאַלְוּ *Pz.*; (3) * וְנִבְפַּר * D. xxi. 8, *Nφ.* and *Hθ.*; (4) * הַכַּבִּים * Lev. xiii. 55 & 56, הַמְפַּאֵה D. xxiv. 4, compounded of *Hoph.* and *Hithp.*; or perhaps they are of *Hohtpā-él* form (the ה sometimes having $\text{־}(\delta)$ and sometimes ־ as in *Hoph-äl*); and [in the last word] the ת [of הַת] is swallowed up in Dagesh before ט, and its signification is that 'another was caused to do the action involved in it' (*she has let herself be defiled*).† And so there is [sometimes] a word which is compounded of two TENSES, as וְיִלְדֶּה G. xvi. 11, ‡ which is compounded of Past and Present [or Participle (for Present)] §; and so (?) מִשְׁתַּחֲוִיָּתָם Ez. viii. 16. And so there is [sometimes] a word which is compounded of two GENDER-FORMS; as וַיִּשְׁרְנָה 1 S. vi. 12, the beginning of which is *m.*, and its end *f.*, so that it is a word partly of one Gender and partly of another (אֲנַרְרוּגִינוּם). There are also many such-like abnormal forms; but this is not the place to treat of them at length."

This will suffice for the present.

* The ת of הַת is dropped here, and Dag. F. is then put in the כ.

† *Sie hat sich verunreinigen lassen.*

‡ The word occurs also in Ju. xiii. 6, 7.

§ *i.e.* compounded of יִלְדֶּה Past 2 *s. f.* and יִלְדֶּה Partic. *s. f.*—There are also some other opinions, somewhat different from this.

CONCLUDING PORTION

OF THE

EXERCISE-BOOK.



OBSERVATIONS XVI-XXII.

Obs. XVI. The statement of Obs. XII on p. 139 is a general one,—*viz.* that “The prefix ׀ has SOMETIMES ׀ before a letter bearing an Accented Vowel, especially if the Accent be Disjunctive.” The cases that come under this statement may be divided into three great Classes, as follows:—

- (1) Simple cases of Obs. XII, as וְאָרְזָן Is. xxvi. 19, and so וּמְתוּגֵי (with ׀ Gen. xxxiii. 13, and with ׀ Deut. xxii. 24), etc.; and with a Conjunctive Accent as in וְלִישָׁ Is. xxx. 6; but this last word, being the second of the ‘Couple’ לְבִיא וְלִישָׁ, belongs rather to (2);—
- (2) Cases of the second of two words (or *first word of the second group* of two groups of words) forming a “COUPLE”; thus in אָב וְאִם (*father and mother*) Ez. xxii. 7,—See more on this particular head in Rule I on pp. 223–225;
- (3) Cases of the third of THREE WORDS TAKEN TOGETHER; thus in וְזוֹלָתוֹ וְרַב וְרָם (*ox and sheep and goat*) Lev. vii. 23, וְגָדוֹל וְרַב וְרָם (*great and numerous and tall*) Deut. ii. 21, etc.

This is more fully illustrated in Pt. II, § 94.

Obs. XVII. Verbs which have the SAME LETTER for their 2^d & 3^d Root-letter are sometimes called כְּפִגְלִים *geminata*, because their 2^d Rt-letter or ע (§ 117) is repeated in the place of the 3^d Rt-letter or ל (§ 117),—so that

Obs. XVIII. They might be said to have the Root-form פִּעַע, instead of פִּעַל, and

Obs. XIX. These verbs might therefore be called ‘Verbs פִּעַע.’

[Obs. XX. The expression ‘Verbs פִּעַע,’ by which some designate these Verbs, is not a good designation for them—because,

As the expression ‘Verbs פִּעַע’ stands for ‘Verbs having ׀ for their SECOND Rt-letter,’

and the expression ‘Verbs פִּעַע’ stands for Verbs having ׀ for their SECOND Rt-letter,’

so the expression ‘Verbs פִּעַע’ would stand rather for ‘Verbs having ע for their SECOND Rt-letter’ (such as נָעַר, בָּעַת, נָעַר, טָעַם, etc.), which is an utterly different set of Verbs.]

Obs. XXI. (1) From these Roots (having the 2^d & 3^d Rt-letters the same) there are often forms in which there is no 'Variation' from Tab. XIV; thus, from כבב we have the forms כִּבֵּב 3 s. *m.* and כִּבְּבוּ 3 pl., Past *Kal*, agreeing with Tab. XIV,—besides the special forms כִּבְּוֹתִי (or כִּבְּתִי) 1 s., and כִּבְּבוּ 3 pl. (in כִּבְּוֹנִי and כִּבְּוֹנִי, with Aff. *me*), and כִּבְּתָם 2 pl. *m.* (all of which are Past *Kal*, as in Tab. XXI).

(2) As the 'SPECIAL Variation' for this set of Verbs we may mention

(α) the DROPPING of the 2^d Rt-letter, and

(β) the occurrence of DAGESH F. in the 3^d Rt-letter (to imply the omitted 2^d Rt-letter), as in כִּבְּבוּ, כִּבְּבֵךְ, etc., the Infin. *K.* with Pron.-Affs.,—and so in the Past-Tense forms (except the 3 s. *m.*) and in the Imper. forms כִּבְּבֵי 2 s. *f.*, etc.,—of Tab. XXI. But

N.B. When the 3^d Rt-letter stands at the end of the word, without a Vowel (and therefore with *Shva Quiescent*), that Dagesh is omitted; and so we have the Infin. כִּבֵּב, the Past 3 s. *m.* כִּבֵּב, the Imper. 2 s. *m.* כִּבֵּב, and the Fut. forms יִכֵּב, תִּכֵּב, אִכֵּב, נִכֵּב; and so in other Voices.

Obs. XXII. The forms for *Pz.*, *Pz̄.*, and *Hθ.*, are the same in Tab. XX (ע'ו) as they are in Tab. XXI (ע'פע'ע or פִּפּוּלִים *Geminata*).

[Note. For particular forms in the Exercise, the Notes there given and Tab. XXI, will it is hoped be sufficient.]

EXERCISE XXXVI [on Verbs whose 2^d & 3^d Rt-letters are the same (פע'ע)—Table XXI].

(To be translated into English, § 11. a-e).

יִי מָה¹ רַבּוֹ² צָרִי³ : שְׁחוּתִי⁴ עַד⁵ מְאֹד⁶ : הַשְּׂמוֹת⁷ כָּל⁸ עֵדוּתִי⁹ :
 נִשְׁמָה⁷ כָּל הָאָרֶץ¹⁰ : כִּי¹¹ : הִפְרוּ¹² בְּרִית¹³ עוֹלָם¹⁴ : הִרְעוּ¹⁵
 מֵאֲבוֹתָם¹⁶ :
 אָב¹⁶ וְאִם¹⁷ הִקְלוּ¹⁸ בְּךָ : וְהִסְפַּתִּי¹⁹ פְּנֵי²⁰ מָהֶם : וְהוּא . . . אֲשֶׁר
 לְבוֹ²¹ כָּלֵב²¹ הָאֲרִיָּה²² הַמַּסּוּ²³ יָמָס²³ : יִדְלֵ²⁴ כְּבוֹד²⁵ יַעֲקֹב²⁶ : דִּלּוֹנוֹ²⁴
 מְאֹד⁶ : הַבּוֹק²⁷ תִּבּוֹק²⁷ הָאָרֶץ¹⁰ וְהַבּוֹז²⁸ תִּבּוֹז²⁸ : כָּל⁸ עוֹבֵר²⁹ עָלֶיהָ
 יִשֹּׁם⁷ : הָרַב³⁰ הָרַב³⁰ הַיּוֹחֲדָה³¹ : וּבְרוּתִי³² מִכֶּם הַמְּרָדִים³³ : וּשְׂאִיָּה³⁴
 יִבֵּת³⁵ שְׁעָר³⁶ : וּמִדָּתִי³⁷ פְּעַלְתֶּם³⁸ רֵאשֻׁנָּה³⁹ אֶל חֵיקָם⁴⁰ : וְיִשָּׁח⁴¹
 רוֹם⁴¹ אֲנָשִׁים⁴² :

(continued.)

¹ how? ² רבב to be many. ³ צר a foe. ⁴ שחח to bow down, to be depressed, Hθ. to bow oneself down. ⁵ unto. ⁶ exceedingly (N.B. 5 and 6 together signify "very exceedingly"). ⁷ שָׁמָס K. to be waste or desolate, Nφ. to be wasted or desolated (also to be astonished), Hφ. to waste or make desolate. ⁸ כָּל all, כָּל when unaccented. ⁹ עֵדָה an assembly. ¹⁰ אָרֶץ land or earth. ¹¹ for. ¹² פָּרַר Hφ. to break, break off. ¹³ a covenant (the same 'in Construction'). ¹⁴ eternity. [Cp. § 86.] ¹⁵ רָעָה Hφ. to do badly (and, with מ following, "to do worse than"). ¹⁶ אָב a father, Table XIII, 1. ¹⁷ אִם a mother (For the ן see Obs. XVI, p. 179). ¹⁸ קָלַל K. to be of light esteem, to be vile, Hφ. to make light of. ¹⁹ סָבַב K. to go round or about, to turn, Hφ. to make to go round or turn away. ²⁰ פְּנִים a face (a Plural Noun). ²¹ לֵב a heart (the same 'in Construction,'—with Affs. לְבוֹ, etc.). ²² the lion. ²³ מָסַס Nφ. to be melted. ²⁴ דָּלַל to be weak, low, become low. ²⁵ the glory of. ²⁶ Jacob. ²⁷ בָּקַק Nφ. to be emptied. ²⁸ בּוּז Nφ. to be spoiled, plundered. ²⁹ עָבַר to pass. ³⁰ a sword. ³¹ חָרַד Hoph. to be sharpened. ³² בָּרַר to purge out or away. ³³ the rebels. ³⁴ and [with] destruction. ³⁵ כָּתַת Hoph. to be smitten, pounded. ³⁶ a gate. ³⁷ מָדַד to measure. ³⁸ their work. ³⁹ first. ⁴⁰ their bosom. ⁴¹ loftiness. ⁴² men. ⁴³ מְעַט to be few, to become few. ⁴⁴ פָּשַׁע trespass.

וַיִּמְעַזוּ⁴³ וַיִּשְׁחֹזְ⁴ : כִּי¹¹ רַבּוֹ² פִּשְׁעֵיהֶם⁴⁴ : שְׁמוֹ⁷ שָׁמַיִם⁴⁵ עַל⁴⁶
 יָאֵת : אֲכַל⁴⁷ אֶת יַעֲקֹב²⁶ וְנִוְהוּ⁴⁸ הַשְּׂמוֹ⁷ : יֵשֵׁב⁴⁹ בְּרָד⁵⁰ וַיִּדְמֵם⁵¹ :
 דוֹם⁵¹ אֵל יְיָ וְהִתְחַוֵּל⁵² לוֹ : וַיַּחַן⁵³ יְיָ עֲלֵיהֶם :
 רָאָה⁵⁴ אִיבֵי⁵⁵ כִּי⁵⁶ רַבּוֹ² : וְתַסֵּב¹⁹ תִּנְחַמְנִי⁵⁷ : הָפַר¹² בְּעַסְדֶּךָ⁵⁸
 עֲבָנָי⁵⁹ : סֵב דְּמָה⁶⁰ לְךָ⁶¹ דּוֹדֵי⁶² לְצַבִּי⁶³ ... :
 מָה⁶⁴ תִּשְׁתַּוְּחַחֵי⁴ נַפְשִׁי⁶⁵ ... הוֹחֵלִי⁶⁶ לְאֱלֹהִים⁶⁷ : רַנִּי⁶⁸ בַת⁶⁹
 צִיּוֹן⁷⁰ : צַהֲלִי⁷¹ וְרַנִּי⁶⁸ : הָאֹיֵב⁷² תָּמוּ⁷³ חַרְבוֹת⁷⁴ לְנֶצַח⁷⁵ : הַחֲלוֹת⁷⁶
 לְנַפְל⁷⁷ לְפָנָיו⁷⁸ לֹא תוֹכַל⁷⁹ לוֹ : אֲשֵׁים⁸⁰ קְבָרְךָ⁸¹ כִּי¹¹ קָלוֹת¹⁸ :
 גְּבוּרֵיהֶם⁸² יִבְתּוּ³⁵ : הוּא יַחֲל⁷⁶ לְהִיּוֹת⁸³ גִּבּוֹר⁸² בְּאַרְצִי¹⁰ : בְּהַמֵּם²³
 דוֹנֵג⁸⁴ מִפְּנֵי⁸⁵ אִישׁ⁸⁶ יֵאָבְדוּ⁸⁷ רְשָׁעִים⁸⁸ ... : וְנִמְקּוּ⁸⁹ כָּל צָבָא⁹⁰
 הַשָּׁמַיִם⁴⁵ וְנִגְלּוּ⁹¹ כַּסְפָּר⁹² הַשָּׁמַיִם⁴⁵ :

45 השָׁמַיִם heavens (*m.*). 46 at. 47 אֲכַל to eat, devour. 48 נִוְהוּ a habitation.
 49 יֵשֵׁב to sit. 50 solitary. 51 דָּמָם to be silent, to be quiet, to look-in-silent-resignation.
 52 חוֹל *Hθ.* to hope, to look-with-hope. 53 חָנַן to be gracious. 54 see Thou.
 55 my enemies. 56 for, or that. 57 מַיְסֵב Thou comfort me. 58 בְּעַם anger, vexation, Tab. X, 5.
 59 עִם with. 60 be like. 61 ל to or for [Obs. XIV, p. 139]. 62 my beloved (E.V.). 63 צַבִּי a roe (E.V.)
 64 why? 65 my soul. 66 יַחֲל *Hφ.* to wait, look-with-waiting. 67 אֱלֹהִים God. 68 רָנַן to sing aloud. 69 Tab. XIII. 5 (Note ||).
 70 Zion. 71 צַהֲל to shout joyously. 72 O enemy. 73 תָּמוּם to come utterly to an end.
 74 destructions. 75 for ever. 76 חָלַל *Hφ.* to begin. 77 נָפַל to fall. 78 before him.
 79 יָכַל *K. & Hoph.* to be able (with ל, to prevail over). 80 שָׁים to put, make.
 81 קֶבֶר a grave, Tab. X, 2. 82 גִּבּוֹר (or גִּבּוֹר) mighty *m.*, a mighty one. 83 to be.
 84 wax. 85 from the presence of. 86 אֵשׁ fire. 87 יֵאָבְדוּ to perish. 88 רְשָׁעִים wicked ones.
 89 מִקָּם *Nφ.* to be dissolved. 90 הוֹסֵף of. 91 גָּלַל *K.* to roll up, *Nφ.* to be rolled up.
 92 סֵפֶר a scroll.

EXERCISE XXXVII [Table XXI].

(To be translated into Hebrew, § 11. ζ-μ.)

* Sinners¹ (*m.*) shall be destroyed*². Unto³ their (*m.*)-coming-utterly-to-an-end.⁴ And ye (*m.*)-shall-be-consumed-away †⁵ through⁶ your (*m.*) iniquities.⁷ They-have-come-utterly-to-an-end⁸ by-reason-of⁹ terrors.¹⁰ When-once¹¹ I-have-sharpened¹² My-lightning-sword (Hebr. *the-lightning-of*¹³ *My sword*¹⁴).

And-all-man's-courage-shall-fail (Hebr. *and all*¹⁵ *the heart*¹⁶ *of man*¹⁷ *shall-be-melted*¹⁸). And they-shall-be-astonied †¹⁹ one-with-another (Hebr. *each-one*²⁰ *and his brother*²¹). And I-will-desolate †²² earth²³ and all-that-is-therein (Hebr. *its f. fulness*²⁴).—Gird-yourselves²⁵ and be-ye-in-consternation.²⁶ The stars²⁷ of the heavens²⁸ and their (*m.*) constellations²⁹ shall-not-make-to-shine³⁰ their (*m.*) light.³¹

And be-not thou (*m.*)-in-consternation, †²⁶ O-Israel.³² * The heathens³³ will-be-in-consternation.²⁶ They (*m.*)-have-been-in-consternation²⁶ and have-been-ashamed.³⁴ And-I-will-protect †³⁵ this-city (Hebr. *over*³⁶ *this city*³⁷). If¹¹ ye (*m.*)-shall-break³⁸ My covenant³⁹ [with] the day,⁴⁰ and My covenant³⁹ [with] the

¹ חַטָּא a sinner. ² תָּמַם *Nφ.* ³ עַר. ⁴ Infin. *K.* of תָּמַם with Pron-Aff. ⁵ מִקָּק *Nφ.* ⁶ בּ the prefix. ⁷ עֲוֹנוֹת, pl. עֲוֹנָה. ⁸ תָּמַם *Kal.* ⁹ מִן. ¹⁰ בְּלִהוֹת. ¹¹ אַחַד. ¹² שָׁנַן *Kal.* ¹³ בָּרַק [§ 56 (A, i. & ii. 3)]. ¹⁴ הָרַב Tab. X, 1. ¹⁵ כָּל when unaccented). ¹⁶ לָכַב [§ 56 (A, i. & ii. 3)]. ¹⁷ אֶנְוֹשׁ. ¹⁸ מָסַם *Nφ.* ¹⁹ שָׁמַם *Nφ.* ²⁰ הַיָּשׁ the (—)-form. ²¹ אָח Tab. XIII, 2. ²² שָׁמַם *Hφ.* ²³ אֶרֶץ. ²⁴ מְלֵא. ²⁵ אָזַר *Hθ.* ²⁶ חָתַת *Kal.* N.B. (i) The Imper. *K.* is like סָבַי, etc., in the Table. (ii) The Fut. *K.* is like יָסַב, תָּסַב, etc.; but Compensation is made for the Dagesh which the ן cannot receive. ²⁷ כּוֹכָב a star [§ 56 (ix)]. ²⁸ שָׁמַיִם heavens. ²⁹ כְּסִילִים constellations. ³⁰ הִלַּל *Hφ.* (Fut. like יָסַב, תָּסַב, etc.). ³¹ אָזַר. ³² יִשְׂרָאֵל. ³³ גּוֹיִם. ³⁴ בּוֹשׁ in Tab. XX. ³⁵ גָּנַן *Kal* (Fut. like יָסַב, etc.). ³⁶ עַל. ³⁷ עִיר *f.* ³⁸ פָּרַר *Hφ.* (Fut. like יָסַב, תָּסַב, etc.). ³⁹ בְּרִית *f.* ⁴⁰ יוֹם. ⁴¹ לִילָה.

* The Tense before the Noun, § 162 (d, i).

† Past with ם prefixed.

‡ Obs. IV, p. 93.

night⁴¹ . . . [then] also⁴² My *covenant³⁹ may-be-broken⁴³ with David⁴⁴ My servant.⁴⁵ The-LORD [God of] Hosts⁴⁶ will-protect³⁵ them (Hebr. *over*³⁶ *them m.*).

And I-will-be-gracious-to †⁴⁷ whomsoever⁴⁸ I-will-be-gracious-to.⁴⁷

⁴² נָם. ⁴³ פָּרַר *Hoph.* ⁴⁴ דָּוִד. ⁴⁵ עָבַד Tab. X, 6. ⁴⁶ יְצַבְאוֹת. ⁴⁷ חָנָן (the *Kal* Fut. is like יָסַב, תָּסַב, etc.). ⁴⁸ אֶת אֲשֶׁר.

* The Tense before the Noun, § 162 (*d*, i).

† Past with ו prefixed.

OBSERVATIONS XXIII-XXV.

Obs. XXIII. A LONG VOWEL IN AN OPEN SYLLABLE often takes the place of a SHORT VOWEL IN A CLOSED SYLLABLE; thus, we have the אָ in מִצָּר, מִצָּרָה, מִצָּרַת, etc., of Tab. XXII, corresponding to the אָ or אֶ of מִצָּר, מִצָּרָה, מִצָּרַת, etc., of Tab. XIV.

N.B. A syllable which ends in a *Quiescent letter* is 'open' [Pt. I, § 21 (3),—for there is no Shva Quiescent, either expressed or understood, under a 'Quiescent' letter [Pt. I, § 29 (3).]

Obs. XXIV. The Fut. K. forms מִצָּר, מִצָּרָה, etc., in Tab. XXII, correspond to the forms יִלְבֹּשׁ, יִלְבֹּשָׁה, etc., in Tab. XIV.

Obs. XXV. There is an important 'Variation' in the case of the פָּעַל forms of the Past *Kal* of Verbs א'ל. In ordinary Verbs, the 2^d & 1st Persons, both Sing. & Plu., are the same as the פָּעַל forms [comp. § 138 (A), ii]; thus, from הָיָה *he was willing*, we have הָפַצְתָּ, הָפַצְתָּם, הָפַצְתָּנוּ; Pause-form of הָפַצְתָּנוּ. But,

N.B. פָּעַל forms of Verbs א'ל retain the אָ in the 2^d & 1st Persons both Sing. & Plu.; thus, from שָׂנְאָה *he hated*, we have שָׂנְאָתָּ, שָׂנְאָתָּם, שָׂנְאָתָּנוּ,—comp. the Past K. forms יָרָא, יָרָאתָ, etc., in Tab. XXII.

NOTE. The 3 s. f. Past of the Verbs א'ל has sometimes the termination אָתָּ, as in (a) *Kal* קָרָאתָ instead of קָרָאתָ, and so (β) *Niph.* נִבְלָאתָ instead of נִבְלָאתָ,—and so in the *Hoph.* הִבְאָתָּ instead of הִבְאָתָּ (or הִוְבְּאָתָּ) p. 275, l. 17.

EXERCISE XXXVIII [On Verbs לָא, —Table XXII.]

(To be translated into English, § 11. a–e.)

בְּרֵאשִׁית¹ בָּרָא² אֱלֹהִים³ אֶת הַשָּׁמַיִם⁴ וְאֶת הָאָרֶץ⁵ : וַיִּבְרָא⁶
 אֱלֹהִים³ אֶת הָאָדָם⁶ בְּצַלְמוֹ⁷ : ... בְּרֵאשִׁית² כָּל⁸ בְּנֵי⁹ אָדָם¹⁰ :
 שָׂנְאֵת¹¹ כָּל⁸ פְּעֻלֵי¹² אֹן¹³ : אָמַרְתָּ¹⁴ אֵל תִּירָא¹⁵* : וְאֵת עֵשָׂו¹⁶
 שָׂנְאֵתִי¹¹ : אֵיךְ¹⁷ לֹא יֵרָאֵת¹⁵ לְשַׁלַּח¹⁸ יָדְךָ¹⁹ לְשַׁחַת²⁰ אֶת מְשִׁיחַ²¹
 יי : ... בְּרֵאשִׁית² מְשַׁחִית²⁰ : ...
 נִטְמָא²² יִשְׂרָאֵל : תִּמְצָאן²³ + אֶתְּו רְעוֹת²⁴ : אֵיךְ¹⁷ תֵּאמְרֵי¹⁴
 לֹא נִטְמָאֵתִי²² : נִטְמָאֵת²² בְּגִלּוּלֵיהֶם²⁵ : אֶת מְקֻדְשֵׁי²⁶ טִמְאֵת²² :
 בְּגִלּוּלֶיךָ²⁵ אֲשֶׁר עָשִׂית²⁷ טִמְאֵת²² : מְלֵאֲתִי²⁸ מִשְׁפָּט²⁹ : מִי³⁰ יִרְפֵּא³¹

1 at first. 2 ברא to create. 3 Vocab. I (1). 4 the heavens. 5 the earth.
 6 אָדָם man, Adam. 7 צַלְמוֹ image, Tab. X (1). 8 כָּל all (כָּל when unaccented).
 9 בֶּן a son, Tab. XIII (4). 10 see No. 6. 11 שָׂנָא to hate [Past *Kal* like that of יָרָא
 in Tab. XXII]. 12 פִּעַל to work [Partic (1) *Kal* = "a worker."] 13 Vanity, mischief.
 14 אָמַר to say. 15 יָרָא to fear [the Past *Kal* is given in Tab. XXII; the Future *Kal*
 is like יִמְצָא, תִּמְצָא, etc., in Tab. XXII,—but the 1st Rt-letter י combines with
 the — of the prefs. אֵיתָן, and so we have יִירָא 3 s. m., יִירָא 3 s. f. and 2 s. m., etc.].
 16 Esau. 17 how? 18 שַׁלַּח to put forth. 19 יָד a hand. 20 נַחַת *Pi.* & *Hφ.*
 to destroy. 21 מְשִׁיחַ an anointed one [§ 56 (A, i)]. 22 נִטְמָא *K.* to be unclean, *Nφ.*
 to be defiled, *Pi.* to defile, pollute. 23 מִצָּא to find (*also* to come upon), *Nφ.* to be
 found. 24 evils (pl. *f.*). 25 גִּלּוּלִים idols. 26 מְקֻדֵּשׁ a sanctuary. 27 thou *f.* didst
 make. 28 one (*f.*) full of [this word is for מְלֵאֲתָת the Construct form of מְלֵאֲתָה s. *f.* from
 מָלָא *K.* Partic. s. m. (§ 139, δ, iii), with י added (comp. 139, ε);—this י is by some
 called the 'י Compaginis,' for an example or two of which see p. 232, lines 8–10.
 29 judgment. 30 who? 31 רָפָא to heal, give healing. 32 נָשָׂא to take up.

* A List of forms from this Root is given on pp. 286–288 below. But this form will be understood sufficiently from what is said in No. 15 here.

† For the י see § 143.

לָךְ : וְנִשְׂאוּ ³² עָלֶיךָ קִינָה ³³ : הָרַב ³⁴ יִרְאֲתֶם ¹⁵ וְהָרַב אָבִיא ³⁵
עֲלֵיכֶם : לְמִלָּא ³⁶ אֶת דְּבַר ³⁷ יְיָ : לְמִלְאוֹת ³⁸ שְׁבַעִים ³⁹ שָׁנָה ⁴⁰ :

מִצְאָתִי ²³ כִּפָּר ⁴¹ : קִנְיָתִי ⁴² לְצִיּוֹן ⁴³ : וּבִקְשָׁתֶם ⁴⁴ אֶתִּי וּמִצְאָתֶם ²³ :
וְנִמְצְאָתִי ²³ לָכֶם ⁴⁵ : אֶרְפָּה ⁴⁶ מִשׁוֹבְתֵיכֶם ⁴⁷ : וְחַטָּאת ⁴⁸ יְהוּדָה ⁴⁹
לֹא תִמְצְאֶנָּה ²³ :

אֵלֶיךָ יְיָ אֶקְרָא ⁵⁰ : לֵב ⁵¹ טְהוֹר ⁵² בְּרָא ² לִי אֱלֹהִים ³ : קָרָאתִי ⁵⁰
בְּכֹל ⁸ לֵב ⁵¹ : הִנְנִנוּ ⁵³ אֶתְנִנוּ ⁵⁴ לָךְ בִּי אֶתָּה יְיָ + אֱלֹהֵינוּ ³ : בְּלִבִּי ⁵¹
צִפְנֹתִי ⁵⁵ אִמְרַתְךָ ⁵⁶ לְמַעַן ⁵⁷ לֹא אֲחַטָּא ⁵⁸ לָךְ ⁵⁹ : יְיָ לִי לֹא
אִירָא ⁶⁰ * :

³³ a lamentation. ³⁵ a sword. ³⁵ בוא *Hφ.* to bring. ³⁶ מלא *K.* to be full of (also, sometimes, *to fill*), *Pi.* to fill, to fulfil. ³⁷ דְּבַר a word. ³⁸ [see No. 36, and Note (1, b) on Tab. XXII]. ³⁹ seventy. ⁴⁰ a year [see § 106, ii]. ⁴¹ a ransom. ⁴² קנא *Pi.* to be jealous. ⁴³ צִיּוֹן Zion. ⁴⁴ בקש *Pi.* to seek. ⁴⁵ of you (*lit.* to you *m.*). ⁴⁶ רפא to heal [comp. Note (7) on Tab. XXII]. ⁴⁷ your *m.* backslidings. ⁴⁸ and the sins of. ⁴⁹ Judah. ⁵⁰ קרא to call. ⁵¹ לֵב a heart, w. Affs. לִבְךָ, לִבִּי, etc. ⁵² clean. ⁵³ behold us. ⁵⁴ [instead of אֶתְנִנוּ from אָתָּא *to come*, see Note (2) on Tab. XXII]. ⁵⁵ צפן to hide, treasure up. ⁵⁶ Thy word. ⁵⁷ in order that. ⁵⁸ חטא to sin [for the $\overline{\text{ח}}$ $\overline{\text{ט}}$ compare the forms יַעֲרַב, etc., in Tab. XVI (1)]. ⁵⁹ against Thee. ⁶⁰ see No. 15 above.

* See Note (*) on page 186.

EXERCISE XXXIX [TABLE XXII.]

(To be translated into Hebrew, § 11. ζ.μ.)

O-LORD, I-have-heard¹ the-report-of-Thee (Hebr. *Thy report*),² I-was-afraid.³ And as-for-me (Hebr. *I*), [I have] not been-called⁴ to-come-in⁵ unto⁶ the King.⁷ Call⁸-ye (*f.*) not [Obs. V, p. 93] me (Hebr. *to me*) Naomi,⁹ call⁸-ye (*f.*) me (Hebr. *to me*) Mara¹⁰; for¹¹ bitterly-hath-dealt¹² The-Almighty¹³ with-me (Hebr. *to me*) exceedingly.¹⁴ I-have-adjured¹⁵ you,* O-daughters¹⁶ of Jerusalem,¹⁷ if¹⁸ ye-shall-find¹⁹ *my Love,²⁰ what²¹ ye-shall-tell²² *Him (Hebr. *to Him*) I-will-call⁸ to God²³ Most-High.²⁴ Lo²⁵ Thou-hast-been-indignant²⁶ seeing-that²⁷ we-have-sinned. †²⁸ We-have-sinned,²⁸ we-have-done-wickedly.²⁹ Unto⁶ Thee have-I-lifted-up³⁰ my eyes.³¹ I-have-called-on⁸ Thy Name,³² O-LORD. O-God,³³ lift-up³⁰ Thy Hand.³⁴ Thou-didst-go-forth³⁵ (*m.*) for the salvation³⁶ of Thy people.³⁷ Thy (*m.*) Right-hand³⁸ shall-find-out¹⁹ them-that-hate-Thee (Hebr. *Thy haters*³⁹). Thou (*m.*)-hast-loved⁴⁰ righteousness,⁴¹ and hast-hated †⁴² wickedness.⁴³ My-soul⁴⁴ went-forth³⁵ at (ב) His speaking.⁴⁵

(continued.)

¹ שָׁמַע. ² שָׁמַע (declined, with Pron.-Affs., like נָגַע Tab. X, 4). ³ יָרָא (see the Past *Kal* of this in Tab. XXII). ⁴ *Nφ.* Past 1 s. of קָרָא. ⁵ לָבוֹא. ⁶ אֶל. ⁷ מֶלֶךְ. ⁸ קָרָא. ⁹ נַעֲמִי. ¹⁰ מָרָא. ¹¹ בִּי. ¹² מָרַר *Hφ.* Past. ¹³ יְשָׁרִי. ¹⁴ מְאֹד. ¹⁵ שָׁבַע *Hφ.* ¹⁶ בַּת a daughter, Tab. XIII, 5. ¹⁷ יְרוּשָׁלַם (p. ם. ך.). ¹⁸ אִם. ¹⁹ מִצָּא. ²⁰ דוֹד. ²¹ מָה. ²² נָגַד *Hφ.* Tab. XIX. ²³ אֱלֹהִים. ²⁴ עֲלִיּוֹן. ²⁵ הֵן. ²⁶ קִצַּף. ²⁷ ו the prefix. ²⁸ חָטָא [in the Fut. *Kal* of this the prefixes אִיתָן take ך and the 1st Rt-letter ח takes ך, —as in יַעֲרַב, הַעֲרַב, etc., Tab. XVI (1)]. ²⁹ רָשַׁע. ³⁰ נִשָּׂא. ³¹ עֵין an eye (Dual עֵינַיִם). ³² שָׁמָו w. Affs. שָׁמָו, etc.,—comp. Tab. XIII, 4. ³³ אֱל. ³⁴ יָד a hand. ³⁵ יָצָא. ³⁶ יָשַׁע (§ 56, vii). ³⁷ עָם w. Affs. עָמוֹ, etc. ³⁸ יָמִין *f.* (§ 59). ³⁹ שֹׂנְאָה Partic. (1) *K.* plu. *m.* ⁴⁰ אָהַב. ⁴¹ צָדַק. ⁴² שֹׂנְאָה. ⁴³ רָשַׁע. ⁴⁴ נַפְשִׁי *f.* [Tab. X, 1]. ⁴⁵ דָּבַר *Fz.* Inf. w. Aff. for 3 s. *m.* ⁴⁶ בָּה. ⁴⁷ אָמַר.

* The masculine form is used here.

† Future with ו Convers.

Thus⁴⁶ hath-said⁴⁷ The-LORD, I-have-given-healing⁴⁸ to these waters.⁴⁹ And the waters⁴⁹ shall-be-healed. *⁵⁰ And thou (*f.*)-shalt-go-forth *⁵⁵ amid (ב) the dancing,⁵¹ of those-that-make-merry.⁵² And thy (*f.*) daughters¹⁶ on (על) shoulder⁵³ shall-be-borne.⁵⁴ Morning⁵⁶ hath-come⁵⁵ [§ 162 (*d, i.*)] Thou-hast-been-taken,⁵⁷ O-Babylon⁵⁸ (*f.*), and thou-thyself⁵⁹ didst-not (לא) know,⁶⁰ thou-hast-been-found-out⁶¹ and also⁶² hast-been-caught.⁶³ From The-LORD hath-been⁶⁴ this (*f.*), it (*f.*) hath-been-wondrous⁶⁵ in our eyes.³¹

⁴⁶ רפא *P.* [Note (5) on Tab. XXII]. ⁴⁸ מים. ⁵⁰ רפא *Nφ.* [The א to be 'elided' here, as in Note (3) on Tab. XXII.] ⁵¹ מחול (§ 56, i).
⁵² שחק *P.* Partic. pl. *m.* ⁵³ בתך. ⁵⁴ נשא *Nφ.* ⁵⁵ אתא *K.* Past 3 s. *m.* ⁵⁶ בקר.
⁵⁷ לבר *Nφ.* ⁵⁸ בבל. ⁵⁹ את. ⁶⁰ ידע *K.* Past. ⁶¹ מצא *Nφ.* ⁶² נם. ⁶³ תפש *Nφ.*
⁶⁴ היתה. ⁶⁵ פלא *Nφ.* Past 3 s. *f.†*

* Past with ׀ Convers.

† As in 'NOTE' on page 185.

OBSERVATIONS XXVI-XXX.

At the risk of some repetition of what has already been said in Note (III) [pp. 170-173] we may perhaps add here the following remarks:—

Obs. XXVI. In the case of Verbs which have for their 3^d Rt-letter a NON-CONSONANTAL (*i.e.* QUIESCENT) ה, there are certain forms which are liable to lose this * ה by 'Apocopation.'

The forms that are thus liable to 'Apocopation' are

(α) IMPERATIVE 2 s. *m.* in the following Voices:

Pi-él, Hiph-íl, Hithpá-él,

(β) FUTURE 3 s. *m. & f., 2 s. m., 1 s., and 1 pl., in*

Kal & Niph-ál, Pi-él [& Pü-ál], Hiph-íl [& Hoph-ál], and Hithpá-él.

Obs. XXVII. (α) The 'Apocopated' IMPERATIVE forms are

Pi. † לָלֵךְ for הֵלֵךְ,—and so חַל for חָלָה fr. חלה,—

Hφ. ‡ לְהִנָּחֵל for הִנָּחֵל,—and so הָרַף for הִרְפָּה fr. רפה,—

Hθ. † הִתְחַלֵּל for הִתְחַלֵּל,—and so † הִתְחַלֵּל for הִתְחַלֵּל, fr. חלה.—

(β) The 'Apocopated' FUTURE forms § are

Kal (α) יִנָּחֵל 3 s. *m.*, תִּנָּחֵל (or || תִּנָּחֵל) 3 s. *f. & 2 s. m.,*

|| אִנָּחֵל 1s., || נִנָּחֵל 1 pl., also

(b) יִשָּׁבֵי for יִשָּׁבֵי fr. שבה, and

(c) יִבְרֶי for יִבְרֶי fr. בכה, תִּבְרֶי for תִּבְרֶי,

אִשְׁתֵּי for אִשְׁתֵּי fr. שתה;

Nφ. יִנָּחֵל 3 s. *m.*, תִּנָּחֵל 3 s. *f. & 2 s. m., etc.* [see Tab. XXIII];

Pi. † יִנָּחֵל 3 s. *m.*, תִּנָּחֵל 3 s. *f. & 2 s. m., etc.* [see Tab. XXIII];

* N.B. It is only a ה Quiescent that is thus dropped. When the 3^d Rt-letter is ה Consonantal, this is not dropped; but we have the forms—

KAL Past נִבְרַה 3 s. *m.*, נִבְרַה 2 s. *m.*, etc., Fut. יִנְבִּיה 3 s. *m.*, etc.,

HIPH. Fut. יִנְבִּייה 3 s. *m.*, etc.,

and so others.

† There may be ־ in Pause, instead of the ־.

‡ For a 'Variation' when the 1st Rt-letter is 'Guttural,' see Obs. XXVIII (θ).

§ Comp. Tab. XXIII & Obs. XXVIII.

¶ This is merely a Form-word,—as also are some few others of the words here given for illustration.

¶ The ־ may be lengthened into ־ in a Pause-form [comp. § 167 (i) & (ii)].

Hφ. (a) יגל 3 s. m., תגל 3 s. f. & 2 s. m., etc. [see Table XXIII,—also Note (†), p. 190],

(b) יפת for יפתה fr. פתה, and so ישק for ישקה fr. שקה, תישק for תישקה, etc.;

Hθ. *יתגל 3 s. m., *תתגל 3 s. f. & 2 s. m., etc. [see Table XXIII].

Note (i) ראה *to see* has (with ו Conversive) וירא for both ויראה *K.* & ויראה *Hφ.*, in the 3 s. m., besides the *Kal* forms ירא 3 s. m., יראה (& ויראה) 3 s. f. & 2 s. m., ירא (& וירא) 1 s.

Note (ii) שחה *Hθ. to bow oneself, to worship*, has the following Apocopated Future Forms:

*ישתחו for ישתחוה 3 s. m., *תשתחו for תשתחוה 3 s. f., comp. Note (†) on Tab. XXIII.—

N.B. וישתחווי Gen. xxvii. 29 is *Kri* for וישתחו *Kthiv*. The ׀ (which the Student may see under the ו in וישתחו there) is put as a *Defective Shurik*, Pt. I, § 14. This is unavoidable, because the *Full Shurik* (ו) could not be written without the ו.

Obs. XXVIII. When the 1st Rt-letter is ה, or ח, or ע, there are some 'Variations' from Tab. XXIII (corresponding to the 'Variations' in Tab. XVI (1)), as might be expected; thus;—

(α) From עלה, the Fut. *K.* forms † are יעלה, תעלה, תעלי, תעלה 1 s., etc., יעלה 1 pl.,

and so from חנה, the Fut. *K.* forms † are יחנה, תחנה, etc., יחנה 1 pl.,— like יעמר, תעמר, etc., in Tab. XVI (1);

(β) From חזה, the Fut. *K.* forms are יחזה, תחזה, תחזי, תחזה 1 s., etc., יחזה 1 pl.,

and so from חמה, the Fut. *K.* forms are יחמה, תחמה, תחמי, תחמה 1 s., etc., יחמה 1 pl.,—

like יערב, תערב, etc., in Tab. XVI (1),—

(γ) From חנה, the Fut. *K.* is יחנה, תחנה, etc.,—like יעשר & יחסר in Note (*) on Tab. XVI (1),—and so, fr. חתה, יחתה, etc.

Note. From היה *to be* & חיה *to live* the Fut. *K.* forms are יחיה & יחיה, etc.,—see pages 277 & 279.

* The — may be lengthened into ׀ in a Pause-form [comp. § 167 (i) & (ii).

† For the apocopated forms, see (ζ) below.

‡ For ׀ before ח in apocopated forms, see (ζ, δ) below.

(δ) When the 2^d Rt-letter is ה, or ח, or ע, the only 'Variations' (besides the Compound form adopted by any *Moving Shva* under one of those letters) are in the Apocopated forms; thus,

in the *K. Fut.* 3 s. *m.*, we have ישע for ישעה (fr. שעה), and so ימח for ימהה (fr. מחה),—corresponding to יבו for יבוה (fr. בזה), but

(ε) when, by reason of Apocopation, the 2^d Rt-letter ה is made to stand at the end of the word, and without a Vowel after it, this ה has *Mappék* [Pt. I, § 31], because it is not a Quiescent but a Consonantal ה; thus,

in the *K. Fut.* 3 s. *f.*, we have

ותבה and ותלה (fr. כהה and להה),—

Note. The forms ותבה and ותלה correspond to the forms ירא, ירא, etc., in Tab. XXIII,—and these correspond to such forms as ישל, תשל, etc., for ישלה, תשלה, etc. (fr. שלה).

(ς) When the forms in (α), (β), (γ), lose by Apocopation their 3^d Rt-letter (ה Quiescent*), then their 1st Rt-letter takes — and the prefixes איתן take

(a) sometimes — as in

יעל † 3 s. *m.*, תעל † 3 s. *f.* & 2 s. *m.*, אעל † 1 s., געל † 1 pl.,—

and so יחל in יחל 3 s. *m. Fut. K.* of חלה,

תחז 3 s. *f. Fut. K.* of חזה, etc., and

תחר in תחר 3 s. *f. Fut. K.* of חרה,—and

(b) sometimes — (before ח for the 1st Rt-letter), as in יחן fr. חנה, יחץ fr. חצה, יחר fr. חרה.

Note. The apocop. form יחר (3 s. *m. Fut. K.* of חרה) belongs to the same Class as ישב for ישבה (fr. שבה), the ח taking — for Euphony as in the 2 s. *f. Past* forms לקחת, שכתת, etc.,—Tab. XVI (3) (C).

(η) In the *Hφ.* also there are 'Variations' like those in Tab. XVI (1); thus,

INFIN. העלה, (Absol.), העלות, בהעלות, etc.,

PAST העלה 3 s. *m.*, העלית (or ל) 2 s. *m.*, העליתי 1 s., העלו 3 pl., etc., and

והעלתה 3 s. *f.*, והעלית (or ל) 2 s. *m.*, etc., with ו,—comp.

Note (†) on Tab. XVI (1).

PARTIC. מעלה (i.e. מעלה) s. *m.*, etc.,

IMPER. העלה 2 s. *m.*, העלי 2 s. *f.*, etc.,

FUT. יעלה 3 s. *m.*, תעלה 3 s. *f.* or 2 s. *m.*, תעלי 2 s. *f.*, אעלה 1 s., etc.,

* It is only the *Quiescent* ה that is dropped,—not ה Consonantal.

† The prefixes איתן may have † in Pause-forms.

(θ) (a) The apocopated form of הַעֲלָה *Hφ*. Imper. 2 s. *m.* is הַעֲלֵ (corresponding to הַרְרָה in Tab. XXIII, for הַרְפָּה, fr. רַפָּה), and

(b) The apocopated forms of the *Hφ*. Fut. (corresponding to יִגְּלֵ, etc., in Tab. XXIII) are

יַעֲלֵ 3 s. *m.*, תַּעֲלֵ 3 s. *f.* or 2 s. *m.*, אַעֲלֵ 1 s., נַעֲלֵ 1 pl.,

and the Pause-forms of these are

יַעֲלֵ׃ 3 s. *m.*, תַּעֲלֵ׃ 3 s. *f.* & 2 s. *m.*, אַעֲלֵ׃ 1 s., נַעֲלֵ׃ 1 pl.

N.B. These forms of the Fut. *Hφ*. in (θ, δ) are the same as the forms of the Fut. *K*. in (ζ, a).

(ι) In the *Nφ*. the Past forms are with ׀ (rather than with the ׀׀ in Tab. XVI (1)); thus,

from עָשָׂה 3 s. *m.*, (but נִעְשֵׂתָהּ 3 s. *f.*, p. נִעְשֵׂתָהּ), נִעְשָׂהּ 3 pl.; and so from עָנָה, עָנִיתִי 1 s.;—

but, from חָלָה, we have נִחַלְתִּי 1 s., נִחַלּוּ 3 pl., (with the Partic.-forms נִחַלָּה & נִחַלָּה s. *f.*, נִחַלּוֹת pl. *f.*; also, from חָפָה we have נִחַפָּה Partic. s. *f.*, and from חָרָה* we have נִחַרְרִים pl. *m.*).

Note. For the *Nφ*. of הִיָּה see p. 278.

(κ) The only *Hoph*. forms of עָלָה which occur are irregular, *viz.*,

הִעֲלָה 3 s. *m.*, הִעֲלֵתָהּ 3 s. *f.* in Pause;—

but, from חָלָה, we have הִחַלְתִּי 1 s. with ׀ (ֹ) under the ה as in Tab. XXIII.

Obs. XXIX. For the Participles it is sufficient to refer to p. 173. But we may append here the following general remark:—

Obs. XXX. A word may occur in the CONSTRUCT form before a Preposition, as in בְּכָל חוֹסֵי בּוֹ *all that-trust in Him* (Ps. ii. 12), where חוֹסֵי is *Kal* Partic. pl. *m.* 'i.e.' fr. חָסָה, etc.—Comp. § 52, N.B.

* From חָרָה we have also the *Nφ*. Past 3 pl. נִחַרְרוּ.

EXERCISE XL [On Verbs לָה, —Table XXIII.]

(To be translated into English, with the help of the Glossary at the end of the book.)

רָאָה¹ יִי וְהִבִּיטָהּ² : גָּלָה³ כְּבוֹד מִיִּשְׂרָאֵל : גָּלְתָהּ³ יְהוּדָה :
 שָׂרְתִי⁴ בְּמַדִּינֹת⁵ הָיְתָה⁶ לְמַס⁷ : צִיּוֹן מְדַבֵּר הָיְתָה⁶ :
 עַת⁸ לְבָבוֹת⁹ : וְאַבְבָּהּ⁹ יוֹמָם¹⁰ וְלַיְלָה¹¹ : עֲרִשִׁי¹² אִמָּסָה¹³ :
 וְאַצְפָּה¹⁴ לְרֵאוֹת¹ מֵהַיַּדְבָּר־בִּי¹⁷ : תִּכְלְיָנָה¹⁸ עֵינַיִנוּ¹⁹ : נִהְמָה²⁰
 כְּדָבָיִם²¹ בְּלָנוּ²² וְכִיּוֹנִים²³ הִגָּה²⁴ נִהְגָּה²⁴ : כִּי נִשְׁבָּה²⁵ עָדָר יִי :

¹ רָאָה *K.* to see, *Nφ.* to be seen, to appear, *Hφ.* to cause to see, to shew.
² וְהִבִּיטָהּ *Hφ.* to behold [§ 141, γ (ε)]. ³ גָּלָה *K.* to depart, go captive, *Nφ.* to be revealed, to be uncovered, *Pi.* to reveal, to uncover, *Hφ.* to cause to go captive, to take captive, *Hoph.* to be made to go captive, to be taken captive. ⁴ שָׂרְתִי (with 'added' י, שָׂרְתִי, a princess. ⁵ מַדִּינָה a province. ⁶ הָיְתָה * *K.* to be, also sometimes 'to become,' comp. p. 254 (4, b),—especially when followed by ל, for an example or two of which see the Footnote on p. 255,—*Nφ.* to be done (also to be done for, or destroyed), to be brought to pass. ⁷ לְמַס tributary (הָיָה לְמַס to become tributary. For the ל comp. Rule II on p. 225). ⁸ עַת time. ⁹ בְּכַהּ to weep. ¹⁰ יוֹמָם by day. ¹¹ and [by] night. ¹² עֲרִשׁ a couch, Tab. X, 1. ¹³ אִמָּסָה *Hφ.* to dissolve, make to melt. ¹⁴ אִצְפָּה *Pi.* to watch, look eagerly. ¹⁵ מֵהַיַּדְבָּר what. ¹⁶ דָּבַר *Pi.* to speak. [For the ד comp. Pt. I, § 70, and for the ד comp. § 168, i.] ¹⁷ בִּי in my case [or, perhaps, "against me,"—"unto me" (E.V. "in me," in the margin)]. ¹⁸ כִּלְיָנָה *K.* to come to an end, to fail (when used of the eyes), *Pi.* to finish. ¹⁹ עֵינָי (f.) an eye. ²⁰ הִמָּה † to make a noise, to roar. ²¹ דָּבַר a bear (רָבַב root). ²² כָּל all, every, the whole (כָּל when unaccented),—with Affs. כָּלֹ the whole of him, etc., as in Tab. III, 2. ²³ וְכִיּוֹנִים and like the doves. ²⁴ הִגָּה † to make a murmuring or moaning noise, to moan. ²⁵ נִשְׁבָּה to take captive, *Nφ.* to be taken captive. ²⁶ עֲוֹנוֹת iniquity (pl. עֲוֹנוֹת).

* The forms from this Root are given on pp. 276–278.

† See Obs. XXVIII (β), p. 191.

בַּעֲוֹנָם ²⁶ גָּלוּ ³ : הִרְבּוּ ²⁷ לְמַעוֹלֵימַעַל ²⁸ כָּכֵל ²² תַּעֲבוֹת ²⁹ הַגּוֹיִם ³⁰ :
 וַיִּנְסֹף ³¹ וַיִּמְרוּ ³² אֶת אֱלֹהִים עֲלִיּוֹן : וַיִּפֶן ³³ אֵלֵיהֶם לְמַעַן ³⁴ בְּרִיתוֹ ³⁵ :
 וַיִּסְיֹפוּ ³⁶ בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת ³⁷ הָרַע ³⁸ : וַיַּחַר ³⁹ אֵף יי בְּיִשְׂרָאֵל :
 וַיַּעֲשׂוּ ³⁷ נְאֻצוֹת ⁴⁰ גְּדוֹלֹת ⁴¹ : לְמִרוֹת ⁴² עֵינָי ⁴³ כְּבוֹרוֹ : וַיַּעֲשׂוּ ³⁷ יי
 כְּאִשׁר ⁴⁴ דִּבֶּר ¹⁶ : וַיַּחַר ³⁹ עָלָי אִפּוֹ : שַׁעֲרוֹרָה ⁴⁵ נִהְיָתָה ⁶ בְּאֶרֶץ
 וַתּוֹעֵבָה ²⁹ נַעֲשִׂיתָה ³⁷ בְּיִשְׂרָאֵל וּבִירוּשָׁלַם : נְחֻרָה ⁴⁶ נַעֲשִׂיתָה ³⁷ :
 וַיִּרַב ²⁷ בַּבַּת ⁴⁷ : יְהוּדָה תִּאֲנִיָּה ⁴⁸ וַאֲנִיָּה ⁴⁹ : וַתִּהְיֶינָה ⁶ צֹאֲנֵי ⁵⁰ לְאֹכְלָה ⁶¹
 לְכָל ²² חַיִּת ⁵² הַשָּׂדֶה ¹⁷⁶ : כִּי הָעוּוּ ⁵³ אֶת דְּרָכָם ⁵⁴ : וַיַּעַל ⁵⁵ עֲלֵיהֶם אֶת
 מֶלֶךְ כְּשָׂדִיִּים ⁵⁶ : וַיִּגַּל ³ אֶת מַסְךְ ⁵⁷ יְהוּדָה : וַתִּהְיֶה ⁶ נִבְלָתָם ⁵⁸
 כַּפְּסוּחָה ⁵⁹ : וַיִּגַּל ³ הַשְּׂאֵרִית : הַגְּלָה ³ נְבוּכַדְנֶצַּר ⁶⁰ : הַגְּלוּ ³ לְבָבֶל :

²⁷ רבה *K.* to be many or great, *Hφ.* to multiply or make many (or great). ²⁸ מעל, followed by the Noun מעַל *perfidy*, 'to act very perfidiously' (compare the Note within the [] on p. 228,—*v.* 11 there). N.B. 'to-multiply to-act-very-perfidiously' = 'to act over-and-over-again very-perfidiously,' or some other such strong expression. For the ׀(ז) comp. § 168, i,—the ׀ is here 'superfluous.' ²⁹ תַּעֲבוֹתָה an abomination. ³⁰ גּוֹיִם nations, heathen. ³¹ נסָה *Pi.* to try, tempt. ³² מרה *Hφ.* to provoke, rebel against. ³³ פָּנָה to turn (followed by אֵל, "to turn to" = "to regard"). ³⁴ because of. ³⁵ His covenant. ³⁶ יסף *Hφ.* to add (used sometimes with a Verb following it to express "doing so again,"—thus "to add to do evil" = "to do evil again." ³⁷ עֲשָׂה * *K.* to do, make, act, *Nφ.* to be done, made, also to be executed (as punishment). ³⁸ the evil, or that which was evil. ³⁹ חרה † *K.* to burn or be kindled (used of anger), *Hφ.* to make to burn, to kindle [wrath] *transitively*. ⁴⁰ provocations (E.V.). ⁴¹ great, pl. *f.* ⁴² No. 32 [comp. § 137 (3), Note (+)]. ⁴³ No. 19,—a ' is dropped here. ⁴⁴ as. ⁴⁵ a horrible thing (*f.*) ⁴⁶ decreed-punishment. ⁴⁷ בַּת a daughter (the same 'i.e.'). ⁴⁸ lamentation. ⁴⁹ and mourning. ⁵⁰ צֹאֵן sheep, a flock (a plur. *f.* Verb may be used with this as Subject). ⁵¹ for food. ⁵² beast of, beasts of. ⁵³ עוּה † *Hφ.* to pervert. ⁵⁴ דָּרָךְ a way (Tab. X, 1). ⁵⁵ עלָה * *K.* to go up, *Hφ.* to cause to go up, take up, bring up. ⁵⁶ Chaldees (with a ' 'superfluous' here). ⁵⁷ the covering of. ⁵⁸ נִבְלָה *f.* a carcase. ⁵⁹ torn (E.V.),—"like the dung" (others). ⁶⁰ Nebuchadnezzar. ⁶¹ נטה to stretch out, extend, incline, to slip (of the feet).

* See Obs. XXVIII, p. 191, etc. † (ζ, δ) p. 192. ‡ See p. 309.

ועוד ידו נְמוּיָה⁶¹ : לְזָרוֹת⁶² אוֹתָם בְּאַרְצוֹת⁶³ : עַל⁶⁴ אֵלֶּה⁶⁵ אֲנִי
 בּוֹכֶיָה⁶⁶ : וְהִתְכַּה⁶⁷ מִכַּעַשׂ⁶⁸ עֵינָי : וַיְהִי⁶⁹ לְאַבְל⁷⁰ כְּנָרִי וְעַנְבֵי לְקוֹל
 : בְּכִיִּים⁷¹ :

עַם תַּעֲרִי⁷² לִבָּב⁷³ הֵם : וַיִּקְשׁוּ⁷⁴ אֶת עַרְפָּם⁷⁵ : וַיִּתְאוּוּ⁷⁶ תַּאֲוָה⁷⁷ :
 וַיִּשְׁתַּחֲוּוּ⁷⁸ לְאֱלֹהִים⁷⁹ אֲחֵרִים⁸⁰ : וּמַעֲוֹנוֹתֵיהֶם⁸¹ יִתְעַנּוּ⁸² :
 אוֹי⁸³ לִי כִי נִדְמִיתִי⁸⁴ : כַּצֶּל⁸⁵ כְּנִמּוֹתָיו⁸⁶ נִהְלַכְתִּי⁸⁷ : הִרְאִיתִי⁸⁸
 עִמְדָה קָשָׁה⁸⁹ : הָעֵמִיתִי⁹⁰ עָלָיו בּוֹשָׁה⁹¹ : וְנָהִי⁹² כְּטַמְא⁹³ כְּלָנִי⁹⁴ :
 וְתַכֵּם⁹⁵ עָלֵינוּ⁹⁶ בְּצַלְמוֹת⁹⁷ : אֲזַכְּרָה⁹⁸ אֱלֹהִים וְאֶהְמִיָּה⁹⁹ : ...
 יַעֲשֶׂה¹⁰⁰ לְמַחְבֵּה¹⁰¹ לּוֹ :

יִרְאֵה¹⁰² אֱלֹהֵי אֲבוֹתֵינוּ¹⁰³ : שְׁלָמָה¹⁰⁴ אֶהְיֶה¹⁰⁵ כְּעַמִּיָּה¹⁰⁶ : מָתִי¹⁰⁷
 אֲבוֹא¹⁰⁸ וְאֶרְאֶה¹⁰⁹ פְּנֵי¹¹⁰ אֱלֹהִים : אֶל תִּפְּן¹¹¹ אֶל קִשְׁי¹¹² הָעַם הַזֶּה :
 תְּהִי¹¹³ יָדְךָ עַל אִישׁ יְמִינְךָ¹¹⁴ : מַעֲשֵׂי¹¹⁵ יָרִידְךָ¹¹⁶ אֶל תִּרְפָּה¹¹⁷ : צִוָּה¹¹⁸

⁶² זרה *Pz.* to scatter. ⁶³ in the lands. ⁶⁴ on account of. ⁶⁵ these things. ⁶⁶ כהה to be weak, to fail (used of the eyes). ⁶⁷ by reason of vexation. ⁶⁸ אָבֵל mourning. ⁶⁹ תעה to err, wander (Partic. pl. *m.* 'i.c.' = erring of). ⁷⁰ heart. ⁷¹ קשה *Hφ.* to harden. ⁷² עֵרָף neck, back of the neck (Tab. XI, 1). ⁷³ אֹה *Hθ.* to lust. ⁷⁴ [with] lust. N.B. to lust [with] lust = to lust greatly. ⁷⁵ שָׁחָה *Hθ.* to bow oneself, to worship [Tab. XXIII, Notes † to ¶]. ⁷⁶ to gods. ⁷⁷ other (pl. *m.*). ⁷⁸ *K.* to be low, *Pz.* to humble, to bring down, *Hθ.* to humble oneself, to become low. ⁷⁹ woe! ⁸⁰ דָּמָה *Nφ.* to be cut off. ⁸¹ like a shadow. ⁸² הָלַךְ *Nφ.* to be gone. ⁸³ severity, hardship, hard-things (E.V.). ⁸⁴ עָטָה * *Hφ.* to cause to cover as with clothing (and, when followed by עַל, "to clothe one with"). ⁸⁵ shame. ⁸⁶ like the unclean thing. ⁸⁷ כָּסָה *Pz.* to cover, to hide, *Hθ.* to cover oneself. ⁸⁸ עַל over. ⁸⁹ with the shadow of death. ⁹⁰ זָכַר to remember. ⁹¹ חָכָה *Pz.* to wait for. ⁹² אָב a father. ⁹³ (שֵׁ) for (לָמָּה) why? ⁹⁴ עָטָה *K.* to be veiled [p. 173, Note (†)]. ⁹⁵ when? ⁹⁶ shall I come? ⁹⁷ before. ⁹⁸ the obduracy of. ⁹⁹ Thy Right-hand. ¹⁰⁰ רָפָה *K.* to be weak or slack, *Hφ.* to make slack, to stay (also to let-go-one's-hold-of,

ישועות¹⁰² יעקב : רב¹⁰³ , עתה¹⁰⁴ הרף¹⁰⁰ ירך : אם תבועין¹⁰⁵
 בעיו¹⁰⁵ שבו¹⁰⁶ אתיו¹⁰⁷ :

EXERCISE XLI [Second Exercise on Verbs ל'ה,—Table XXIII.]

(To be translated into English, with the help of the Glossary
 at the end of the book.)

ויאמר¹⁰⁸ אלהים יהי⁶ אור ויהי⁶ אור : ויבל¹⁸ אלהים מלאכתו
 אשר עשה³⁷ : הוא אמר¹⁰⁸ ויהי⁶ הוא צוה¹⁰¹ ויעמד¹⁰⁹ : וירא¹
 אלהים כי טוב : וירא¹ האשה כי טוב+העץ למאכל... :
 וישע¹¹⁰ יי אל הבל ואל מנחתו... : ויחר³⁹ לקין מאד : מה
 עשית³⁷... : ויעש³⁷ נח בכל אשר צוה¹⁰¹ אתו אלהים בן עשה³⁷ :
 יפת¹¹¹ אלהים לפת¹¹² וישכן¹¹³ באהלי¹¹⁴ שם¹¹⁵ ויהי⁶ כנען¹¹⁶
 עבד למו : וירא¹ יי אל אברם : וישתחו⁷⁵ ארצה¹¹⁷ :... המכסה⁸⁷
 אני מאברהם אשר אני עשה³⁷ : ותהר¹¹⁸ ותלד¹¹⁹ שרה לאברהם
 בן לזקניו¹²⁰ : ותלך¹²¹ [הגר] ותתע⁶⁹ במדבר¹²² באר שבע : ...
 ותשא¹²³ את קלה ותבך⁹ : וירא¹ באר מים... ותשק¹²⁴ את

and so to forsake). ¹⁰¹ צוה *Pi.* to command, *Pū.* to be commanded. ¹⁰² salvation of
 (plu. *f.*). ¹⁰³ it is enough. ¹⁰⁴ now. ¹⁰⁵ בעה to inquire [page 172 (θ)].
¹⁰⁶ שוב to return. ¹⁰⁷ אתה (page 271). ¹⁰⁸ אמר to say. ¹⁰⁹ עמד to stand, stand
 fast. ¹¹⁰ ישע to look, have regard (or respect). ¹¹¹ פתה *Hφ.* to give enlargement,
¹¹² to Japheth. ¹¹³ שכן to dwell. ¹¹⁴ אהל a tent. ¹¹⁵ Shem. ¹¹⁶ Canaan. ¹¹⁷ § 71.
¹¹⁸ הרה* to conceive. ¹¹⁹ ילד to bear (a child). ¹²⁰ at the time of his old-age.
¹²¹ ילך to go. ¹²² in the wilderness of. ¹²³ נשא † to lift, lift up. ¹²⁴ שקה *Hφ.* to

* See Obs. XXVIII ζ (a), p. 192.

† The 1st Rt-letter ך is dropped in the Fut. *K.*, as in Tab. XIX, thus
 ישא (for ינשא), etc. For the forms from this Root see pp. 302-304.

הַנֶּעַר : הַקָּרָה ¹²⁵ נָא לְפָנַי ¹²⁶ הַיּוֹם ¹²⁷ : וְתַמְהָרָה ¹²⁸ [רְבִיקָה] וְתַעַר ¹²⁹
בְּרָה אֶל הַשְּׁקֵת ¹³⁰ : וְהָאִישׁ מִשְׁתַּאֲהָה ¹³¹ לָהּ : וְתַקַּח ¹³² הַצְּעִירָה ¹³³
וְתַתְּכֶם ⁸⁷ : תּוֹרֵי זֶהב נַעֲשֶׂה ³⁷ לָךְ : מָה יָפִית ¹³⁴ . . . : לֹא יִבְשׁוּ ¹³⁵
קוֹי ¹³⁶ : וְאַרְאֶה ¹ אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב : וַיְבִי ¹³⁷ עֲשׂוּ אֶת
הַבְּכֹרָה ¹³⁸ : וַיְהִי ⁶ כִּי זָקֵן יִצְחָק וְתַתְּכֵינָן ¹³⁹ עֵינָיו מֵרֵאֶת ¹⁴⁰ : וַיִּגַּשׁ ¹⁴¹
לוֹ וַיֹּאכַל ¹⁴² וַיָּבֵא ¹⁴³ לוֹ יַיִן וַיִּשְׁתֶּה ¹⁴⁴ : הָיָה ¹⁴⁵ גְּבִיר לְאַחִידָה וַיִּשְׁתַּחֲוֶהוּ ⁷⁵
לָךְ בְּנֵי אִמְךָ : גַּם בְּרוּךְ ¹⁴⁶ יְהִיָה ⁶ : וּלְכָה ¹⁴⁷ אִפּוּא מָה אַעֲשֶׂה ³⁷
בְּנֵי וַיִּשָּׂא ¹²³ עֲשׂוּ קְלוֹ וַיִּבְךְ ⁹ : וְתַגִּישׁוּ ¹⁴¹ הַשְּׁפָחוֹת ¹⁴⁸ הֵנָּה וַיִּלְדִּיהֶן ¹⁴⁹
וְתַשְׁתַּחֲוֶינָן ⁷⁵ : וַיִּרְב ²⁷ הָעָם וַיַּעֲצֵמוּ ¹⁵⁰ מְאֹד : עָנָה ⁷⁸ בְּדַרְךְ כַּחֲתִי :
וַאֲנִי כַּמַּעַט ¹⁵¹ נָטִיו ⁶¹ רַגְלִי : וַיָּקָם ¹⁵² מִשָּׁה . . . וְגַם דָּלָה ¹⁵³ דָּלָה ¹⁵³
לָנוּ וַיִּשְׁק ¹²⁴ אֶת הַצֵּאֵן : וַיַּחֲדָה ¹⁵⁴ יִתְרוֹ עַל כָּל הַטּוֹבָה . . . : וַנִּפְּן ³³
וַנִּסַּע ¹⁵⁵ הַמִּדְבָּרָה : וַיִּלָּחֶם ¹⁵⁶ בְּיִשְׂרָאֵל וַיִּשָּׁב ¹⁵⁷ מִמֶּנּוּ שָׁבִי : . . .
וַנַּעַל ⁵⁵ דְּרֹךְ הַבָּשָׁן :

give-drink-to, to water. ¹²⁵ קרה *K.* to happen, to occur, *Hφ.* to cause things to occur, to direct events. ¹²⁶ before me. ¹²⁷ to-day. ¹²⁸ מהר *Pz.* to hasten. ¹²⁹ ערה *Pz.* to pour out. ¹³⁰ the drinking-trough. ¹³¹ שאה *Hθ.* to be amazed in oneself. ¹³² לקח to take, Tab. XIX (A). ¹³³ the veil. ¹³⁴ יפה * *K.* to be beautiful, *Hθ.* to beautify oneself. [For the Dagesh after מה comp. Pt. I, § 70.] ¹³⁵ בוש to be ashamed, Tab. XX. ¹³⁶ קוה *K.* & *Pz.* to wait, wait for, look with waiting for [the *K.* Partic (1), in the Plu., with Pron.-Aff. signifies "those waiting for so and so."]. ¹³⁷ בזה to despise. ¹³⁸ the birthright. ¹³⁹ כהה to be dim, or dull. ¹⁴⁰ ראה to see [the pref. מ here signifies "so as not" or "so as not to"]. ¹⁴¹ נגיש *K.* to approach, *Hφ.* to cause to approach, to bring near. ¹⁴² אכל to eat. ¹⁴³ and he brought. ¹⁴⁴ שתה to drink. ¹⁴⁵ הוה to be (p. 276). ¹⁴⁶ blessed (sing. *m.*). ¹⁴⁷ and for thee (*m.*). ¹⁴⁸ שפחה a woman-servant (§ 67). ¹⁴⁹ ילד a child (*m.*), Tab. X, 1. ¹⁵⁰ עצם to be numerous, to be mighty. ¹⁵¹ almost, nearly. ¹⁵² קום to arise. ¹⁵³ דלה to draw-water. ¹⁵⁴ חרה to rejoice. ¹⁵⁵ נסע to journey. ¹⁵⁶ לחם *Nφ.* to fight. ¹⁵⁷ שבה to

* In the Fut. *K.*, ייפה, תיפה, etc., the 1st Rt-letter י becomes Quiescent in ׀, as in ייטב, תיטב, etc., in Tab. XVIII (1).

צו¹⁰¹ את בני ישראל : ואעש³⁷ בן באשר צייתי¹⁰¹ : ואצו¹⁰¹
 אתכם : לא תעשו³⁷ לכם אילים¹⁵⁸ : ולא תשתחוו⁷⁵ להם :
 השתחוו לי : והשתחוויתם⁷⁵ מרחק¹⁵⁹ : אתה אמר¹⁰⁸ אלי העל⁵⁵
 את העם הזה : והעליתי⁵⁵ אתכם מקברותיכם¹⁶⁰ עמי : ובהעלותי⁵⁵
 אתכם . . . ונתתי¹⁶¹ רוחי בכם וחיייתם¹⁶² :
 פרום היה לידידי¹⁶³ . . . ויקו¹³⁶ לעשות³⁷ ענבים¹⁶⁴ ויעש³⁷ באשים¹⁶⁵ :
 ותערי¹⁶⁶ זהב וקסף . . . ותיפי¹³⁴ במאד מאד : לשוא תתיפי¹³⁴ :
 קול כחולה¹⁶⁷ שמעתי¹⁶⁸ : בך חסיתי¹⁶⁹ אל תער¹²⁹ נפשי : הוי
 המון גוים רבים כהמות²⁰ ימים יהמיון²⁰ : מר יבפיון⁹ : ואל מי
 תרמיון¹⁷⁰ אל : תהרו¹¹⁸ חשש¹⁷¹ . . . : יגידו¹⁷² לנו את אשר
 תקרינה¹²⁵ . . . ונשתתעה¹⁷³ : ישליו¹⁷⁴ אהביך¹⁷⁵ : ומלכים ירד¹⁷⁶
 וירד¹⁷⁶ מים עד ים : טוב+ יי לקוו¹³⁶ : קוינו¹³⁶ לו : נשתתחוה⁷⁵
 להדם רגליו : קוה¹³⁶ קויתי¹³⁶ יי : אל תשתתע¹⁷³ כי אני אלהיך :
 בך חסיה¹⁶⁹ נפשי : בצל כנפיך יחסיון¹⁶⁹ : ירוון¹⁷⁷ מדשן ביתך :
 באורך נראה¹ אור :

take captive [this, followed by נָשְׁבִי (p. נְשִׁבִי) a captivity, stands for "to take a body of captives"]. ¹⁵⁸ idols. ¹⁵⁹ afar off. ¹⁶⁰ קְבֻרֹת graves. ¹⁶¹ נתן to give. ¹⁶² חיה to live. ¹⁶³ to my Beloved. ¹⁶⁴ grapes. ¹⁶⁵ bad-grapes. ¹⁶⁶ ערה* to put on as an ornament, to adorn oneself with. ¹⁶⁷ חלה to be sick, or ill. ¹⁶⁸ שמע to hear. ¹⁶⁹ חסה* to trust. ¹⁷⁰ רמה P_i. to liken. ¹⁷¹ stubble. ¹⁷² נגד Hφ. to tell. ¹⁷³ נעה Hθ. to look at oneself (also to become afraid). ¹⁷⁴ נלה to prosper. ¹⁷⁵ אהב to love. ¹⁷⁶ רדה K. to have dominion, to subdue, Hφ. to cause to subdue. ¹⁷⁷ רוה to be abundantly satisfied. ¹⁷⁸ שדה a field. ¹⁷⁹ מעשה work (p. 44). ¹⁸⁰ קין Cain.

* See Obs. XXVIII, p. 191, etc.

EXERCISE XLIII [Table XXII].

(To be translated into Hebrew, § 11, ζ-μ.)

Look-with-waiting¹ (s. m.) to (לָ) The-LORD. I-have-looked-with-waiting-for¹ The-LORD, my soul*² hath-looked-with-waiting,¹ and for (לְ) His word I-have-hoped.³ Well⁴ hast-Thou-dealt⁵ with (עִם) Thy servant,⁶ O-LORD, according-to (כְּ) Thy word. Make-distinguished⁷ Thy loving-kindnesses.⁸ In (בְּ) Thy doing⁹ tremendous-things¹⁰ [which] we-could-not-look-for (Hebr. *not we-could-look-for*¹¹).

If¹² The-LORD shall-not build¹³ a house,¹⁴ in-vain¹⁵ [will] its builders*¹⁷ have-laboured¹⁶ in (בְּ) it. A-spreading-place-of¹⁸ nets¹⁹ she-shall-be²⁰ in the midst²¹ of the sea.²² And-she-shall-become (Hebr. *and-she-shall-be* †²⁰ *for*) the spoil²³ of heathen-nations.²⁴ She-shall-not-be-built²⁵ any-more.²⁶ Thy (f.) builders²⁷ had-perfected²⁸ thy beauty.²⁹ Thy (f.) shame*³¹ shall-be-discovered,³⁰ yea³² thy disgrace*³⁴ shall-be-seen.³³ Despised³⁵ [art] thou (m.) exceedingly.³⁶ According-as³⁷ thou-hast-done³⁸ (m.) shall-be-done³⁸ (m.) to thee. Heaven*⁴⁰ shall-disclose³⁹ (plu.) his iniquity.⁴¹ The increase*⁴³ of his house¹⁴ shall-go-away.⁴²

¹ קוה P̄. ² נַפְשִׁי (f.) Tab. X, 1. ³ יחל Hφ. ⁴ טוב. ⁵ עשה. ⁶ עָבַד Tab. X, 6. ⁷ פלה Hφ. ⁸ חַסֵּד loving-kindness, Tab. X, 1. ⁹ Infin. K. of No. 5. ¹⁰ נִרְאֹת. ¹¹ Fut. P̄. of No. 1. ¹² אִם. ¹³ בנה. ¹⁴ בַּיִת (m.), Tab. XIII, 3. ¹⁵ שָׁוָא. ¹⁶ עמל. ¹⁷ Partic (1) of No. 13 (with Pron.-Aff. his). ¹⁸ מְשַׁטָּח. ¹⁹ חֲרָמִים. ²⁰ היה. ²¹ תִּהְיֶה, i.e. תִּהְיֶה. ²² יָם. ²³ בַּיִת. ²⁴ נָשָׂא. ²⁵ Nφ. of No. 13. ²⁶ עוד. ²⁷ Partic (1) of No. 13. ²⁸ כָּלֵל Past K. † ²⁹ יָפִי (w. Affs. יָפִי, etc.). ³⁰ נלה Nφ. ³¹ פִּת. apocop. ³² עָרְוָה. ³³ נָם. ³⁴ רָאָה. ³⁵ חֲרָפָה. ³⁶ K. בזה Partic (2). ³⁷ מָאֵר. ³⁸ פָּעֵל. ³⁹ עשה K. to do, Nφ. to be done. ⁴⁰ נלה P̄. ⁴¹ שָׁמַיִם. ⁴² עָן. ⁴³ יבול m. ⁴⁴ אֵישׁ. ⁴⁵ עם (w. Affs. עָמוּ, etc.).

* The Verb to precede the Noun.

† Past with ו prefixed.

‡ As in Tab. XIV.

Each-one⁴⁴ to (אֵל) his people⁴⁵ they-shall-turn⁴⁶ (*m.*). And I-will-give-drink-to*⁴⁷ the land⁴⁸ of thy (*m.*) inundation⁴⁹ from thy blood.⁵⁰ And I-will-cover*⁵¹ . . . heaven.⁴⁰ [As-for] that night⁵² . . . let-it-not rejoice⁵³ among the days⁵⁴ of a year⁵⁵: . . . let it-look⁵⁶ for (ל) light⁵⁷ and there-be-none,⁵⁸ and let-it-not-behold (Hebr. *not let-it-look*⁵⁹ at⁶⁰) the eyelids⁶¹ of a morning-dawn.⁶²

And they-shall-build*¹³ the-old-waste-places (Hebr. *the desolations*⁶³ of old-time⁶⁴). For-Zion's-sake (Hebr. *because of*⁶⁵ Zion⁶⁶) I-will-not-be-silent.⁶⁷ And thou-shalt-be²⁰ (*f.*) a crown⁶⁸ of beautiful-glory⁶⁹ in the hand⁷⁰ of The-LORD.

O-come⁷¹ let-us-worship⁷² and fall-down †⁷³; let-us-kneel †⁷⁴ before⁷⁵ The-LORD our Maker.⁷⁶

⁴⁶ פנה. ⁴⁷ שקה *Hφ*. ⁴⁸ אֶרֶץ. ⁴⁹ צָפָה (*w. Affs. צָפַתְךָ*, etc.). ⁵⁰ דָּם *w. Affs. דָּמוֹ*, etc.). ⁵¹ כסה *Pz*. ⁵² לַיְלָה (*m.*). ⁵³ חרה *K. Fut. apocop.* [p. 170 (ε, ς)]. ⁵⁴ יום (see *Vocab.*). ⁵⁵ שָׁנָה. ⁵⁶ קוה *Pz. Fut. apocop.* ⁵⁷ אור. ⁵⁸ אֵין. ⁵⁹ ראה *K. Fut. (full form)*. ⁶⁰ ב the prefix. ⁶¹ עַפְעָפִים. ⁶² שָׁחַר. ⁶³ חֲרָבַת [see § 69 (β)]. ⁶⁴ עוֹלָם. ⁶⁵ לְמַעַן. ⁶⁶ צִיּוֹן. ⁶⁷ חִשָּׁה [the *Fut. K.* has the (—) (—)-form; thus, יַחֲשֶׂה, etc.]. ⁶⁸ עֲטָרַת. ⁶⁹ תַּפְאֲרֶת. ⁷⁰ יָד (i.e. יָד). ⁷¹ בָּאוּ. ⁷² שָׁחָה *Hθ. Fut.* [see 'NOTE' on page 315]. ⁷³ כרע *Fut. (—), Pause-form.* ⁷⁴ בָּרַךְ. ⁷⁵ לְפָנַי. ⁷⁶ עִשָּׂה *K. Partic (1)*.

* Past with ו prefixed.

† With the ה of § 144.

OBSERVATIONS XXXI & XXXII.

Obs. XXXI. A List of Verbs belonging to more than one of the Seven Classes mentioned in § 186—sometimes called 'Doubly Irregular' Verbs,—is given on pages 267, etc., below.

Obs. XXXII. A few examples of two-fold 'Variations,' in some remarkable instances, are given in Note IV (page 174).

EXERCISE XLIII.

(To be translated into English, with the help of the Glossary at the end of the book).

עָתָה אֲדַנִּי¹ אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ² אֶת עַמְּךָ מֵאֶרֶץ מִצְרַיִם . . . :
 הִטָּה³ אֱלֹהֵי אֲזַנְךָ וְשָׁמַע*⁴ : תָּבוֹא⁵ לְפָנֶיךָ⁶ תִּפְלְתִי : אֵל תֵּמֵ⁸
 בְּאֶפֶס עֵבֶדְךָ : אֵלֶיךָ יִי נַפְשִׁי אֲשָׂא⁷ : רֵאֵה⁸ עֵינָי וְעַמְלִי וְשֵׂא⁷ לְכָל
 חַטֹּאתַי⁹ : יִי הֵט³ שְׁמִיךָ וְיִרְדֵּר¹⁰ : אֶתְּהָ¹¹ נֹרָא¹² אֶתְּהָ : הֵאֵל
 הַגְּדוֹל וְהַנּוֹרָא¹² :

קוּה¹³ קוּיִתִּי¹³ יִי וַיֵּט³ אֵלַי . . . : יִי אֱלֹהֵי יְגִיָּה¹⁴ חֲשָׁפֵי¹⁵ : אִם
 תֵּאָבֹן¹⁶ וְשָׁמַעְתָּם⁴ טוֹב הָאֶרֶץ תֵּאֲכֹלוּ¹⁷ :

כִּי לֹא עָנָה¹⁸ מְלַבּוֹ וַיִּגַּה¹⁹ בְּנֵי אִישׁ : עַד²⁰ אָנָה תוֹגִיוּן¹⁹ נַפְשִׁי :
 לְשׂוֹא²¹ הַפִּיתִי²² אֶת בְּנֵיכֶם : עַל²³ מָה תָּבוֹ²² עוֹד : הַפִּיתָ²² אֶתְּם
 וְלֹא חָלוּ²⁴ : וְלֹא יוּכַל²⁵ יִי עוֹד לְשֵׂאת⁷ : גְּלֵאִיתִי²⁶ נִשְׂא⁷ : וְאֶתְּהָ
 בֶּן אָדָם הַנִּבְא²⁷ וְהֵךְ²² בָּךְ אֶל בָּךְ : וְגַם אֲנִי אֶפְהָ²² כְּפִי אֶל כְּפִי :

¹ O Lord. ² *K.* to go out, *Hφ.* to bring out. ³ *K.* to incline, to extend, *Hφ.* to cause to incline or extend, to bow, to bow down, also to make to turn away (or send away, dismiss). ⁴ *K.* to hear, *Hφ.* to proclaim. ⁵ *בוֹא* to come, *Hφ.* to cause to come, to bring. ⁶ before Thee. ⁷ *K.* to lift up, to bear, to raise, also to forgive (followed by ל). ⁸ *רֵאֵה* to see.† ⁹ my sins. ¹⁰ *יִרְדֵּר* to come down, go down. ¹¹ As for Thee. ¹² *יִרָא* *K.* to fear, *Nφ.* to be feared. ¹³ *קוּה* *Pi.* to wait, wait for. ¹⁴ *נָגַה* (the ה Consonantal) to shine, to be bright, *Hφ.* to make bright, to lighten. ¹⁵ my darkness. ¹⁶ *אָבָה* to be willing. ¹⁷ *אֲכַל* to eat, to enjoy. ¹⁸ *עָנָה* *Pi.* to afflict. ¹⁹ *יָגַה* p.281 to grieve. ²⁰ *עַד* unto. This together with the next word אָנָה “when?” = “how long?” ²¹ in vain. ²² *נָכָה* *Hφ.* to strike, to smite, *Hoph.* to be smitten. ²³ on, upon. This followed by the word *מָה* (what) = “why?” “wherefore?” comp. Nu. xxii. ²⁴ *חָלָה* to be sick, to be ill. ²⁵ *יָכַל* *K.* & *Hoph.* to be able. ²⁶ *לָאָה* *K.* & *Nφ.* to be weary. ²⁷ *נִבְא* *Nφ.* to prophesy.

* For the = see Pt. I, § 72.

† Also “to look,” followed by כ “at.”

הָבָה ²² אֶפְרַיִם ²⁸ : וְאִט ³ אֶת יְדֵי עַלְיָךְ ... : הַפְתָּה ²² הָעִיר :
בַּחֲוָרֵיהֶם ²⁹ + מִכִּי ²² חָרַב בַּמִּלְחָמָה ³⁰ : וַיָּד ²² אֶתֶם מֶלֶךְ בְּבַל ... :
הַכְּבֹדֶת ³¹ עֲלֶיךָ ... עַדִּינָה ³³ ... וְתִבְאָנָה ⁵ לָךְ שְׁתֵּי ³⁴ אֵלֶּה ...
שִׁבַל ³⁵ וְאַלְמָן ³⁶ : הִנֵּה אֲשׁוּר ³⁷ אָרְזוּ בַלְבָּנוֹן ³⁸ ... וַיִּיָּף ³⁹ בְּגִדְלוֹ ... :
וַיֵּצֵא ² מִלְאָךְ ⁴⁰ יְיָ וַיִּפֶּה ²² בַּמַּחְנֶה אֲשׁוּר ³⁷ ... וְהִנֵּה כָּלֶם פְּגָרִים ⁴¹
מִתַּיִם ⁴² : וַיִּי יִטָּה ³ יְרוּ ... וַיַּחֲדוּ כָּלֶם יִכְלִיֹּן ⁴³ :
צֵאוּ ² מִבְּבֶל : הַפּוֹ ³ אֶזְנֶכֶם וּלְכוּ ⁴⁴ אֵלַי שְׁמָעוּ ⁴ וְתַחֲיִי ⁴⁵ נַפְשְׁכֶם :
בְּאַתֶּם ⁵ עַד הַר הָאֲמָרִי ⁴⁶ : אֵל תִּירָא ¹² כִּי עֹמֵךְ אֲנִי : לֹא אֵירָא ¹²
מִרְבָּבוֹת עִם :
וְהוֹצֵאתִי ² מֵעֵקֶב זֶרַע : גָּדוּ ⁴⁷ מִתּוֹךְ בְּבַל וּמֵאַרְצַן כַּשְׂדִּים ⁴⁸
צֵאוּ ² : צֵאִינָה ¹ וְרֵאִינָה ⁸ בְּנוֹת ⁴⁹ צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה : אֶתִּי מִלְבָּנוֹן ²⁸
כֹּלָה ⁵⁰ אֶתִּי מִלְבָּנוֹן תִּבּוּאִי ⁵ : כִּי אִיר ⁵¹ עֵשׂוּ הִבֵּאתִי ⁵ עָלָיו : בְּאַתִּי ⁵
לְגַנִּי : הִתְקַדְּשׁוּ ⁵² וּבְאַתֶּם ⁵ אֶתִּי בַזִּבְחָה ⁵³ : כָּל גּוֹיִם אֲשֶׁר עָשִׂית ⁵⁴
יְבוּאוּ ⁵ וַיִּשְׁתַּחֲוּוּ ⁵⁵ לְפָנַיךָ ⁵⁶ יְאֲרָנִי ⁵⁷ : מִי כָמֹהוּ מוֹרָה ⁵⁸ : אֹרְהָ ⁵⁹
שְׁמַךְ כִּי עָשִׂית ⁵⁴ פְּלֹא ⁶⁰ : הוֹדוּ ⁵⁹ לִי כִי טוֹב כִּי לְעוֹלָם תִּסְדְּדוּ :

²⁸ Ephraim. ²⁹ their young men. ³⁰ in the battle, or war. ³¹ כָּבֵד to be heavy, *Hφ.* to make heavy. ³² על a yoke, w. *Affs.* עלו etc. ³³ O luxurious one (*f.*). ³⁴ two (*f.*). This with the next word = "these two things." ³⁵ bereavement. ³⁶ and widowhood. ³⁷ Assyria. ³⁸ לְבָנוֹן Lebanon. ³⁹ יָפֵה to be beautiful. ⁴⁰ the angel of. ⁴¹ corpses. ⁴² מוֹת to die, *Tab.* XX. ⁴³ כָּלָה to come to naught, to be consumed. ⁴⁴ יֵלֵךְ to go, or to come. ⁴⁵ חַיָּה to live. ⁴⁶ the Amorite. ⁴⁷ נֹדַד to move away. ⁴⁸ Chaldeans. ⁴⁹ בַּת a daughter. ⁵⁰ a bride. ⁵¹ the calamity of. ⁵² קִדְּשׁ *Hθ.* to sanctify oneself. ⁵³ אֹרְהָ at the sacrifice. ⁵⁴ עָשָׂה to make, to do, to act. ⁵⁵ שָׁחָה *Hθ.* to worship (followed by ל). ⁵⁶ before Thee. ⁵⁷ O Lord. ⁵⁸ יָרָה *Hφ.* to teach. ⁵⁹ יָרָה *Hφ.* to praise, to render thankful acknowledgments. ⁶⁰ a wonder, a wondrous thing.

EXERCISE XLIV.

(To be translated into Hebrew, § 11. ζ—μ.)

I-will-lift-up¹ my eyes² to (אֶל) the mountains³:—

From-whence⁴ shall-come⁵ my help⁶?—

My help [is] from The-LORD,

The Maker⁷ of heaven⁸ and earth⁹.

Many*¹¹ shall-see¹⁰, and shall-fear†¹²,

And-shall-put-their-trust¹³ in The-LORD.

To-be-feared‡¹⁴ [is] He above (עַל) all¹⁴ [that are called] God¹⁵.

[It is] time¹⁶ to seek¹⁷ The-LORD,

Until-that¹⁸ He-come§⁵ and rain§¹⁹ righteousness²⁰ unto (ל) you.

THOU-hast-brought²¹ [the] day²² Thou-hast-called-for²³.—

Sit-thou²⁴ (f.) still²⁵ and enter⁵ into (ב) the darkness²⁶.

And there-shall-come⁵ (3 s. f.) upon thee (f.) suddenly²⁷

Destruction²⁸ [which] thou-shalt-not know-of²⁹.

[It is] good³⁰ to-give-thanks³¹ to The-LORD.

¹ נִשָּׂא, pp. 302—304. ² עֵינַי, Tab. XIII (t, β). ³ הַרִימִים. ⁴ מֵאַיִן. ⁵ בּוֹא, pp. 272—275. ⁶ עֹזְרִי m. [§ 62 (iii)]. ⁷ עֲשֵׂה Partic. (1) K. 'i. c.' ⁸ שָׁמַיִם. ⁹ אֲרֶזִי, Tab. X (1). ¹⁰ רָאָה. ¹¹ רַבִּים. ¹² יִרָא, pp. 286—288. ¹³ בַּטַּח. ¹⁴ כָּל (כָּל־). ¹⁵ אֱלֹהִים. ¹⁶ עֵת. ¹⁷ דְּרִישׁ. ¹⁸ עַד. ¹⁹ יִרָה Hφ, pp. 288 & 289. ²⁰ צְדָקָה. ²¹ Hφ. of No. 5. ²² יוֹם. ²³ קָרָא. ²⁴ יֵשֵׁב Tab. XVIII. ²⁵ דְּוָמָם. ²⁶ חֹשֶׁךְ. ²⁷ בְּתָאֵם. ²⁸ שְׁמָה f. ²⁹ יָדַע Tab. XVIII, Note (3). ³⁰ טוֹב. ³¹ יִרָה Hφ. pp. 281 & 282.

* The Tense before the Noun.

‡ Nφ. Partic.

† Pause-form.

§ Future tense.

When-Israel-went-forth (Hebr. *in going-forth-of* ||³² *Israel*³³)
from Egypt³⁴,

And He-smote³⁵ all¹⁴ [the] firstborn³⁶ in their (*m.*) land⁹,
Egypt was-glad³⁷ at (ב) their (*m.*) departing||³²;

And He-brought-out³² Israel³³ from among-them (Hebr. *their*
*m. midst*³⁸),

And there-went-forth³² from trouble³⁹ a righteous-one⁴⁰ (*m.*);—

Lightnings*⁴² gave-light-to⁴¹ the-world⁴³,

And He-bowed⁴⁴ heavens⁸ and-came-down⁴⁵.

We-will-not fear¹² though-the-earth-be-moved (Hebr. *in One's-*
*removing*⁴⁶ *earth*⁹).

Let-us-lift-up⁴⁷ our heart⁴⁸.

Hear⁴⁹-thou, [O] daughter⁵⁰, and see¹⁰, and incline⁵¹ thine ear⁵²;
Forget⁵³ also⁵⁴ thy people⁵⁵ and the house⁵⁶ of thy father⁵⁷:

And the King*⁵⁹ shall-delight-Himself-in⁵⁸ thy beauty⁶⁰:

For⁶¹ He [is] thy Lord⁶², and worship⁶³-thou Him (Hebr. *to Him*).

Open⁶⁴-ye (*m.*) to me the gates⁶⁵ of righteousness²⁰,

I-will-enter⁵ by (ב) them, I-will-give-thanks-to³¹ The-LORD⁶⁶.

³² יצא pp. 284—286. ³³ יִשְׂרָאֵל. ³⁴ מִצְרַיִם (*m.*). ³⁵ נכה *Hφ.* Fut. apocop., pp. 298 & 299. ³⁶ בְּכוֹר. ³⁷ שָׂמַח *K.* Past 3 s. *m.* ³⁸ תָּקַף w. Affs. תּוֹכּוּ, etc.,—comp. Tab. XIII, Note (t, e). ³⁹ צָרָה. ⁴⁰ צַדִּיק. ⁴¹ אור *Hφ.* ⁴² plu. of בָּרַק, Tab. IX. ⁴³ תִּבְל. ⁴⁴ נטה *K.* Fut. apocop., p. 297. ⁴⁵ יר [with — to the 3^d Rt-letter, as in § 165 (I. δ)]. ⁴⁶ מור *Hφ.* Infin. ⁴⁷ *K.* Fut. 1 pl. of No. 1. ⁴⁸ לָבַב, w. Affs. לָבְבוּ etc. ⁴⁹ שָׁמַע. ⁵⁰ בַּת. ⁵¹ *Hφ.* of No. 44. ⁵² אָזְנוֹ, w. Affs. אָזְנוּ, etc., Tab. XI. 1. ⁵³ שָׁכַח. ⁵⁴ ו (to be prefixed to the word "Forget"). ⁵⁵ עַם, w. Affs. עָמוּ etc. ⁵⁶ בַּיִת Tab. XIII. 3. ⁵⁷ אָב Tab. XIII. 1. ⁵⁸ אֹהֶה *Hθ.* Fut. apocop., p. 267. ⁵⁹ מֶלֶךְ. ⁶⁰ יָפִי, w. Affs. יָפִיו etc. (Comp. § 63. γ). ⁶¹ כִּי. ⁶² אֲדוֹן pl. ⁶³ שָׁחָה *Hθ.*

We-give-thanks³¹ [Obs. IX, p. 93] unto (ל) Thee, [O] God⁶⁷, we-give-thanks³¹ [Past];

Yea⁶⁸ now⁶⁹, our God⁶⁷, giving-thanks⁸¹ [Partic.] we [are] unto (ל) Thee;

And Thy Name⁷⁰ for-ever⁷¹ we-will-celebrate³¹. Sela⁷².

And heavens^{*8} shall-celebrate³¹ Thy wonders (Hebr. *wonder*⁷³), [O] LORD.

I-will-praise³¹ The-LORD with (ב) all¹⁴ my heart⁷⁴.

Come⁵-ye before-Him⁷⁵ amid (ב) glad-singing⁷⁶.

[O] give-thanks³¹ unto (ל) The-LORD, for⁶¹ [He is] good⁷⁷, For⁶¹ for-ever⁷¹ [endureth] His Mercy⁷⁸.

see Note (§) on Tab. XXIII. פתח. שער (m.), Tab. X. 5. יה.

⁶⁷ Vocab. I. 1. ⁶⁸ ו the prefix. ⁶⁹ עתה. ⁷⁰ נשם, Tab. XIII, Note §. ⁷¹ לעולם.

⁷² סלה. ⁷³ פלא, Tab. X. 2. ⁷⁴ לב, w. Affs. לבו etc. ⁷⁵ לפניו. ⁷⁶ רננה. ⁷⁷ טוב

⁷⁸ חסד, Tab. X. 1.

* Tense before Noun.

OBSERVATIONS XXXIII—L.

Obs. XXXIII. The following is a List of the Tables of Verb-forms with Pron-Affixes :

| | |
|--------------|---|
| Tab. XXIV. | Infinitives. |
| Tab. XXV. | Past-Tense <i>Kal</i> . |
| Tab. XXVI. | Participles. |
| Tab. XXVII. | Imperative <i>Kal</i> . |
| Tab. XXVIII. | Future-Tense <i>Kal</i> . |
| Tab. XXIX. | Some <i>Pi-él</i> and <i>Hiph-él</i> forms. |
| Tab. XXX. | Forms of Verbs ה'ל. |

A few CHANGES OF FORM adopted by Verbs on receiving Pron-Affs. may be mentioned here :—

Obs. XXXIV. In accordance with the Great Rule of § 59, “the vowel which would stand NEXT BUT ONE BEFORE, OR THIRD FROM THE ACCENTED VOWEL is generally dropped” (if it can be dropped) and is replaced by *Shva*: thus,

- (a) the ֿ of פָּקַד is dropped and replaced by *Shva* in פָּקְדוּ, etc., and so in other Past *K.* forms,—see Tab. XXV,—[for the ֿ of the *p*, see Obs. XXXVIII];
- (b) the ֿ of such forms as יָקִים, etc., Tab. XX, is thus dropped in such forms as יָקִימֶנּוּ and יָקִימֶהוּ and יָקִימוּ, etc.—But

Obs. XXXV. The vowel which would be thus dropped CANNOT be dropped if it is followed either

- (a) by *Shva*, as in יָפְקֶד, etc., יִהְרֶג, etc., or
- (b) by *Dagesh F.*, as in פָּקַד etc., פָּקַד etc., יָפְקַד etc.;
- (c) but in order to shorten the word the NEXT VOWEL IS THEN DROPPED (if it can be dropped); and so we have the forms, פִּתְהַרְגֶהוּ, יִתְהַרְגֶהוּ, etc., Tab. XXVIII;—and פִּתְהַרְגֶהוּ, etc., in which the ֿ of יִתְהַרְגֶהוּ, is replaced by the Slight-vowel ֿ [Pt. I, § 56]; and so יִתְהַרְגֶהוּ etc, with ֿ , from יִתְהַרְגֶהוּ;—פָּקַדוּ, etc., Tab. XXIX,—and פָּקַדְהוּ, etc., and יָפְקַדְנֹוּ, etc., Tab. XXIX (II, a).
- (d) For ‘Fut. (—)’ forms such as יִלְבָּשֶׁנּוּ, etc., see Obs. XXXIX below.

Obs. XXXVI. Sometimes no vowel can be dropped, and so we have the *Hφ.* forms הַפְקִידוּ, etc., and יָפְקִידְנֹוּ, etc., of Tab. XXIX (I, β) and (II, β).

Obs. XXXVII. In *Hφ.* forms of some Roots there is no Shva after the first Vowel, and this Vowel can then be dropped; as in such forms as הִקְיָמוּ, etc., from הִקְיָם, (Tab. XX),—and so in Obs. XXXIV (*β*) above.

Obs. XXXVIII. The $\bar{—}$ of the 'closed' syllable in פָּקַד, etc., is lengthened into $\bar{\text{פ}}$ when the syllable in which it is becomes 'open' [comp. Obs. XXIII, p. 185]. Thus we have from פָּקַד such forms as פָּקְדוֹ, etc., Tab. XXV.

Obs. XXXIX. Verbs 'Fut. ($\bar{—}$)', instead of dropping the $\bar{—}$ (as the $\bar{—}$ of פָּקַד, etc., is dropped in Tab. XXVIII), generally lengthen the $\bar{—}$ into $\bar{\text{פ}}$ as in Obs. XXXVIII; thus,
from לָבַשׁ, — יִלְבְּשֵׁנִי with Aff. *me*, יִלְבְּשֵׁם with Aff. *them (m)*.

Obs. XL. The $\bar{\text{פ}}$ in such forms as פָּקְדוֹהוּ, etc., is the $\bar{\text{פ}}$ of Obs. XXXVIII in an 'open' syllable,—being derived from the $\bar{—}$ of פָּקַד.

Obs. XLI. The $\bar{—}$ of the פָּעַל form (of Past *K.*) remains with Affs.; thus
(*α*) From אָהַב, — אָהַבְתָּ, אָהַבְתָּה, etc., and
(*β*) In such forms as אָהַבְתָּה *they (m.) have loved thee (m.)*, the $\bar{—}$ of אָהַב is given to the 2^d Rt-letter in the form for the 3 pl. (אָהַבְתָּ) when with the Affix as here.

[See also Notes (*α*) and (*β*) on Tab. XXVII, and Notes (*α*) and (*β*) on Tab. XXVIII.]

Obs. XLII. In some instances Verb-forms w. Affs. occur with the $\bar{—}$ of the פָּעַל form of Past *K.*, although the 3 s. *m.* Past *K.* in use is of the פָּעַל form; thus,

from יָרַשׁ the 3 s. *m.* Past *K.* in use is יָרַשׁ, but we have also $\bar{—}$ of the פָּעַל form in

וְיָרַשְׁתָּה *K.* Past 3 pl. with ו Pref. and Aff. *her*,

וְיָרַשְׁתָּה *K.* Past 3 pl. with ו Pref. and Aff. *thee m.*,

and from this $\bar{—}$ it is possible that the $\bar{—}$ of the following forms may be obtained, *viz.*

וְיָרַשְׁתָּה *K.* Past 2 s. *m.* with ו Pref. and Aff. *her*,

וְיָרַשְׁתָּם *K.* Past. 2 s. *m.* with ו Pref. and Aff. *them m.*

Note (i.) The $\bar{—}$ occurs also in

וְיָרַשְׁתָּם *K.* Past 2 pl. *m.*, with ו Pref., [comp. Tab.

XXV, Notes (*α*) and (*β*)],

but the other parts of the *K.* Past (from this Root יָרַשׁ) which occur agree with the forms from פָּקַד in Tab. XIV; thus,

וְיָרַשְׁתָּה (p. : יָרַשְׁתָּה) 2 s. *m.*, יָרַשְׁתָּה 1 pl. (and w. Aff. *her*

וְיָרַשְׁתָּה).

(ii.) There are other instances of Roots from which both פָּעַל and פָּעַל forms occur.

Note (iii.) The ֿ of a פעלֿ form, when followed by ֿ Quiescent, is shortened into ֿ δ on the addition of an Affix removing the Accent from the syllable which contains that ֿ ; thus יְהִיֿ gives יְהִיֿ *K. Past 1 s. w. Aff. him, fr. יכל*. This is done in order to get rid of the UNACCENTED LONG Vowel before the QUIESCENT *Shva* under the ל [Comp. Pt. I, § 55 (8)].

Obs. XLIII. The Pron. Affs. for the 2 s. *m.*, and the 2 pl. *m.* and 2 pl. *f.*, viz., ֿ (or ֿ), and ֿ and ֿ ,

require a *Shva* under the last letter of the word to which they are affixed, therefore any MOVING *Shva* under the preceding letter must be replaced by a Slight-vowel (but a QUIESCENT *Shva* may of course stand). The Slight Vowel generally agrees with the Vowel that was dropped; thus

(i.) from פָּקַדֿ we have יְפָקְדֿ , יְפָקְדֿ , יְפָקְדֿ , in Tab. XXVIII, etc.,—where the פ has the Slight-vowel ֿ (δ) corresponding to the ֿ which is dropped in יְפָקְדֿ , etc.; and so,

(ii.) from פָּקַדֿ we have יְפָקְדֿ (Tab. XXIX, I. a), etc., and

from פָּקַדֿ we have יְפָקְדֿ (Tab. XXIX, II. a), etc., where the פ has the Slight-vowel ֿ corresponding to the ֿ which is dropped in יְפָקְדֿ etc., and יְפָקְדֿ etc.

(iii.) Instead of the ֿ in (ii.) there is sometimes ֿ , as in דַּבְּרֵנִיֿ (fr. דַּבְּרֵנִיֿ) Job xvi. 5.—Comp. Note II (γ) on p. 89.

Obs. XLIV. Before a Guttural letter, as ן , the ֿ of the *Pr-él* is generally NOT DROPPED except in Pause. Thus we have

אֶשְׁלֶךְֿ *I will send thee (m.) away*, from אֶשְׁלֶךְֿ , etc.

But in Pause the ֿ is dropped as in אֶשְׁלֶךְֿ .

Note. A ֿ as Slight-vowel, before ֿ under a Guttural, requires no remark; as that is what the Student would expect of course.

Obs. XLV. The Pause-form of the Aff. ֿ *thee (m.)* is not only ֿ ֿ , but also ֿ ֿ , as seen in the last-cited example. Comp. Note e (ii.) on Tab. XXVIII.

Obs. XLVI. This is often so in the case of Verbs ל' with this Aff. in Pause; as in אֶצְנֶנֶֿ Pause-form of אֶצְנֶנֶֿ (Fut. *Pz.* 1 s., fr. *צוה*), And so in the forms אֶתְנַחֵֿ and אֶתְנַחֵֿ on p. 282.

Note. But the form ֿ ֿ (without the Dagesh) also occurs, as in אֶתְנַחֵֿ on p. 282.

Obs. XLVII. Verbs having for their 3^d Rt-letter ה *Quiescent* drop this ה on receiving Pron. Affs., as seen above and in Tab. XXX.

Obs. XLVIII. By reason of the loss of a syllable thus there is no room for the operation of the great Rule of § 59 [comp. Obs. XXXIV, above], and therefore such forms as עֲשֶׂהוּ, עֲשֶׂתְהוּ, etc. [Tab. XXX], retain the vowel of their 1st Rt-letter instead of its being dropped as in פָּקְדֵהוּ, פָּקְדֵתְהוּ, etc., Tab. XXV.

Obs. XLIX. For other forms we may refer to the Tables and the Notes thereon.

Note (i.) Verbs in לָהּ in the 3 s. m. Past take the full Affix הִי *him*, rather than י; thus,

עֲשֶׂהוּ *he made him* (fr. עָשָׂה *he made*) Ps. xc. 5,

קָנָהוּ *he bought it m.* (fr. קָנָה *he bought*) Lev. xxvii. 24.

(ii.) The 3^d Rt-letter ה is dropped even with an Affix having *Shva* before it; thus,

* עֲשֶׂתְךָ *He made thee m.* (fr. עָשָׂה) Deut. xxxii. 6,

וְנָתַתְךָ *and He will guide thee m.* (fr. נָתַח *he guided*,

with ו pref.) Is. lviii. 11.

(iii.) Special attention may be called to the 3 s. f. Past forms with Affixes, such as

עֲשֶׂתְהוּ and עֲשֶׂתְהוּ +, etc., in Tab. XXX; and
so in

עֲשֶׂתְנִי (3 s. f. Past *K.*, with Aff. *me*, Pause-form) Job xxxiii. 4,

הִעֲלֵתֶם (3 s. f. Past *Hφ.*, with Aff. *them m.*)
Josh. ii. 6.

The student will see at once the similarity between the form of the Verb in these words and the shortened form of the 3 s. f. Past *viz.* עֲשֶׂת instead of עֲשֶׂתְהוּ (like בָּלְתָה).

* קָנָה Deut. xxxii. 6, is the Pause-form for קָנָה, — § 167 (ii. a).

+ And so in וְנָתַתְהוּ *Pi.* Past 3 s. f. (נָתַח), with ו pref. and Aff. *him*, Zech. v. 4, and צָנַתְהוּ *Pi.* Past 3 s. f. (צָנַח), with Aff. *her*, Ruth iii. 6.

‡ This shortened form was just mentioned in Note III. μ (p. 172). It is not limited to the *Kal*; for not only do the *Pi-el* words in the preceding Note (+) seem to refer to it, but we have also the

Hφ. Past 3 s. f. וְהִרְצֵתָּ (fr. רָצַח), with ו pref. Lev. xxvi. 34, and הִלְצֵתָּ (fr. לָאָה), with ׀ for ׀ as in הִגִּלְתָּ 3 s. m. Tab. XXII, Ez. xxiv. 12, and

Hoph. Past 3 s. f. הִגִּלְתָּ twice in Jer. xiii. 19.

These examples are cited by R. D. Kimkhi in the *Michlol*.

Obs. L. The Rule of § 162 (e, ii.), viz. that “the ־ rather than the ׳־ form” of the Fut. *Hφ.* is used in certain cases, must not be supposed to hold when Pron-Affs. are attached. In this case the the *Long-K̄hirik* is preferred, and is either

(a) *Defective* (Pt. I, § 13), as in such forms as
 וַיִּפְקְדוּהוּ, וַיִּפְקְדוּם, וַתִּפְקְדוּהוּ, etc.,—or

(β) *Full*, as in such forms as
 וַתִּפְקְדוּהוּ, וַיִּפְקְדוּהוּ, וַתִּפְקְדוּהוּ, etc.

Note. Defective *Long-K̄hirik* and Defective *Shurik** [Pt. I, § 14] occur often in long Verb-forms—especially when there would otherwise be more than one Quiescent letter in the word. Perhaps it may be said that

(i.) This is a matter of כתיב [Pt. I, § 74], and

(ii.) The Student had best use the FULL spelling always.

* As in תִּשְׁלִיבָהוּ Ex. i. 22, וַיִּשְׁלִיבֵם Josh. x. 27, וַיִּשְׁמַעֵנוּ Is. xliiii. 9, etc.

EXERCISE XLV.

(To be translated into English, with the help of the Glossary at the end of the book.)

וְכִרְנִי¹ יי : צִרְפַּתְנִי² . . . : צִרְפַּתְנוּ² בְּצִרְף־כֶּסֶף³ : וְתֹאמְרִי⁴
 צִיּוֹן עֲזַבְנִי⁵ יי וְאֵדְנִי שְׂבַחְנִי⁶ : לָכֵן עֲנַקְתָּמוֹ⁷ גְּאוּהָ : וּבִשְׁתַּת פְּנֵי
 כְּסָתְנִי⁸ : אֶפְפוּנִי⁹ מִיַּם עַד נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי¹⁰ : שִׁתְּנִי¹¹ בְּבוֹר
 תַּחְתִּיּוֹת¹² : כָּל זֹאת בְּאֵתְנוּ¹³ : וְלִבִּי עֲזַבְנִי⁵ : אֵל תַּעֲזֹבֵנִי⁵ יי :
 בְּיוֹם צָרְתִי אֶקְרָאךָ¹⁴ כִּי תַעֲנֵנִי¹⁵ :
 מִמַּבּוֹתֶיךָ¹⁶ אֶרְפָּאךָ¹⁷ נָאִם יי : אֶהְבֵּת¹⁸ עוֹלָם אֶהְבֵּתֶיךָ¹⁹ :
 וְאַנְכִי לֹא אֶשְׁכַּחְךָ⁶ : הֵן עַל כַּפַּיִם חִקְתֶּיךָ²⁰ : עוֹד אֶבְנֶךָ²¹
 וְנִבְנִית²¹ : וְקִבְצָתִים²² מִירְפְּתֵי²³ אָרֶץ : אוֹלֵיכֶם²⁴ אֵל נַחְלֵי מַיִם :

¹ זכר to remember. ² צרף to try (as silver and gold, by melting). ³ See the preceding Note. (The word being unaccented here, the $\bar{\text{v}}$ (σ) stands instead of the -- of בְּצִרְף; comp. § 168 (i).) ⁴ אמר to say. ⁵ עזב to forsake. ⁶ שכח to forget. [The Past *K.* is found with the -- of the פָּעַל form in the following:—(a) the 3 s. *m.* with Aff. *me* in Pause, (β) the 3 s. *f.* in Pause (שְׂבַחְהָ, Prov. ii. 17), and (γ) the 3 pl. with Affs. *me* (שְׂבַחְנוּנִי and שְׂבַחְנִי), and *thee f.* (שְׂבַחְהוּךְ); Comp. Tab. XXV, Note (a)]. ⁷ ענק to adorn (as with a chain, or necklace). ⁸ בסה *Pz.* to cover. ⁹ אסף to encompass. ¹⁰ סבב *K.* to come round, to go about, *Pz.* to take about, lead about. ¹¹ שית to put, place [comp. § 226, and § 183 (β)]. ¹² *lit.* places-below, *i.e.* low-depths. (This word, with the בור before it, is an expression for “a pit of low-depths” = “a very deep dungeon pit.”) ¹³ בוא to come, to come upon (p. 272). ¹⁴ קרא to call, to call upon. ¹⁵ ענה to answer. ¹⁶ מכה a wound, Tab. VI. ¹⁷ רפא to heal. ¹⁸ [with] love of,—see § 86. ¹⁹ אהב to love. ²⁰ חקק to engrave. ²¹ בנה *K.* to build, *Nφ.* to be built. ²² קבץ *Pz.* to collect. ²³ from the recesses of. ²⁴ ילך *K.* to go, *Hφ.*

מִזְרָה²⁵ יִשְׂרָאֵל יִקְבְּצֵנּוּ²² וְשִׁמְרוּ²⁶ בְּרָעָה²⁷ עָרְרוּ : יִמְצְאוּ²⁸ בְּאֶרֶץ
 מִדְבָּר . . . יִסְבְּבֵנּוּ¹⁰ יִבֹנְנֵהוּ²⁹ יִצְרְנֵהוּ³⁰ כְּאִישׁוֹן³¹ עֵינָיו :
 וְשִׁמַּחְתִּים³² מִיגֹנֶם³³ : זָכְרִי אֶזְכְּרֵנִי עוֹד : בְּחַרְתִּיד³⁴ בְּכוֹר
 עֵינֵי :

אֲנִי יי אֶעֱנֶם¹⁵ אֱלֹהֵי יִשְׂרָאֵל לֹא אֶעֱזֹבֶם⁵ : אֲנִי הֵעִירְתִּיהוּ³⁵
 בְּצַדִּיק . . . בְּרוּךְ³⁶ יי * שְׁלֹא נִתְנַנְנוּ³⁷ טָרַף לְשִׁנֵּיהֶם³⁸ :
 בְּצַר קָרְאֵת¹⁴ וְאַחֲלִצְךָ³⁹ אֶעֱנֶךָ¹⁵ בְּסִתֵּר רָעַם : וְאַרְמָם⁴⁰
 בַּחֲמַתִּי⁴¹ וְיִזְוִי⁴² נִצָּחַם⁴³ עַל בְּגָרֵי . . . חֲמַתִּי⁴¹ הִיא סִמְכַתְנִי⁴⁴ :
 אֱלֹהִים יַחֲנְנוּ⁴⁵ וַיְבָרְכֵנִי³⁶ : זֶה אֱלֹהֵי וְאֲנִיהוּ⁴⁶ אֱלֹהֵי אָבִי
 וְאַרְמָמְנֵהוּ⁴⁷ : תְּהוֹמַת יְכַסִּימוּ⁴⁸ : עוֹד אֹרְנוּ⁴⁹ : תִּבְאִימוּ¹³
 וְתַטְעֵמוּ⁵⁰ : וַיְבָרְכֵךָ³⁶ יי וַיִּשְׁמְרֵךָ²⁶ : יֵאָר⁵¹ יי פָּנָיו אֵלֶיךָ וַיַּחֲנֵךָ⁴⁵ :
 . . . וַאֲהַבְּךָ¹⁹ וַיְבָרְכֵךָ³⁶ וְהִרְבֵּךְ⁵² : יי שִׁמְרֵךָ²⁶ : יוֹמָם⁵³ הִשְׁמִשׁ לֹא

to cause to go, to conduct. ²⁵ זרה P%. to scatter. ²⁶ שמר to keep, to guard.
²⁷ רעה to act as a shepherd. N.B. The K. Partic(1) s. m. is used for a shep-
 herd. ²⁸ מצא to find. ²⁹ בון or בין K. to understand, P%. to instruct. ³⁰ נצר
 to preserve. ³¹ as the pupil of. ³² שמח K. to be glad, P%. to gladden. ³³ יגון
 sorrow. ³⁴ בחר to choose. ³⁵ עור Hφ. to rouse up. ³⁶ ברך K.† and P%. to
 bless. ³⁷ נתן to give. ³⁸ שן a tooth (Dual. שְׁנַיִם). ³⁹ חלץ P%. to deliver.
⁴⁰ רמס to trample. ⁴¹ חמה hot anger, wrath. ⁴² נוה to be sprinkled, p. 296.
⁴³ נצח used here for *life-blood, strength*;—Tab. X. 2. ⁴⁴ סמך to uphold. ⁴⁵ חנן
 to be gracious to. . ⁴⁶ נוה (see p. 293). ⁴⁷ רום K. to be high, P%. to exalt, to
 extol. ⁴⁸ See No. 8, and Tab. XXX [Note β (8)]. ⁴⁹ ירה Hφ. to praise, etc.,—
 pp. 281 & 282. ⁵⁰ נטע to plant. ⁵¹ אור K. to shine, Hφ. to make to shine.
⁵² רבה K. to be many, Hφ. to make to be many, to multiply. ⁵³ in the day-

* For the prefix שְׁ who, which, that, see the latter part of Note (d) on p. 24.

† N.B. The KAL in this sense is used only in the Partic (2) of § 139 (γ), & Infin.

יִכְפֹּה⁶⁴ וַיִּרַח בְּלִילָהּ : יִי יִשְׁמְרֶךָ⁶⁵ מִכָּל רָע : יִהְלִלְוּהוּ⁶⁶ שָׁמַיִם
 וָאָרֶץ : יִי זְכַרְנוּ יִבְרַךְ⁶⁷ : וּמִשִּׁירֵי אֶהוֹדְנוּ⁶⁸ : אֵלֵי אַתָּה
 וְאוֹרֶךְ⁶⁹ : מִי לֹא יִרְאֶךָ⁷⁰ מִלֶּךְ הַגּוֹיִם כִּי לָךְ יֵאָתֶה⁷¹ : יוֹדוּךָ⁷²
 עַמִּים אֱלֹהִים יוֹדוּךָ⁷³ עַמִּים כָּלֶם : יִבְרַכְנוּ⁷⁴ אֱלֹהִים אֱלֹהֵינוּ :
 אוֹרֶךְ⁷⁵ בְּעַמִּים אֲדֹנָי אֲזַמְרֶךָ⁷⁶ בְּלְאֻמִּים :
 הוֹרְנֵי⁷⁷ יִי דִרְכֶךָ וּנְחַנֵּי⁷⁸ בְּדֶרֶךְ מִישׁוֹר⁷⁹ : אַתָּה יִי עֲזַרְתָּנִי⁸⁰
 וּנְחַמְתָּנִי⁸¹ :

PSALM XXIII.

(To be translated into English, with the help of the Glossary at the end of the book).

יִי רַעִי⁸² לֹא אֶחָסֶר⁸³
 בְּנֵאוֹת⁸⁴ דְּשֵׂא יִרְבִּיצֵנִי⁸⁵
 עַל מֵי מְנוּחֹת⁸⁶ יִנְהַלְנִי⁸⁷
 נַפְשִׁי יִשׁוּבֵב⁸⁸
 יִנְחַנֵּי⁸⁹ בְּמַעְגְלֵי⁹⁰ צֶדֶק
 לְמַעַן⁹¹ שְׂמוֹ

time. ⁸⁴ *Hφ.* נכה *Pi.* to smite, to strike,—pp. 298 & 299. ⁸⁵ הלל *Pi.* to praise (Dagesh F. is often dropped from the ל). ⁸⁶ ירא *Pi.* to fear, p. 287. ⁸⁷ יאה *Pi.* to be becoming, fitting, suitable,—p. 280. ⁸⁸ זמר *Pi.* to hymn. ⁸⁹ ירה *Hφ.* to teach, point out to,—pp. 288 & 289. ⁹⁰ נחה *K.* and *Hφ.* to guide, lead, (p. 296). ⁹¹ right, rectitude,—see § 86. ⁹² עזר *Pi.* to help. ⁹³ נחם *Pi.* to comfort. ⁹⁴ חסר *Pi.* to lack. ⁹⁵ in pastures of,—see § 86. ⁹⁶ רבץ *K.* to lie down, *Hφ.* to cause to lie down. ⁹⁷ rest (*lit.* rests). ⁹⁸ נהל *Pi.* to lead gently. ⁹⁹ שׁוב *K.* to return, *Pi.* to restore, and to refresh. ¹⁰⁰ in the paths of. ¹⁰¹ for the sake of. ¹⁰² ילך *Pi.* to go.

גַּם כִּי אֵלֶיךָ ⁷² בָּגִיא צַלְמוֹת
 לֹא אִירָא ⁶⁶ רַע כִּי אֶתָּה עַמְדִי ⁷³
 שְׁבַמְךָ וּמִשְׁעֲנֶתְךָ
 הִפְּהָ יִנְחַמְנִי ⁶³
 תַּעְרֹךְ ⁷⁴ לְפָנַי שְׁלָחַן
 נִגְדַר צָרָרִי ⁷⁵
 דִּשְׁנֶתָ ⁷⁶ בְּשֶׁמֶן רֹאשִׁי
 בּוֹסִי רוּיָה ⁷⁷
 אֶף טוֹב וַחֲסֹד יִרְדְּפוּנִי ⁷⁸
 כָּל יְמֵי חַיִּי
 וְיִשְׁבְּתִי * ⁶⁰ בְּבֵית יי
 לְאַרְךָ יָמִים :

⁷² with me. ⁷⁴ ערך to set in order, array, prepare. ⁷⁵ צרר to distress, to be an enemy to. ⁷⁶ רשן *Pr.* to anoint-richly. ⁷⁷ fulness;—[a cup of] fulness=the [cup that] “runneth over” of the E. V. ⁷⁸ רדף to pursue, to follow.

* There are various opinions respecting this word:—

The translation “*my abiding, or dwelling, [shall be] in the etc.*”, corresponds to the word יִשְׁבְּתִי (*K. Infin., שָׁבַת, with Aff. 1 s.*) from יָשַׁב *Tab. XVIII*, instead of יִשְׁבְּתִי. Some suppose that the Root יָשַׁב to return is used here in the sense of the Root יָשַׁב to abide or dwell. And some suppose that the word should stand thus—וְיִשְׁבְּתִי (*K. Past 1 s., with ו, from יָשַׁב*) and *I will abide or dwell*. The strict sense of יִשְׁבְּתִי as it stands is *and I will return*.

. The following Exercises are partly taken from the Exercises in the former Grammar.

Note (i.) Help required for rendering the English into Hebrew is here given UNDER the several words.

(ii.) Words connected by hyphens are all comprehended in the Hebrew which stands under them.

(iii.) Some additional help required is occasionally given in Footnotes.

EXERCISE XLVI.

(To be translated into Hebrew.)

And he-returned into the house and took the child and restored him*

שוב (§ 71) בית לקח + ילד שוב *Hφ.*

to his mother.

And he-turned this-way-and-that and saw that

אין אדם (see vocab.) פנה פה וכה פה ראה

there-was-no man, and he-killed him* and hid him* in the sand.

אין איש מות *Hφ.* טמן חול

And the king† said 'Fetch-ye (*m.*) me a sword and cut him* into two and

לך אמר מלך לקח לי חרב גור § 99 ל

give the half to one (*f.*) and the half to the-other.'

And

נתן חצי אחת חצי אהת § 99, Note (†).

I-cried-out and said, 'In-no-wise-kill-him' (Hebr. to kill *kill-ye m.*

צעק + אמר *Infin. Abs. מות Hφ.*

him* not), and they (*m.*)-gave him* to me. - And she-took the child

(Obs. IV. p. 93.) נתן לקח ילד

and kissed him*, and she-lifted-up her voice and wept.

נשק + Tab. XIX. נשא קול בכה (Apocop.)

EXERCISE XLVII.

And I-asked him* saying 'What mayest-thou-be-seeking?'

שאל + Tab. XVII, Note (†, ii). בקש *Px. Fut.*

* Affix.

† Fut. (--).

‡ Tense before Noun.

§ Fut. (-).

and he answered me* that his brethren he [was] seeking. And
 ענה פי אָח Tab. XIII. בָּקַשׁ Pz. Partic.

they-said to-each-other (Hebr. *a man to his brother*), 'Come-ye and
 אָמַר אֶל אִישׁ אָח יֵלֶךְ Tab. XVIII.

let-us-slay him*, and let-us-cast-him* into one-of the pits, and-we-will-say
 הָרַג † שָׁלַךְ Hφ. בְּ אַחַר בְּרוּת Past w. † pref.

An evil beast hath-devoured him*.' But Reuben† delivered him* from
 רָעָה רָעָה f. אָכַל וְ רְאוּבֵן † נָצַל Hφ.

their hand and said 'We-will-not smite him* mortally, cast-ye
 יָד אָמַר נָכַח Hφ. (p. 299) נָפַשׁ שָׁלַךְ Hφ.

him into this pit,'—in-order to-deliver him from their hand to §restore
 אֶל בּוֹר לְמַעַן נָצַל Hφ. שׁוּב Hφ.

him* to his father. And they-stripped him* as-regards his coat
 אֶל אָב Tab. XIII. פָּשַׁט Hφ. אָתּ אֶת־כִּתְּוֹנֹתָּ ॥

and they-took him* and cast him into the pit. And Juda† said 'Let-us-sell
 לָקַח † § 71 יְהוּדָה † מָכַר †

him*, and our hand let-it-not be upon him.' And they-sold him* to
 יָד f. Obs. IV. p. 93. עַל הָיָה ל

the Ishmaelites, and they-took-him*-down to Egypt. A king† sent
 יִשְׁמָעֵאֵלִים יָרַד Hφ. § 71 מִצְרַיִם מֶלֶךְ שָׁלַח מֶלֶךְ

and loosed him*.
 נָתַר Hφ. Tab. XIX.

EXERCISE XLVIII.

And he-finished charging-them (Hebr. *to §charge them**), and he-expired
 כָּלָה Pz. ** צוּה Pz. *** גָּוַע †

and died. My father adjured me* saying 'In my
 מוֹת אָב שָׁבַע Hφ. Tab. XVII, Note (†, ii).

grave which I-dug for me in the land of Canaan, there (Heb. *thither*)
 קָבַר Tab. X. 2. לָ בָרָה לְ אָרְצָא בְּנַעַן שָׁמָּה

* Affix. † (Fut. (—)). † Tense before Noun. § Infin. w. ל prefixed.

॥ With Affs., בְּתִנְתִּי etc.

† Fut. (—).

** The ם is Consonantal here.

| | | | | |
|---|--|--|-----------------------|-------------------------------|
| shalt-thou-(m.)-bury me*. | קבר † | Go-up and bury-thou (m.) thy father as | עלה | בְּאִשְׁרֵךְ |
| he-adjured thee*. | All | that I-shall-command thee* (m.), thou-shalt- | כָּל | אֲשֶׁר צוּה P%. † |
| certainly-do (Hebr. | to-do | thou-shalt-do) it* (m.); and I-will-bless thee*, | Infin. Abs. | עֲשֵׂה בָרַךְ P%. |
| and I-will-preserve thee* in all thy | ways. | JAH § hath-indeed- | יִשְׁמַר † | יִהְיֶה |
| corrected (Hebr. | to-correct, | He-hath-corrected) me*; but to the death | P%. Infin., (—) form. | יִסַּר P%. |
| He-hath-not given me*.— | And I-took them (m.) and I-passed-them-over | | נתן | לקח |
| (Hebr. and I-caused-them*-to-pass-over) the brook; and | I-was-left | | עבר Hφ. | נחל יתר Nφ. (Tab. XVIII). |
| by-myself, and there-wrestled one with me until the-going-up-of the dawn. | | | לְבִדִי | עִם אִישׁ Nφ. אֶבֶק עַד עָלָה |
| And-when he-said 'Let-me-go (Hebr. Send-away-thou m. me*) for the dawn § | | | ו | שָׁלַח P%. כִּי |
| hath-gone-up,' then I-answered-him* 'I-will-not let-thee*-go except thou- | | | עָלָה ו | עָנָה כִּי אִם |
| hast-blessed me*.' | | | בָּרַךְ P%. | |

EXERCISE XLIX.

| | | | | |
|--|---------------|----------------------------|------------------------|----------------|
| And these words § which I [am] commanding thee (m.) to-day (Hebr. | דְּבָרִי (m.) | | | |
| the-day) shall-be ¶ on thy heart. And thou-shalt-impress ¶ them* upon | הִיא | לְדַבֵּר | שָׁנַן P%. (Tab. XIV). | |
| (Hebr. to) thy sons. And-thou-shalt-write ¶ them* on the posts of | בְּנֵי | Tab. XIII. | כתב | מְזוּזוֹתָא |
| thy house, and at (ב) thy gates. I will-bring you (m.)* into the land of | בֵּית | שַׁעַר | בּוֹא Hφ. | אֶל אֶרֶץ (f.) |
| the nations which (Hebr. which it*) I-have-given to you to possess it*. | גּוֹיִם (m.) | נתן | ירש Tab. XVIII. | |
| And I-will-give ¶-them*-up before-you, and ye-shall-smite ¶ them. | נתן | פָּנִים w. ל pref., & Aff. | נכה Hφ. | |

* Affix.

† Fut. (—).

‡ The ו is *Consonantal* here.

§ Tense before Noun.

|| Note (A) on Tab. XIX.

¶ Past with ו.

The king† of Jericho sought the men whom* Joshua sent. And
 מֶלֶךְ יְרִיחוֹ בָקַשׁ Pz. p. 46 (L.) שָׁלַח יְהוֹשֻׁעַ
 the woman† said, Pursue-ye (m.) quickly after-them that ye-may-overtake
 אִשָּׁה רָרַף מֵהֵרָ אַחֲרֵיהֶם כִּי נִשְׁגַּח Hφ., Tab. XIX.
 them*. And she had-taken-them*-up to the roof; and she-hid
 expressed עָלָה Hφ. § 71. ii. (a) נָגַח טָמֵן §
 them*, and the mischief† did-not come-upon them*. Ye (m.) have-
 רָעָה מִצָּא expressed
 preserved-my*-life. Flames of fire have-devoured them (m.)*.
 חַיָּה Hφ. אָכַל אֵשׁ לָקְחָה (f.)

EXERCISE L.

Draw-Thou me*, after-Thee we-will-run. The king† hath-
 מִנְשֵׁךְ § אַחֲרַיָּה רוּץ (w. ה. ה. at the end.) מֶלֶךְ
 brought-me*-into His chambers. Let-me*-see thy (f.) countenance, let-me*-
 בֹּאָה Hφ. הִרְרָה רָאָה pl. of מִרְאָה
 hear thy (f.) voice. I-have-taken-hold-upon Him*, and I-will-not let-
 שָׁמַע Hφ. אָחַז
 Him*-go.
 רָפָה Hφ.
 The watchmen found† me*...; they-smote me* they-wounded
 Partic. (1) K. of שָׁמַר מִצָּא נָכָה Hφ. פָּצַע
 me*.... Whither turned thy (f.) Love? for we-will-see Him* with thee.
 אָנָּה פָּנָה דוֹר (m.) וּ בָקַשׁ Pz. עַם
 Daughters† saw her*, and they (m.) called-her*-happy. Many
 בָּתָּב Tab. XIII. רָאָה פָּאֵשׁ Pz.
 waters shall-not be-able to-quiet Love||, and floods shall-not
 מַיִם יָכֹל Hōph. כָּבַה Pz. אֶהְבֶּה (f.) נִהְרֹת (m.)
 overwhelm it*. Lo! THE-LORD thy God† hath-loved thee (m.)*:
 שָׁטַח § הִגִּיד אֶלְהֵיִם אָהַב (the -- form.)
 be-strong, yea (1) be-strong.
 חֹזֵק (= form.)

* Affix.

† Past with ו prefixed.

‡ Tense before Noun.

§ Fut. (—).

|| With the 'Def. Art.' and אֵלֵּהּ.

APPENDIX.

APPENDIX.

I. SIGNIFICATIONS OF THE VOICE-FORMS.

We may give here a few instances of what was mentioned briefly at the foot of page 70, *viz* that other English 'forms of rendering'—more or less different from the main significations of the Voices in general—are sometimes required. Thus,

(*a*) In Gen. i. 4, the HĪPH-ĪL וַיִּבְרָל (Fut. 3 s. *m.*) may fairly be rendered "*and He divided*" (or by some such expression, as "*and He made separation*"). The expression "*and He caused to SEPARATE*" is not English, and English expressions must of course be used in an English rendering.

(*β*) So, in Gen. i. 11 תְּרִשָׂא הָאָרֶץ דְּשָׂא is fairly rendered "*let the earth bring-forth grass.*" The Hebrew expression תְּרִשָׂא הָאָרֶץ, in which the Verb is from the same Root דָּשָׂא as the Noun, cannot be rendered *exactly* in English. Similarly in the case of מוֹרִיעַ זֵרַע in the same verse, some such expression as "*producing seed*" or "*yielding seed*" must be given.

(*γ*) In the case of some Roots, as observed at the foot of page 70, *altogether different* English Verbs are required for their several Voices.

(*δ*) We must be content, at present, to refer the Student to his Lexicon for the renderings of the several Voices of various Roots.

(*ε*) Also the Lexicon must be referred to as a means of finding what Voices of particular Roots are used. For

N.B. (i) Verbs are not necessarily used in all the Voices; but,
on the contrary,

(ii) most Verbs are used in certain Voices only, and not
in others.

(II). CERTAIN TENSE-FORMS, AND APOCOPATED FORMS.

- (1) As said in § 162 (e), it is the *Rule* to have, in the Future *Kal*, the \div (rather than the \imath) form, *i.e.* יִפְקֹד rather than יִפְקֹד , in the following three cases:
- (a) with \imath Convers., thus וַיִּפְקֹד and he visited,
- (β) with אֵל Deprecative, thus אַל יִפְקֹד let him not visit,
- (γ) in a positive wish, thus יִפְקֹד let him visit.
- (2) So also it is the *Rule* to have in *Hiph- \imath l* the — (rather than the '-) form, *i.e.* יִפְקֹד rather than יִפְקִיד , in the same three cases, thus
- (a) with \imath Convers., וַיִּפְקֹד and he caused to visit,
- (β) with אֵל Deprecative, אַל יִפְקֹד let him not cause to visit,
- (γ) in a positive wish, יִפְקֹד let him cause to visit.
- (3) The same holds for other than 'Full' Verbs; and, further,
- (4) Verbs לֵה generally* have the 'Apocopated' forms in these same three cases, thus:
- (a) with \imath Conversive, וַיִּגַּל from יִגַּלְה (*Kal*),—
 וַיִּגַּל from יִגַּלְה (*Pz.*),— וַיִּגַּל from יִגַּלְה (*H ϕ*), etc.;
 and so וַיְהִי from יְהִיֶּה ,— וַיַּעֲשֶׂה from יַעֲשֶׂה , etc.;
 and so in other Persons, as וַתְּהִי from תְּהִיֶּה ,
 וַתַּתֵּעַ from תַּתֵּעֶה , etc.;
- (β) with אֵל Deprecative, אַל תִּגַּל from תִּגַּלְה (*Pz.*),
 אַל תִּפְּנֶה from תִּפְּנֶה (*Kal*),— אַל יְהִי and אַל תְּהִי from
 יְהִיֶּה and תְּהִיֶּה , etc.;
- (γ) in a positive wish, יִגַּל let it m. go captive, from יִגַּלְה ,—
 יְהִי let it m. be (or let there be), from יְהִיֶּה , etc.

[Further remarks on Verb-forms had better be reserved for a subsequent Section of this Appendix. Now we may not delay any longer to give the following]

* Not always, see the Note (†) on p. 171.

(III). ANALYSIS OF SOME VERB-FORMS.

When the Student first attempts to read the Hebrew Bible, he is likely to find his progress somewhat slow and perhaps wearisome by reason of his inability to analyze at once the Verb-forms with which in such great variety he will meet at every step. It is therefore advisable to offer him some little help, at first, to enable him to recognize more easily the various forms, and to familiarize him (by references) with the several Tables and Sections in which such forms are classified and spoken of. To some extent the Exercises will have already familiarized him with these, class by class. A very little help now will enable him to combine them all. The following ANALYSIS of the Verbs found in the first three, and the twelfth, chapters of the Book of Genesis, will doubtless be amply sufficient for him. With the Prefixes and Affixes to Nouns, etc., he will be sufficiently familiarized already by the Exercises; he will need no help for these now,—with the exception of a word or two, here and there, perhaps. It may however be well to give now the following Rules:—

RULE I. When the Conjunctive ׀ stands between words, or groups of words, which form a COUPLE,—if the second word of the COUPLE, or the first word of the second group, is either

(1) MONOSYLLABIC, or

(2) DISSYLLABIC WITH THE ACCENT ON THE PENULTIMA,

the ׀ generally takes ׀,

[N.B. unless the first letter has ׀, in the word to which the ׀ is prefixed];—thus,

(i) in Gen. viii. 22 we have

׀רע ׀קציר ׀קר ׀הם ׀קיץ ׀חרף ׀יום ׀לילה* ׀וכו
seed-time and harvest, and cold and heat, and summer and winter, and day and night, etc.

Here the Nouns are arranged in COUPLES, two and two. And

(a) *׀רע ׀קציר* *seed-time and harvest*, the first Couple, has for its second word the Dissyllabic *קציר* which is accented on the *last* syllable (not on the Penultima) in accordance with Pt. I, § 55 (8, ii) and (9, a). Hence this word does not fall under Rule I above.—For the Accents $\overset{\rho}{}$ *T'úshá* and $\overset{\rho}{}$ *Pázér*, see Pt. I, § 66 (15 & 13). As said in Note (‡) there, the Accent $\overset{\rho}{}$ stands “always over the first consonant of its word.” It affects the *last syllable* here.

(β) *קָר ׀וָהֶם* *cold and heat*, the second Couple, has for its second word the Monosyllabic *הם*; before which the ׀ takes ׀ in accordance with Rule I above.—For the Accents $\overset{\rho}{}$ *Gérèsh* and $\overset{\rho}{}$ *Kadma*, see Pt. I, §§ 66 (16) & 67 (3).

(γ) *קִיץ ׀חֶרֶף* *summer and winter*, the third Couple, has for its second word the Dissyllabic *חֶרֶף* accented on the Penultima; before which the ׀ takes ׀ as above.—For the Accents $\overset{\rho}{}$ *T'vir* and $\overset{\rho}{}$ *Dargá*, see Pt. I, §§ 66 (11) and 67 (4).

(δ) So also *יּוֹם ׀לֵילָה* *day and night*, the fourth Couple, has for its second word the Dissyllabic *לֵילָה* accented on the Penultima; before which the ׀ takes ׀ as above.—For the Accents $\overset{\rho}{}$ *Tiphk̄há* and $\overset{\rho}{}$ *Mé-r'khá*, see Pt. I, §§ 66 (6) and 67 (6).

But (ii) it is not necessary that the Couple should consist of *two words* only. We have, for instance, in Gen. iii. 22

* This ׀וכו signifies “etc.” It stands for ׀כלו *and the whole of it*.

וְיֵאָכְלוּ וְיֵחִי לְעֹלָם: and *eat and live for ever*. Here the COUPLE consists of two parts (1) וְיֵאָכְלוּ and *eat*, and (2) וְיֵחִי לְעֹלָם and *live for ever*; and the first word of this second part has ֿ to the ׀ prefixed to the accented Monosyllable יֵחִי.—For the Accents (:ֿ) *Sillūk Soph-pásūk*, ֿ *Mé-r'khá*, and ֿ *Tiphk̄há*, see Pt. I, §§ 66 (1), 67 (6), and 66 (6).

This great Rule is not indeed *always* attended to; but it is so much attended to in the Bible, especially in the case of two WORDS so 'coupled' together, that it is best to observe the Rule in Composition—in this case of a COUPLE OF TWO WORDS.

This Rule was stated in a very concise form in Obs. XII on p. 139. There the Rule itself, with even the few examples given above, would have been out of place.—In a Couple consisting of *two words*, the second word will mostly have a Disjunctive Accent by reason of the Stop (greater or less) made at the end of the 'Couple.' It was necessary, as seen in (ii), not to limit the occurrence to the case of the Accent being Disjunctive.

[This Rule will be found more fully stated and illustrated in Pt. II, § 94.]

RULE II. The prefixes בְּכֹל also sometimes take ֿ before an Accented Vowel, as seen in Pt. II, § 95; thus we have לְמִיםֿ instead of לְמִים at the end of Gen. i. 6; and so לְמַתֿ at the end of Deut. xiv. 1; etc.

ANALYSIS OF VERBS IN GEN. i-iii.

- Gen. i. 1. **בָּרָא*** *He created*. KAL Past 3 s. *m.* from **ברא**.
Tab. XXII.
- v. 2. **הָיָה** † *it f. was* (or *existed in a state of*). KAL
Past 3 s. *f.* from **היה**. Tab. XXIII.
- מְרַחֶפֶת** [was] ‡ *moving* (al. *brooding*). Cp. Deut.
xxxii. 11. Pī-êL Partic. Sing. *f.* from **רחף**.
For the Partic. forms see App^x B to Tab.
XIV, and for the — retained before **ה** see
Tab. XVI(2) [β, iii.—page xx.].
- v. 3. **וַיֹּאמֶר** § *and He said*. KAL Fut. 3 s. *m.* with ו Con-
versive, from **אמר**. Tab. XVII (2, δ).
- יְהִי** *let there be*. KAL Fut. 3 s. *m.* apocopated for
יְהִיֶּה, from **היה**. Tab. XXIII (Note 3),
also page 170 (ε, 4).
- וַיְהִי** § *and there was*. KAL Fut. 3 s. *m.* apocopated
with ו Conversive, from **היה** (see the pre-
ceding word **יְהִי**). Cp. p. 222 (4).
- v. 4. **וַיִּרְא** § *and He saw*. KAL Fut. 3 s. *m.* apocopated,
from **ראה**. Tab. XXIII, also page 171 (η).
- וַיְבַדֵּל** *and He divided* (or *made separation*). HIPH-îL
Fut. 3 s. *m.* with ו Conversive, from **בדל**.
Tab. XIV. [For the — see § 162 (e, ii)
p. 105, and p. 222 (2).]

* The Tense here precedes its subject. Cp. § 162 (d, i), p. 105. This need not be mentioned after this page.

† The Tense here follows its Subject. This marks EMPHASIS on the Subject, as stated in § 162 (d, ii). The Emphasis here might perhaps be brought out in English somewhat thus: "Now [as for] the earth, it was a confused and formless mass . . . And God said, etc."

‡ The 'logical Copula' *was* is to be supplied in the English. Cp. § 124. This need not be mentioned again.

§ See § 161 (2),—page 104.

v. 5. וַיִּקְרָא* *and He called.* KAL Fut. 3 s. m. with וְ Conversive, from קרא. Tab. XXII.

קָרָא *He called.* KAL Past 3 s. m. from קרא. Tab. XXII.

וַיְהִי*. See the third Verb in v. 3.

[Note. The literal rendering of the last six words in v. 5 is, as the Student will see at once, "And there was evening, and there was morning,—one day." This literal rendering seems plain and clear enough. It tells that, after that great moment, when

"God said 'LET THERE BE LIGHT,—AND THERE WAS LIGHT,'" time went on; and, in due course of time, the light of the day-time declined towards departure, "and there was evening." And time went on still continually; and, in due course of time, day dawned—"and there was morning." And so there was "ONE DAY": viz. from the first breaking forth of the light "offspring of heaven firstborn," to the time when there was light again—at the breaking forth of the light of the morning.

Obs. Some give "the first day" for יוֹם אֶחָד. For this see 'Note' at the end of v. 31.]

v. 6. וַיִּאֶמֶר*. See the first Verb in v. 3.

וַיְהִי. See the second Verb in v. 3.

וַיְהִי *and let it be.* KAL Fut. 3 s. m. (וַיְהִי) with וְ Conjunctive prefixed [§ 3 (b)], from היה. Tab. XXIII.—See also v. 3.

מִבְּדִיל *one m. dividing (or making separation).* HIPH-İL Partic. Sing. m. from בָּדַל. Tab. XIV.

v. 7. וַיַּעַשׂ *and He made.* KAL Fut. 3 s. m. with וְ Conversive, from עָשָׂה. See p. 171 (ζ), and Supp^t to Tab. XXIII.

* See § 161 (2),—page 104.

- v. 7 (contin.) וַיִּבְדֵּל. See the second Verb in v. 4.
 וַיְהִי. See the third Verb in v. 3.
- v. 8. וַיִּקְרָא. See the first Verb in v. 5.
 וַיְהִי. See the third Verb in v. 3.
- v. 9. וַיֹּאמֶר. See the first Verb in v. 3.
 יָקוּ. *let them be gathered together.* NIPH-ĀL
 Fut. 3 pl. *m.* from קוּה. Tab. XXIII.
- וַתֵּרָא וַיְהִי. *and let it f. be seen.* NIPH-ĀL Fut. 3 s. *f.*
 with ו Conjunctive, from רָאה. Tab.
 XXIII. The ׀ is instead of ׀ followed
 by *Dagesh*, as in § 182 (i).
- וַיְהִי. See the third Verb in v. 3.
- v. 10. וַיִּקְרָא. See the first Verb in v. 5.
 קָרָא. See the second Verb in v. 5.
 וַיִּרְא. See the first Verb in v. 5.
- v. 11. וַיֹּאמֶר. See v. 3.
 תִּדְרֹשׁ [דְּרֹשׁ] *let it f. bring-forth [grass].* HIPH-ĪL
 Fut. 3 s. *f.* from דְּרֹשׁ. § 162 (e, ii),
 p. 105; & p. 222 (2).

[Note. This use of a Verb and Noun together, from the same Root, is often found—especially where the repetition of the Root implies *abundance, multitude, greatness*, or emphasizes that which the Root expresses. Cp. פָּחַדוּ פָּחַדוּ Ps. xiv. 5 *they were greatly afraid* (lit. *they feared a fear*), etc.; and so],

מִזְרִיעַ זֶרַע *yielding seed.* HIPH-ĪL Partic. Sing. *m.*
 from זָרַע.

עֹשֶׂה *yielding (or producing, lit. making).* KAL
 Partic. Sing. *m.* from עָשָׂה. Tab. XXIII.

וַיְהִי. See v. 3.

v. 12. **וַתּוֹצֵא** and it f. brought forth. **HIPH-IL Fut. 3 s. f.** with **ו** Conversive, from **יָצָא**. This Verb is both **פִּי** like **יָשַׁב** in Tab. XVIII, and **לֵא** like **מָצָא** in Tab. XXI. The **—** instead of **י־** is in accordance with § 162 (e, ii), and p. 222 (2).

מִזְרִיעַ. See v. 11. **עִשָּׂה**. See v. 11. **וַיֵּרָא**. See v. 4.

v. 13. **וַיְהִי**. See v. 3.

v. 14. **וַיֵּאמֶר**. See v. 3. **וַיְהִי**. See v. 3.

[Obs. (i). The Verb **וַיְהִי** is in the Singular, but **מֵאֲרֹת** lights in the Plural. This is often the case when the Verb comes first, especially when the Verb is used as here in a somewhat Impersonal manner. Cp. **וַיְהִי כִּפְהַיִּי בַמּוֹת** 1 Kings xiii. 33 that there-might-be priests of high-places. So in Gen. x. 25 **וַיֵּלְעָבֵר יָלֵד שְׁנַיִ בָּנִים** and to Eber there-were-born two sons, cp. Gen. xli. 50.

N.B. A Singular Verb may occur with a Plural Noun in certain other cases also, to be mentioned elsewhere.

Obs. (ii). The Plural of the Masculine Noun **מֵאֲוֹר** has the Feminine form. Cp. § 43.

Obs. (iii). The word **מֵאֲוֹר** signifies a light, i.e. a light-giver **φωσστήρ** (LXX). In vv. 3-5 the word is **אֹר** (**φῶς** LXX).]

לְהַבְדִּיל to divide (or make separation). **Hiph-Il Infin.** with **ל** prefix, from **בָּדַל**.

וְהָיוּ and they shall be (or let them be). **KAL Past** 3 plu. with **ו** prefixed, from **הָיָה**. Tab. XXIII.

v. 15. **וְהָיוּ**. See v. 14.

לְהָאִיר to give light (lit. to cause light). **Hiph-Il Infin.** with **ל** prefixed, from **אֹר**. Tab. XX.

וַיְהִי. See v. 3.

v. 16. וַיַּעַשׂ. See v. 7.

[לְמַמְשֶׁלֶת] is a Noun with ל for prefixed, “for the governance of.”]

v. 17. וַיִּהְיוּ and He set (lit. gave). KAL Fut. 3 s. m. with ו
Conversive, from נָתַן. Tab. XIX (B).

לְהֵאִיר. See v. 15.

v. 18. וּלְמַשֵּׁל and to rule. KAL Infin. with ל prefix, from
מָשַׁל. Tab. XIV.

וּלְהַבְרִיל. See v. 14. וַיֵּרָא. See v. 4.

v. 19. וַיְהִי. See v. 3.

v. 20. וַיֹּאמֶר. See v. 3.

[שָׂרְצוּ] יִשְׂרְצוּ let them bring-forth-abundantly [moving creature
that hath life],—lit. let them swarm-with [a
swarm of creatures that have life].—KAL Fut.
3 pl. m. from שָׂרַץ. Tab. XIV.

[יָעוּפָה] יְעוּפָה [that] may fly (E.V.) Pī-êL Fut. 3 s. m. from
עָוַף. Tab. XX.—Cp. § 31.

[Note. Many prefer to render thus:—“And let fowl fly.”
The word “Fowl” should then be read with EMPHASIS, because
it precedes its Verb.]

v. 21. וַיִּבְרָא and He created. KAL Fut. 3 s. m. with ו Con-
versive, from בָּרָא. Tab. XXII.

[Note. The Root בָּרָא has not occurred since v. 1, “In the
beginning (or at first) GOD CREATED the heavens and the earth.”
It occurs again now in v. 21, at the introduction of ‘animal
life’; it does not occur again till v. 27, “And GOD CREATED
אֶת הָאָדָם, etc.” which is subsequent to the “Let us MAKE (or
We will MAKE) אָדָם, etc.” in v. 20. The making of man in
the image of GOD is an act of Creation.]

v. 21 (contin.) הִרְמִשָּׁת *that moveth*. KAL Partic. Sing. *f.* (App^x B to Tab. XIV) from רִמַּשׁ, with the ה of §§ 6 & 98.

שָׂרְצוּ *brought forth abundantly (or swarmed with)*.

KAL Past 3 pl. from שָׂרַץ. Tab. XIV.

וַיִּרְא. See v. 4.

v. 22. וַיְבָרֶךְ *and He blessed*. Pī-êL Fut. 3 s. *m.* with ו Convers., from בָּרַךְ. [App^x to Tab. XVI (2)]. The ׀ is for the ׀, because the Accent is removed from the last syllable. Cp. Pt. I, § 55 (9, b).

לֵאמֹר *saying*. KAL Infin. with ל, from אָמַר. Tab. XVII [Note † (ii)].

פְּרוּ *be ye fruitful*. KAL Imper. 2 pl. *m.* from פָּרָה. Tab. XXIII.

וַרְבוּ *and multiply*. KAL Imper. 2 pl. *m.* with ו pref., from רָבָה. Tab. XXIII.

וּמְלֵאוּ *and fill*. KAL Imper. 2 pl. *m.* with ו pref., from מָלָא belonging to Tab. XXII (but the same here as in Tab. XIV).

יִרְבַּ *let it multiply*. KAL Fut. 3 s. *m.* apocop. from רָבָה. Tab. XXIII.

v. 23. וַיְהִי. See v. 3.

v. 24. וַיֹּאמֶר. See v. 3.

תּוֹצֵא *let it (f.) bring forth*. HIPH-îL Fut. 3 s. *f.* from יָצָא which is a Verb both פִּי and לֵא. Cp. וַתּוֹצֵא in v. 12.

[The word חִיתּוֹ is for חִית which is the Constr. form of חִיָּה,

as in **תִּית הָאָרֶץ** in the next verse (25). Some speak of the form **תִּיתוּ** as an *Archaic* form. Discussion of this matter must be deferred at present. We may just mention (1) the similar **מֵעֵינֵנוּ מִים** in Ps. cxiv. 8 for **מֵעֵינֵי מ'**, and **בָּנוּ בְּעַר** Nu. xxiv. 3 & 15 (in which last, however, some have thought that the *Rt-letter* **ה** comes out in the ו); and (2) likewise the additional '— which is attached sometimes to a word (this ' is termed by some 'Compaginis') as in **מֶלְכֵי צֶדֶק** *Melchizedech* Gen. xiv. 18,— instead of **מֶלֶךְ צֶדֶק** *king of righteousness*;—and so **בְּנֵי אֶתְנֹו** *the colt* (lit. *son*) of his ass Gen. xlix. 11, instead of **בֶּן אֶתְנֹו**, etc.]

v. 24 (contin.) **וַיְהִי**. See v. 3.

v. 25. **וַיַּעַשׂ**. See v. 7. **וַיֵּרָא**. See v. 4.

v. 26. **וַיֹּאמֶר**. See v. 3.

נַעֲשֶׂה *let us make* (or *We will make*). KAL Fut. 1 pl. from **עָשָׂה**. See p. 171 (ζ), and Supp^t to Tab. XXIII.

וַיִּרְדּוּ *and let them have dominion* (or *and they shall have dominion*). KAL Fut. 3 pl. *m.* with ו Conjunctive, from **רָדָה**. Tab. XXIII.

[Note. The word **בְּרִגְת** consists of **רִגְת** *the fish of* (Construct form of **רִגָה** *fish* collectively) and the prefix **בְּ** *over*. Since there may never be two Moving Shvas together, the ׀ of the **ב** has to become a 'Slight-Vowel.' Pt. I, § 56. Cp. § 4 (c) of the Exercise-book.—The Dag. L. is removed from the **ב** here in accordance with Pt. I, § 48.]

הָרֹמֵשׂ *that creepeth* (E.V.) [Cp. **הָרֹמֵשֶׁת** in v. 21.]
KAL Partic. Sing. *m.* from **רָמַשׂ**, with the ה of §§ 6 & 98.

v. 27. **וַיִּבְרָא**. See v. 21. **בָּרָא**. See v. 1.

v. 28. וַיְבָרֵךְ. See v. 22. וַיֹּאמֶר. See v. 2.

פָּרוּ וּרְבוּ וּמְלֵאוּ. See v. 22.

וּכְבֹּשָׁה and subdue it. KAL Imper. 2 pl. m. with prefix ו and Aff. הָ it (*f.*), from כָּבַשׁ. Tab. XXVII.

וַיִּרְדּוּ and have dominion. KAL Imper. 2 pl. m. with ו pref., from רָדָה. Tab. XXIII.

הָרִמְשָׁתַּי. See v. 21.

v. 29. וַיֹּאמֶר. See v. 3.

נָתַתִּי I have given. KAL Past 1 s. from נָתַן. Tab. XIX (B).

זֵרַע [זֵרַע] bearing (lit. seeding) [*seed*]. KAL Partic. s. m. from זָרַע. Tab. XIV.

[Note. זֵרַע (a little later in this verse) is merely the Pause-form of זָרַע. Cp. Tab. X, Note (*).]

יְהִי it shall be. KAL Past 3 s. m. from הָיָה. Tab. XXIII.

[Note. לֶאֱכֹל for food is best taken to be a Noun of the same form as חִכְמָה wisdom, with ל. (The ׀ in the first syllable is *ö*). Some however take לֶאֱכֹל to be the 'KAL Infin. of אָכַל with ה added' as in § 137 (4, iii) [p. 80]; its meaning then would be 'to eat.']

v. 30. רֹמֵשׁ [בֵּל every] creeping [thing]. KAL Partic. Sing. m., from רָמַשׁ. Tab. XIV. Cp. v. 26.

[Note (i). אֶת כָּל יֵרֶק עֵשֶׂב all green herb (lit. all greenness-of herb). Cp. § 88.

(ii). The 'I have given' of v. 29 is carried on in thought to 'govern' also the words in (i).]

לֶאֱכֹל. See v. 29. וַיְהִי. See v. 2.

v. 31. וַיֵּרָא. See v. 4.

עָשָׂה *He made.* KAL Past 3 s. m. from עָשָׂה. Tab. XXIII.

וַיְהִי. See v. 3.

[Note. יוֹם הַשִּׁשִּׁי lit. *a day [which was] the sixth.*

Obs. (a) The 'Def. Art.' ה has not appeared thus in the case of the preceding "days." The Numerals in connection with יוֹם *day* in vv. 5, 8, 13, 19, and 23, are respectively "one," "second" (or "a second"), "third" (or "a third"), "fourth" (or "a fourth"), "fifth" (or "a fifth"). Whereas in v. 31 we have "*day THE sixth,*" literally.

(β) Many suppose that יוֹם אֶחָד in v. 5 may be rendered, and is to be rendered, "*the first day,*"—although the Numeral is not the word for "*first*" (viz. רִאשׁוֹן) but the word for "*one*" (viz. אֶחָד). They suppose that the word may so be rendered because the expression מֶלֶךְ אֶחָד *one king* in Is. xxiii. 15 has been rendered by some "*the first king.*" But this last rendering is, to say the least, not certainly admissible. Consequently we are not thereby convinced that the preceding supposition is correct. A little more support for that supposition may be claimed from the phrase בְּאֶחָד לַחֹדֶשׁ which occurs several times (as Gen. viii. 5 & 13, etc.), and which stands short for בְּיוֹם אֶחָד לַחֹדֶשׁ *in day ONE to the month*, literally (Ezra x. 16 & 17, etc.). But we must bear in mind that it is usual to employ the CARDINAL Numbers with the *day* of the month, and ORDINALS for the number of the month itself, as in Gen. viii. 13 בְּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ *in the first [month] in [day] ONE to the month.* So we have the Ordinal בְּעֶשְׂרִי *in the tenth [month]* Gen. viii. 5; but the Cardinal בְּעֶשׂוֹר *in [day] TEN* (not בְּעֶשְׂרִי *in the TENTH*) in Lev. xvi. 29 בַּחֹדֶשׁ הַשְּׁבִיעִי

בַּעֲשׂוֹר לַחֹדֶשׁ in *the seventh month in the [day] TEN to the month*, etc. Such a use of the Cardinal Numbers is not quite the same as this of “one,” and then “a second,” “a third,” “a fourth,” “a fifth,” and “THE sixth,” in Gen. i.

Nor is this quite the same even as the “year-of* ONE” (*lit.*), in Dan. i. 21 (& ix. 1, 2, etc.), which last is in accordance with the “year-of THREE” in Dan. i. 1, and “the year-of FOUR” in 1 K. xxii. 41, and so the “year-of TWO” in 1 K. xv. 25, etc. Nor is it the same even as the “year-of THE FOURTH (הַרְבִּיעִית)” Jer. li. 59, the “year-of THE SEVENTH (הַשְּׁבִיעִית)” Ezra vii. 8, and the “year-of THE NINTH (הַתְּשִׁיעִית)” 2 K. xxv. 1.†

It has indeed been said that “the first” is properly represented by “one,” and then “second,” “third,” etc., follow as bearing reference to the first mentioned,—and some have thought that “first” could not be said when as yet there was no other.

Perhaps it may be well to have just mentioned here that the word actually employed in Gen. i. 5 is NOT the ordinary word for “first” (*viz.* ראשון).

It may, however, be thought to be beyond the limits of our proper business here to mention thus the few facts stated above. And we ought perhaps to add that the amount of ‘authority’ which may be claimed, from the opinions of ‘learned’ men, for rendering the words יוֹם אֶחָד (Gen. i. 5) “*the first day*” is

* Perhaps we may be allowed the use of this expression here, for a moment, although it is not an English expression. We give “*year-of*” as an equivalent of the Hebrew word שְׁנַת, in order to call the Reader’s attention to the fact of this word being in the Construct form.

† The ‘English’ for these would be “*the first, third, fourth, etc., year.*”

simply overwhelming. But, nevertheless, these facts remain:—

(i) the words **וְיִכְלוּ** strictly signify “ONE DAY,”

(ii) the ordinary Hebrew for “the first day” is a very different expression.]

Gen. ii. 1. **וְיִכְלוּ** and they were finished. PŪ-ĀL Fut. 3 pl. *m.*, with ו Conversive, from **כָּלָה**. Tab. XXIII.

v. 2. **וַיִּכַּל** and He ended [or HAD ended, or finished, § 157 (a) & (ε)]. PĪ-ĒL Fut. 3 s. *m.* apocopated, with ו Conversive, from **כָּלָה** [like **יָגַל** in Tab. XXIII].

עָשָׂה He had made. KAL Past 3 s. *m.* from **עָשָׂה**. Tab. XXIII.

וַיִּשְׁבֹּת and He rested (or stopped, ‘ceased’). KAL Fut. 3 s. *m.* with ו Conversive, from **שָׁבַת**. Tab. XIV.

[Note. It need scarcely be said that the word ‘Sabbath (**שַׁבָּת**)’ is from this Root.—But the word is used also in the Bible for other than ‘Sabbath’-cessation, sometimes.]

v. 3. **וַיְבָרֶךְ**. See ch. i. 22.

וַיְקַדְּשׁ and He sanctified (or hallowed). PĪ-ĒL Fut. 3 s. *m.* with ו Conversive, from **קָדַשׁ**. Tab. XIV.

שָׁבַת He had rested (or ceased). KAL Past 3 s. *m.* See v. 2.

בָּרָא He created. See ch. i. 1.

לַעֲשׂוֹת to make. KAL Infin. with ל pref. See Supp^t to Tab. XXIII, and § 169 (a).

[Note. The literal rendering of these last two words is given here. There is some rather needless controversy about the sense of them. We may not enter into that here. The literal

rendering seems to bear a sufficiently clear and simple sense. Another rendering is however possible,—as will be seen a little further on in this Appendix (vi. 2, μ).]

v. 4. [Note. A slightly different arrangement in the printing of the Analysis may perhaps be admitted now, as a means of marking more distinctly what many suppose to be the commencement of a new sub-division of the Book.—It will be seen that the NAME of The Almighty (for which the E.V. gives generally “the LORD,” cp. Pt. I, § 79⁽²⁾) occurs for the first time in this verse. And it is followed immediately by אֱלֹהִים, throughout this chapt. ii. and in vv. 1, 8–24, of chapt. iii. Some Moderns have made what is really a serious mistake in imagining both these alike to be merely Appellative Nouns. The word אֱלֹהִים may be so termed. But the other is the NAME—the ‘Proper-NAME,’ if the expression may be used.—Here, however, we may but just state what has been said above, and add a caution to the Reader against adopting too hastily certain plausible theories. The thoughtful and unbiassed Student, who can afford to think for himself and to delay his adhesion to other people’s theories until he has sufficient education in the subject to be able to form a fair opinion about it, will find too many instances of modern theories resting on a fundamental misconception, which are nevertheless accepted by some as ‘latest results of Biblical Criticism.’ We would urge the Student to labour for a knowledge of the facts and usages of the language, and we say to him boldly:—“Work your work honestly and carefully and thoughtfully, and resolve to know for yourself the truth of the matter, so far as in you lies, by THOROUGH Work.”]

v. 4 (contin.) בְּהִבְרָאִם when they were created (lit. on their being created). NIPH-ĀL Infin. with ב pref. and Pron.-Aff. ׀־ם their (m.), from ברא.—Tab. XV.

עֲשׂוֹת [the] making of. KAL Infin. Constr. from עשה. Tab. XXIII and Pt. I, § 24.—This word is here ‘in Construction with’ the NAME יי (which is followed by the epithet אֱלֹהִים), and the ‘Object’ of it is אֶרֶץ וְשָׁמַיִם.

v. 5. יְהִי [טָרַם before] it was. KAL Fut. 3 s. m. from היה. Tab. XXIII.

יִצְמַח [טָרַם before] it grew. KAL Fut. 3 s. m. from צמח (like יִלְבַּשׁ Tab. XIV),—in Pause, § 165 (I, β).

[Note. When the word טָרַם has a Tense after it, this Tense is generally the Future in Hebrew; probably because the time of the event referred to in the Tense is later than (and therefore yet *future* with regard to) the time to which attention is directed by the word טָרַם before, or before-that. But in English, events are regarded as Past or Future from the point of view of the writer or speaker rather than from consideration of relative order. Hence we have sometimes a FUTURE Tense in Hebrew even where some form of PAST is generally given in English, as in the case of the two Verbs above (and so in יַעֲלֶה v. 6), which may best be read on in connection with v. 5 thus, “and [before that] a mist went up etc.” So in Gen. xix. 4 יִשְׁכַּבּוּ טָרַם before they lay down, and Josh. ii. 8, etc.

N.B. (i) A Hebrew Future after טָרַם may of course be also rendered sometimes, in other places, by a Future in English, as in Is. lxxv. 24 יִקְרָאוּ טָרַם before they shall call; and

(ii) A Past occurs a few times after טָרַם;—it may be rendered

by the Pluperfect form 'had' (as well as, sometimes, by an ordinary Past); thus, Gen. xxiv. 15 מָרַם בְּלָה *before-that he had finished*,*—for which the man in his own account says, v. 45, "as-for-me [it was] before *I finished* (אֲכַלָּה) †, that behold, etc."—See also 1 S. iii. 7 יָדַע מָרַם [it was] *before-that he had known*, followed by "*and before-that it-was-revealed or manifested* (Fut.) ‡." And so also with בְּמָרַם, as in Ps. xc. 2 "before-that mountains *had-been-brought-forth* (יִלְדוּ) PŪ-ĀL Past 3 pl., in Pause),—Prov. viii. 25 "before-that mountains *had-been-founded* (הִטְבְּעוּ) HOPH-ĀL Past 3 pl., in Pause).

(iii) In some instances the Future with מָרַם may (perhaps) be rendered in English by means of the Auxiliary "could"; thus, Gen. ii. 5 "before it-could-be" and "before it-could-grow,"—and so in Gen. xxiv. 45 "before I-could-finish," etc. But in some instances a *direct Past* form of rendering seems to be the most natural in English.

(iv) Gesenius' treatment of the word מָרַם is unsatisfactory.]

v. 5 (contin.) הִמְטִיר הַמָּטֵר *He had caused rain*. HIPH-ĪL Past 3 s. m., from מָטַר. Tab. XIV.

לְעֹבֵד *to till*. KAL Infin. with ל pref., from עָבַד. Tab. XVI (1).

v. 6. יַעֲלֶה *it went up*. KAL Fut. 3 s. m. from עָלָה, p. 171 (5).

[Note. This verse seems to be best taken in connection with

* The Narrative treats his "finishing to speak" as a Past event.

† He marks his "finishing" as subsequent to the act of her coming out.

‡ The "Revelation of the Word of The LORD to him" is marked as subsequent to the child's having-knowledge-of The LORD. That Revelation implying an advance in knowledge,—the first 'knowing' is expressed in the Past form, and the 'being revealed' in the Future.

v. 5,—as remarked above. So the emphatic position of the word **אֵד** *mist*, before its Verb, is allowed for in the rendering.]

v. 6 (contin.) **וַיִּשְׁקֶה** and *watered*. HIPH-ĪL Past 3 s. *m.* with ו pref., from **שָׁקָה**. Tab. XXIII.—See the Note on v. 5 above.

v. 7. **וַיִּצַר** and *He formed*. KAL Fut. 3 s. *m.* with ו Convers., from **יָצַר**. See § 197 (δ).

וַיִּפַּח and *He breathed*. KAL Fut. 3 s. *m.* with ו Conversive, from **נָפַח**. Tab. XIX.

וַיְהִי. See ch. i. 3.

[Note. The Verb **הָיָה** with ל after it, as here, is often used for *to become*.]

v. 8. **וַיִּטְעַע** and *He planted*. KAL Fut. 3 s. *m.* with ו Convers., from **נָטַע**. Tab. XIX.

וַיִּשֶׂם and *He put*. KAL Fut. 3 s. *m.* with ו Conversive, from **שָׂם**. See §§ 225 (iii) and 232 (iii).

[Note. Some consider such words to be forms of the *Hiph-īl* Future from the corresponding עו Root,—**שָׂם** here.—Perhaps the Student's safest plan will be to give, when asked, both of these two: thus, KAL Fut. from **שָׂם**, or HIPH. Fut. from **שָׂם**. We prefer the former.]

וַיִּצַר *He had formed*. KAL Past 3 s. *m.* from **יָצַר**, in Pause. § 165 (β).

v. 9. **וַיִּצְמַח** and *He caused to grow*. HIPH-ĪL Fut. 3 s. *m.* with ו Conversive, from **צָמַח**. [Tab. XVI (3) (B, β),—p. xxii.]

נְהַמְרָה *pleasant* (E.V.). NIPH-ĀL Partic. s. *m.* from **הִמְרָה** (*to covet*),—like **נִעְלָם** in § 169 (β, iii).

הַדַּעַת *the knowing*. KAL Infin. **דָּעַת** (Tab. XVIII, Note 1) with 'Def. Art.' ה prefixed, from **יָדַע**.—This strictly Infin.

form is often used for the Noun "*knowledge*." Here it governs the Object טוב ורע.

v. 10. יֵצֵא [was] *going out*. KAL Partic. s. m. from יָצָא (like פָּקַד in Tab. XIV).

לְהִשְׁקוֹת *to water*. HIPH-ÎL Infin. with ל pref., from שָׁקַח. Tab. XXIII.

יִפָּרֵד *it was parted*. NIPH-ÂL Fut. 3 s. m. from פָּרַד. Tab. XIV.

[Note. The Future Tense here marks that the "being parted" was *subsequent* to the "going out." Cp. § 152 (I). So also in the case of the next word.]

וְהָיָה לֵ... *and it became*. KAL Past 3 s. m. with ו pref., from הָיָה. Tab. XXIII. Cp. the Note at the end of v. 7.

v. 11. הַפֹּכֵב *that which compasseth* (lit. *the one-compassing*). KAL Partic. s. m. (like פָּקַד in Tab. XIV) with ה prefixed as in § 98, from סָבַב.

v. 13. הַפּוֹבֵב. The same as הַפֹּכֵב in v. 11.

v. 14. הוֹלֵךְ *it-which goeth* (lit. *the one-going*). KAL Partic. s. m. (like פָּקַד in Tab. XIV) with ה prefixed, as in § 98.

v. 15. וַיִּקַּח *and He took*. KAL Fut. 3 s. m. with ו Conversive, from לָקַח. Tab. XIX (A).

וַיִּנְהֵהוּ *and He put him* (with 'Defective' Long-Khērik, Pt. I, § 12). This word consists of יִנְיֵה HIPH-ÎL Fut. 3 s. m. with ו Conversive and the Objective Affix הוּ = *him*.

[Note. There is a difference of opinion as regards the Root of this word, as said in § 213 and Note (†) there. If the Root is ינה, the י is dropped as in § 212; and so we have forms from this Root like those in Tab. XIX. But Moderns generally take

the Root to be נוה and suppose the ך of יְנִיחַ is resolved into ך followed by Dagesh so as to give יְנִיחַ, and similarly in other forms—thus הִנִּיחַ Infin. (for הִנִּיחַ), הִנִּיחַ Past 3 s. m. (for הִנִּיחַ), הִנַּח=הִנִּיחַ Imper. 2 s. m. (for הִנַּח=הִנִּיחַ). This may be. But so may the other, which the Student will we think find reason hereafter for preferring. And we think also that he will easily see that the objections which some urge have not much weight.]

v. 15 (contin.) לְעִבְרָהּ to dress it (or till it, as in v. 5). KAL Infin. with ל prefix and Objective Affix ה־ it f., from עָבַר. Tab. XXIV (p. xxxv).

וּלְשֹׁמְרָהּ and to keep it. The same as the preceding word in form, with ו prefix, from שָׁמַר.

v. 16. [עַל] וַיִּצַו and He commanded (or laid-a-charge upon). Pi-êL Fut. 3 s. m. apocopated, with ו Conversive, from צָוָה (like יָגַל in Tab. XXIII).

לְאָמַר. See ch. i. 22.

אֲכַל to eat. KAL Infin. Absolute from אָכַל, as in Tab. XIV. תֹּאכַל thou mayest eat. KAL Fut. 2 s. m. from אָכַל. Tab. XVII (2, γ).

[Note. The Infin. Abs. is here used before the Tense to give emphasis,—“thou mayest freely eat,” as in E.V.—See § 137 (1, Obs. β).]

v. 17. הִרְעֵת. See v. 9.

לֹא תֹאכַל [לֹא] thou shalt [not] eat. The Dag. L. is removed from ת here,—(see Pt. I, § 48). KAL Fut. 2 s. m. from אָכַל. Tab. XVII (2, α).

אֲכַלְךָ thy eating. KAL Infin. with Pron. Aff. ך thy m. from אָכַל. Tab. XV, Note (*).

v. 17 (contin.) מוֹת *to die*. KAL Infin. Absolute from מוֹת.

Tab. XX.

תָּמוּת *thou shalt die*. KAL Fut. 2 s. m. from מוֹת. Tab. XX.

[Note. The Infin. Abs. is here used before the Tense to give emphasis,—“*thou shalt (or WILT) surely die,*” or “*terribly die.*” See § 137 (1, Obs. β).]

v. 18. וַיֹּאמֶר. See ch. i. 3.

הָיִיתָ *that the man should be* (lit. *the-being-of* the man).

KAL Infin. Constr. from הָיָה (like גָּלוּת in Tab. XXIII, the Moving Shva of the ה taking the Compound form ֿֿֿ).

אֶעֱשֶׂה *I will make*. KAL Fut. 1 s. from עָשָׂה (like אֲנִלֶּה in Tab. XXIII, the ֿֿֿ having ֿֿֿ as in Tab. XVI (1)).

v. 19. וַיִּצַר *and He formed* (with ‘Defective’ Long-Khērik, Pt. I, § 12). KAL Fut. 3 s. m. with וְ Conversive, from יָצַר. See § 197 (δ). Cp. v. 7.

וַיָּבֵא *and He brought* (lit. *and He caused-to-come*). HIPH-ĪL Fut. 3 s. m. with וְ Conversive, from בָּוֵא (like יָקָם in Tab. XX).

לִרְאוֹת *to see*. KAL Infin. with לְ pref., from רָאָה. Tab. XXIII.

יִקְרָא *he would call*. KAL Fut. 3 s. m. from קָרָא. Tab. XXII.

v. 20. וַיִּקְרָא *and he called*. The same as the preceding, with וְ Conversive.

מָצָא [לֹא] *there was [not] found* (lit. *he found not*). KAL Past 3 s. m. from מָצָא. Tab. XXII.

v. 21. וַיִּפֹּל *and He caused to fall*. HIPH-ĪL Fut. 3 s. m. with וְ Conversive, from נָפַל. Tab. XIX. [§ 162 (e, ii).]

וַיִּישָׁן *and he slept*. KAL Fut. 3 s. m. with וְ Conversive, from ישָׁן. See § 197 (α & β).

וַיִּקַּח. See v. 15.

v. 21 (contin.) וַיִּסְגֵּר *and He closed*. KAL Fut. 3 s. m. with וְ Conversive, from סָגַר. Tab. XIV.

v. 22. וַיִּבֶן *and He made* (lit. *built*). KAL Fut. 3 s. m. apocopated with וְ Conversive, from בָּנָה [like יָגַל in Tab. XXIII.]

לָקַח *He had taken*. KAL Past 3 s. m. from לָקַח. Tab. XIV.

וַיְבִיֵּא *and He brought her* (with 'Defective' Long-Khērik, Pt. I, § 12). HIPH-ĪL Fut. 3 s. m. with וְ Conversive, from בִּוֵּא. [יְבִיֵּא being like יָקִים Tab. XX.]

v. 23. וַיִּאָּמֶר. See ch. i. 3.

יִקְרָא *it shall be called*. NIPH-ĀL Fut. 3 s. m. from קָרָא. Tab. XXII.

לָקְחָה *she was taken*. PŪ-ĀL Past 3 s. f. from לָקַח [like פָּקְדָה Tab. XIV, To help the pronunciation the Dag. Forte is dropped from the ק, and ׀ (corresponding to the preceding ׀, see Pt. I, § 22 end) is also given. Cp. Pt. I, § 72, Note (*, e).]

v. 24. יֵעָזֵב (׀־ֶ) *he shall leave*. KAL Fut. 3 s. m. from עָזַב, like יַעֲמֹד Tab. XVI (1) but with ׀ (ֶ) instead of ׀ because the Accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) & 55 (9, b).

וַיִּדְבֹּק *and he shall cleave*. KAL Past 3 s. m. with וְ prefix, from דָּבַק. Tab. XIV. [This Verb is often followed by ב as here, where we want "to" in English.]

וְהָיוּ *and they shall be* (or, with the following ל, *and they shall become*,—see the Note at the end of v. 7). This word is the same as וְהָיוּ *and let them be* (or *and they shall be*) in ch. i. 15 where the rendering may also very well be "and let them BECOME" (or "and they shall BECOME.")

v. 25. וַיְהִיוּ *and they were*. KAL Fut. 3 pl. m. with וְ Conversive, from הָיָה. Tab. XXIII.

v. 25 (contin.) יִתְבַּשְׁשׁוּ [וְלֹא] and they were [not] ashamed.

HITHPA-ÊL Fut. 3 pl. *m.* from בּוֹשׁ [like יִתְקוֹמְמוּ in Tab. XX].

For the ׀ in Pause, see § 245. The Future Tense here marks

'Sequence' or 'Con-sequence.'

Gen. iii. 1. הָיָה *he was*. KAL Past 3 s. *m.* from הָיָה. Tab. XXIII.

עָשָׂה *He had made*. KAL Past 3 s. *m.* from עָשָׂה. Tab. XXIII.

וַיֹּאמֶר and he said. See ch. i. 3.

אָמַר *He hath said*. KAL Past 3 s. *m.* from אָמַר. Tab. XIV.

תֹּאכְלוּ [לֹא] ye shall [not] eat. KAL Fut. 2 pl. *m.* from אָכַל.

Tab. XVII (2, a). [Pt. I, § 48.]

v. 2. וַתֹּאמֶר and she said. KAL Fut. 3 s. *f.* with ו Conversive,

from אָמַר. Tab. XVII (2, δ).

נֹאכְלוּ we may eat. KAL Fut. 1 pl. from אָכַל. Tab. XVII (γ).

v. 3. אָמַר. See v. 1. תֹּאכְלוּ [לֹא]. See v. 1.

וַתִּגְעוּ [וְלֹא] and ye shall [not] touch. KAL Fut. 2 pl. *m.* from

נָגַע. Tab. XIX. [Pt. I, § 48.]—Note. This Verb generally

'governs' a ב as here.

תָּמָתוּ ye die. KAL Fut. 2 pl. *m.* from מוֹת; *i.e.* תָּמוּתוּ with

the ׀ of § 145 (see § 239).

[Note. The Future here marks the 'Subjunctive' after "lest."]

v. 4. וַיֹּאמֶר. See v. 1.

מוֹת. See ch. ii. 17 and the Note there.

תָּמָתוּ. See v. 3.

v. 5. יָדַע doth know (lit. is knowing). KAL Partic. s. *m.* from

יָדַע. Tab. XVI (3) [A].

אֲכַלְכֶּם your eating. KAL Infin. with Pron. Aff. כֶּם your (*m.*)

Tab. XV, Note (‡).

וַיִּפְקְחוּ then they shall be opened. NIPH-ÂL Past 3 pl. with ו

prefix, from פָּקַח. Tab. XIV.

v. 5 (contin.) וְהָיִיתֶם and ye shall be. KAL Past 2 pl. *m.* with ו prefix, from הָיָה. See p. 171, Note (*).

יָדְעִי knowing (lit. *knowers of*). KAL Partic. pl. *m.* 'i.e.' [*i.e.* the Constr. form of יָדְעִים,—like פִּקְרִי from פִּקְרִים (App^x C to Tab. XIV).]

v. 6. וַתִּרְא וְהִנֵּהָ and-when she saw. KAL Fut. 3 s. *f.* apocopated, with ו Conversive, from רָאָה. Tab. XXIII.

וְנִחְמַר. The same as נִחְמַר in ch. ii. 9, with ו pref.

לְהַשְׁבִּיל to make wise (E.V.). HIPH-ÎL Infin. with ל pref., from שָׁבַל. Tab. XIV.

[Note. Some give “to contemplate,” or “look at,” “*adspicere*,” for this. And they may claim the support of some ancient Versions. But we may perhaps observe that the Root occurs nowhere else in this sense throughout the Bible.—The *Hiph-îl* occurs indeed in the sense of “considering,” “applying the שִׁבְל (thought, intellect),” but not in the sense of “looking.” Also this sense is somewhat unsuitable here, the “looking at” being already expressed by the עֵינַיִם eyes. There are three members of the statement, *viz.* that the tree was

(*a*) good for food,

(*β*) an-object-of-desire to the eyes,

and (*γ*) נִחְמַר לְהַשְׁבִּיל.

If there were no (*a*), then indeed (*β*) and (*γ*) might be supposed to be alike,—if there were no other objection. But, with (*a*) for the first of the three, “delightful to look at” would not add much to תִּאֲוָה לְעֵינַיִם of (*β*). And, moreover, “to give understanding” is a strictly admissible signification of לְהַשְׁבִּיל. It is not often wanted as here, but it occurs in

אֲשַׁבֵּלֶךָ *I will give thee שָׁבֵל (understanding) Ps. xxxii. 8, and in the sense "to instruct" elsewhere. And of the (α), (β), (γ), above,—this is the only one that expresses the effect of the seductive promise of *v. 5* upon the woman, *viz.**

"ye shall be as God, knowing good and evil."

If the meaning "to look at" be assigned to (γ), then there is nothing in all the three members (α), (β), (γ), to express the effect upon her of this tempting promise of *v. 5*. The above-given strictly admissible signification of the word connects *v. 6* with *v. 5*; and the signification objected to,—and which seems to us really inadmissible,* and of which there is no other instance throughout the Bible,—deprives *v. 6* of any connection with what appears to be put forward as a main article of persuasion in *v. 5*.

We are therefore unable to adopt what we nevertheless know very well to be a widely accepted and indeed very fashionable opinion.]

v. 6 (contin.) וַתִּקַּח *and she took.* KAL Fut. 3 s. *f.* with וְ Conversive, from לקַח. Tab. XIX (A).

וַתֹּאכַל *and she ate.* KAL Fut. 3 s. *f.* with וְ Conversive, from אָכַל. See § 188 (α , i, Note *).

וַתִּתֵּן *and she gave.* KAL Fut. 3 s. *f.* with וְ Conversive, from נתַן. Tab. XIX (B).

וַיֹּאכַל *and he ate.* KAL Fut. 3 s. *m.* with וְ Conversive, from אָכַל. See § 188 (α , i, Note *).

* We are quite aware that Gesenius gives this as the fundamental sense of the Root. And so some others also.

v. 7. וַתִּפְקַחְנָהּ and they (f.) were opened. NIPH-ĀL Fut. 3 pl. f. with וְ Conversive, from פָּקַח. [Like תִּפְקַחְנָהּ in Tab. XIV.]

וַיֵּדְעוּ and they knew. KAL Fut. 3 pl. m. with וְ Conversive, from יָדַע. Tab. XVIII.

וַיִּתְפְּרוּ and they sewed. KAL Fut. 3 pl. m. with וְ Conversive, from תָּפַר. Tab. XIV.

וַיַּעֲשׂוּ and they made. KAL Fut. 3 pl. m. with וְ Conversive, from עָשָׂה. [Like יִגְלוּ in Tab. XXIII, but with יַעֲשׂוּ because of the *y*, comp. Tab. XVI (1).]

v. 8. וַיִּשְׁמְעוּ and they heard. KAL Fut. 3 pl. m. with וְ Conversive, from שָׁמַע. Tab. XIV.

מְתַהַלֵּךְ walking (or going). HITHPĀ-ĒL Partic. s. m. from הָלַךְ. Tab. XIV.

וַיִּתְחַבֵּא and he hid himself. HITHPĀ-ĒL Fut. 3 s. m. with וְ Conversive, from חָבַא.

v. 9. וַיִּקְרָא. See ch. i. 8. וַיֹּאמֶר. See ch. i. 3.

[וַיִּכְּחָדְךָ where art thou? consists of the Particle אֵיךָ where and the Pron. Aff. כָּךְ 2 s. m. [Pause-form of כָּךְ (=ךָ); see Tab. VIII.]

v. 10. וַיֹּאמֶר. See ch. i. 3.

שָׁמַעְתִּי I heard. KAL Past 1 s. from שָׁמַע. Tab. XIV.

וַיִּירָא and I was afraid (or and I feared). KAL Fut. 1 s. with וְ Conversive, from יָרָא. [This word has אֵי like אֵיטֵב in Tab. XVIII by reason of the 1st Rt-letter י, and אֵי like אֵמְצָא in Tab. XXII by reason of the 3^d Rt-letter א.]

וַיִּחְבֵּא and I was hid. NIPH-ĀL Fut. 1 s. with וְ Conversive, from חָבַא [like אֵמְצָא in Tab. XXII, but with אֵי to compensate for the Dagesh which the ח cannot receive.]

v. 11. וַיֹּאמֶר. See ch. i. 3.

הִגִּיד *he told*. HIPH-ÎL Past 3 s. *m.* from נָגַד. Tab. XIX.

צִוִּיתִי *I commanded thee*. PĪ-ÊL Past 1 s. with Objective Affix הָ *thee m.* [צִוִּיתִי is like גָּלִיתִי in Tab. XXIII.]

אָכַל (־ֹ) *to eat*. KAL Infin. from אָכַל,—for אָכַל, the א־ being shortened into ־ (ֹ) because the accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) and 55 (9, b).

אָכַלְתָּ *hast thou eaten*. KAL Past 2 s. *m.*, in Pause [for אָכַלְתָּ, like פָּקַדְתָּ in Tab. XIV]. Cp. § 165 (I, β).

v. 12. וַיֹּאמֶר. See ch. i. 3.

נָתַתָּה *Thou gavest*. KAL Past 2 s. *m.* from נָתַן. Tab. XIX (B), and § 138 (B).

נָתַתָּה *she gave*. KAL Past 3 s. *f.* from נָתַן. Tab. XIX (B).

וְאָכַל *and I ate*. KAL Fut. 1 s. with וְ Conversive. Tab. XVII (2, γ).

v. 13. וַיֹּאמֶר. See ch. i. 3.

עָשִׂיתָ *thou (f.) hast done*. KAL Past 2 s. *f.* of עָשָׂה. Tab. XXIII.

וַתֹּאמֶר. See v. 2.

הִשְׁיִיאֲנִי *he beguiled me*. HIPH-ÎL Past 3 s. *m.* with Objective Aff. אֲנִי—*me*, from נִשָּׂא. [The word הִשְׁיִיאֲנִי *he beguiled* is like הִגִּישׁ. Tab. XIX.]

וְאָכַל. See v. 12.

v. 14. וַיֹּאמֶר. See ch. i. 3.

עָשִׂיתָ *thou hast done*. KAL Past 2 s. *m.* from עָשָׂה. Tab. XXIII.

אָרַר *cursed*. KAL Partic. s. *m.* [like פָּקַד (2) in App^x B to Tab. XIV, see § 139 (γ) on p. 83] from אָרַר.

v. 14 (contin.) תֵּלֵךְ *thou shalt go*. KAL Fut. 2 s. m. from יָלַךְ
[like תֵּשֵׁב in Tab. XVIII.]

תֹּאכַל. See ch. ii. 17.

v. 15. אָשִׁית *I will put*. KAL Fut. 1 s. from שָׁיַת, see § 225;
or HIPH-îL Fut., as some say, from שָׁוַת. Comp. the Note on
וַיִּשֶׂם in ch. ii. 8.

יִשְׁפֹּךְ *it shall bruise thee*. KAL Fut. 3 s. m. with Objective
Affix ךְּ *thee m.*, from שָׁף. Tab. XX.

[Note. The ךְּ of יִשְׁפֹּךְ (like יִקְוֹם in the Table) is removed
when the Affix is put on;—cp. § 59.]

תִּשְׁפֹּנֵי *thou shalt bruise him*. KAL Fut. 2 s. m. with Objective
Affix םֵי *him*, from שָׁף. Tab. XX.

[Note. The םֵי of תִּשְׁפֹּנֵי (like תִּקְוֹם in the Table) is removed
when the Affix is put on;—cp. § 59.]

v. 16. אָמַר. See v. 1.

הִרְבָּה *to multiply*. HIPH-îL Infin. Absolute from רָבָה. Tab.
XXIII. This is an unusual form of the Infinitive. It is
given in column V of the Table.—The Infin. Abs. is here used
before the Tense to give Emphasis:—"I will greatly multiply,"
as in the E.V.

אֶרְבֶּה *I will multiply*. HIPH îL Fut. 1 s. from רָבָה. Tab. XXIII.

תֵּלְדֵי *thou shalt bring forth*. KAL Fut. 2 s. f. from יָלַד.
Tab. XVIII.

יִמְשֵׁל (־ֶֿ) *he shall rule*. KAL Fut. 3 s. m. from מָשַׁל, like
יִפְקֹד in Tab. XIV but with ךְֶּֿ instead of ךְּ־ because the Accent
is removed from the word. See Pt. I, § 37 (2) & 55 (9, b).

v. 17. אָמַר. See v. 3.

שָׁמַעַת *thou hast hearkened*. KAL Past 2 s. m. from שָׁמַע,
like פָּקַדְתָּ in Tab. XIV.

v. 17 (contin.) וְתֹאכַל *and thou hast eaten*. KAL Fut. 2 s. *m.* with ו Conversive, from אָכַל. Tab. XVII (2, a).

צִוִּיתִי *I commanded thee*. PĪ-ĒL Past 1 s. with Objective Affix תְּ thee *m.*, from צִוָּה. [צִוִּיתִי being like גָּלִיתִי in Tab. XXIII.]

לְאָמַר. See ch. i. 22.

תֹּאכַל [לֹא]. See ch. ii. 17.

אָרַרְתָּ *cursed*. KAL Partic. *s. f.*, of the Masc. אָרַר in v. 14.

תֹּאכַלְנָה *thou shalt eat [of] it*. KAL Fut. 2 s. *m.* with Objective Affix נָה *it f.*, from אָכַל. [Without the Affix, the form is תֹּאכַל which has occurred already. For the 'Compound Shva' see Pt. I, § 72:—the נָ here may be said to allude to the נָ of תֹּאכַל. In Ezek. iv. 12 some copies have תֹּאכַלְנָה (in which word of v. 12, and תֹּאכַלְנֵנו once in v. 9 & twice in v. 10, some copies have נָ—other copies have כָּ).]

v. 18. תִּצְמַחַתְּ *it shall bring forth* (lit. *shall cause to grow*). HIPH-ĪL Fut. 3 s. *f.* from צָמַח. Tab. XVI (3) (A).

[Note. This word is generally taken thus as 3 s. *f.* “*it shall cause to grow.*” There is an old difficulty, as some know, with regard to the word לְךָ *to thee* or *for thee* (or *thyself*); it has been urged that “it would have been enough to say merely תִּצְמַחַתְּ” without the לְךָ.—But, as every one must always have seen, this word תִּצְמַחַתְּ may also be 2 s. *m.* “*thou shalt cause to grow.*” The לְךָ with this would signify his being himself the cause of hindrances and troubles to himself: and so the two Verbs in v. 18 would each have the same Subject “*thou (m.)*.” This however is not necessary, as there are many instances of change of Subject. Also the rendering “Thorns and thistles

thou shalt (*or wilt*) cause-to-grow (*or bring-forth*, as in E.V.) for thyself," although in itself possible, seems unnatural, and has not the support of Authorities, but it ought perhaps to be mentioned in passing.]

v. 18 (contin.) וְאָכַלְתָּ and thou shalt eat. KAL Past 2 s. m. with ו pref., from אָכַל. Tab. XIV.

v. 19. תֹּאכַל. See ch. ii. 17.

שׁוּבָה lit. thy returning. KAL Infin. with Pron. Aff. הַ thy m., from שׁוּב. [שׁוּב being like קוּם in Tab. XX.]

לְקַחְתָּ thou wast taken. PŪ-ĀL Past 2 s. m. from לָקַח, in Pause. [§ 165 (I, β).]

תֹּשׁוּבָה thou shalt return. KAL Fut. 2 s. m. from שׁוּב. Tab. XX.

v. 20. וַיִּקְרָא. See ch. i. 5. הִיָּתָה. See ch. i. 1.

חַיָּה a living one. KAL Partic. s. m. (in Pause) from חַיָּה=חַי. See p. 173, Obs. ii.

v. 21. וַיַּעַשׂ. See ch. i. 7.

וַיִּלְבַּשׁ and He clothed them (for 'Defective' Long Khērik, see Pt. I, § 12). HIPH-ĪL Fut. 3 s. m. with ו Conversive, and Objective Aff. ם— them m., from לָבַשׁ [וַיִּלְבַּשׁ being like יִפְקִיד in Tab. XIV.]

v. 22. וַיִּאָמֶר. See ch. i. 3. הָיָה. See v. 1.

[Note.—(1) From the fulness of meaning of Hebrew words it follows that, in the use of a translation (however good it may be), we should be continually on our guard against a possible limitation of the sense of the Original by a rendering which gives but one view of the passage. The greatest care and skill are often required for selecting a form of rendering—from among several forms by which the Original might be rendered. We

have here an instance of this. A great difference will be at once perceived between two such renderings as

(a) "*Behold! the man HAS BECOME as one of us, with-regard-to-knowing, etc.,*" and

(β) "*Behold! the man WAS as one of us, with-regard-to-knowing, etc.,*"

Without adopting either the one or the other of these two possible renderings, we may perhaps use this passage in illustration of what was just now stated.

(2) The word הָיָה (KAL Past 3 s. m. from הָיָה to be) is rendered in the English Authorized Version by several forms of expression. We find

- (i) "*he (or it) WAS,*"—in Gen. iii. 1, and in many other places;*
- (ii) "*he (or it) HATH BEEN,*"—in Gen. xxxi. 5, etc.;
- (iii) "*he (or it) HAD BEEN,*" in Gen. xiii. 3, xxxi. 42, etc.;
- (iv) "*he (or it) IS,*"—in Nu. ix. 13, Ps. xxii. 14 (Hebr. v. 15)†, Ps. lxxxix. 41 (Hebr. v. 42), Is. xxxiii. 9,† etc.;
- (v) "*he (or it) is become,*"—in Gen. iii. 22. This sense agrees with (iv).

There are also some other renderings of הָיָה,—with which, however, we need not trouble the Reader just now. And with regard to the renderings in (i)—(v), it is enough perhaps here to observe that

* When followed by כִּי, too; as in 2 S. iv. 10 (margin), 1 K. iii. 12, etc. [See Note (*) on page 254.]

† In this passage the הָיָה is followed by כִּי. But of course the כִּי merely expresses the 'Comparison,' and does not at all affect the sense of the Verb—as to whether the Comparison is spoken of as (a) 'having been, in the Past,' or (b) as 'having been, and still continuing,' or (c) as 'yet to be.'

- (3) as the word פָּקַד (from פָּקַד to visit) may signify, either
- (a) "he visited" (or "he has visited," i.e. the Past of 'Finished Action,'—or "he had visited," or "he might have visited," etc.),—as in § 152 (II, a),—or
 - (b) "he has visited and is still visiting,"—as in § 152 (III, a);—
- (4) so the word הָיָה (from הָיָה to be) may signify, either
- (a) "he was" (or "he has been," or "he had been," or "he might have been," etc.),—as in § 152 (II, a),—or
 - (b) "he hath (or is) become,"—as in § 152 (III, a).
- (5) Hence we see that, of the renderings in (2),
- (a) those in (i) and (ii) and (iii) are included under § 152 (II, a); and
 - (b) those in (iv) and (v) are included under § 152 (III, a).
- (6) It may therefore be said that each of the two renderings (a) and (β), in (1) above, is admissible—so far as the word הָיָה in itself is concerned.* But as far as each of them is admissible,

* Some have fancied that the הָיָה here is to be rendered "is (or has) become," because it is followed by כּ. But 'הָיָה כּ' must not be so limited. There are passages in which that expression stands for "was as ...,"—not "has become as" For instance, in 2 S. iv. 10 David says that the man who told him 'Saul is dead!' הָיָה בְּמַבְשֵׁר בְּעֵינָיו WAS as one-telling-good-tidings in-his-own-eyes;—he was so no longer as soon as he heard the king's warrant for his execution. There are indeed several passages in which the Past of הָיָה is used as above [in 1 (iv and v)], when followed by כּ. But the Student may be warned here of the mistake which some seem anxious to make of tying down a Hebrew expression too much. Even if there were as much of the phrase-value "to become" in 'הָיָה כּ' as there is in 'הָיָה ל', yet it would be incorrect to LIMIT the former expression to any such phrase-value. There is certainly much less of this phrase-value in 'הָיָה כּ' than there is in 'הָיָה ל'. Even the English Reader may to some extent perceive this by observing that in 'הָיָה כּ' "to become AS SO and so," the כּ of 'Comparison' retains its full value "AS"; whereas when 'הָיָה ל' is used for "to become so and so" (lit. "to be to or for or into so and so"), the ל is swallowed up and lost in the English phrase. Thus,

so far the adoption of the other (to the exclusion of that one) may involve the loss of an admissible rendering. This should not be lost sight of. As we are not concerned here to advocate either of them, we need not trouble ourselves to argue at all about them from the context or from general considerations. But we may just observe, in passing, that man's being said to have been made and created in "the image" and "likeness" of God (Gen. i. 26 & 27) may to some not unreasonably appear to correspond with the rendering (β) rather than with (α) in (1). And, further, that the rendering

"Behold! the man was as one of us, with regard to knowing good and bad; whereas now——" he was NOT TO TAKE
OF THE TREE OF LIFE,

may to some appear consonant with the warning (ii. 17) "*thou shalt surely die.*"

(7) We may perhaps add that advocates of (α) cannot surely intend their rendering to signify (what it certainly seems to signify) that Man became—in some way, or in some sense, or in some regard—like God, through his disobedience and experience of evil!

וְהָיְתָה לְגוֹיִם G. xvii. 16 *and she shall become nations*, לְשָׁנַי מִחֲנוּת G. xxxii. 11 (E.V. v. 10) *I am (or have) become two bands*, etc. But although we must fully allow this phrase-value of לְּהִיָּה *to become*, yet we would also warn the Student most emphatically against supposing for a moment that the expression is limited at all to that phrase-value. לְּהִיָּה may have other values: for instance "*to be to so and so,*" as in Gen. xxx. 30 "*It was little that לְּהִיָּה לְּךָ was to thee (or thou hadst),*"—and "*to be to*" in the sense of "*happening,*" as in 1 S. vi. 9 "*An accident it [was that] לְּהִיָּה לָנוּ was to us (or happened to us),*"—and "*to be for*" in the sense "*to be on one's side,*" as in G. xxxi. 42 "*Unless the God of my father ... לְּהִיָּה לִי had been for me (i.e. had been on my side)...*" etc. We cannot too strongly urge the Student to be on his guard against attempts to limit the sense where it ought not to be so limited.

Also we cannot suppose any one to argue seriously that the false tempter's promise "*ye shall be as God (E.V. gods),*" in Gen. iii. 5, must needs be true in this instance.

We are aware however that Dr. Kalisch says on this:—"The serpent was degraded, the human pair was ennobled by the glory of intelligence; the former was pressed down nearer to the earth, it was condemned to go upon the belly; the latter rose heavenward on the youthful wings of the mind; the one eats dust, the other became capable of imbibing the dew of eternal truth. Thus man has made a gigantic step beyond the limited sphere of his primitive existence." This is a grandiloquent account of what must have been therefore (if Dr. Kalisch is right) a "Rise"* rather than the "Fall." The Narrative seems to us to be not quite in agreement with it. It cleverly mixes up the opinion expressed by the LXX in

Ἰδοὺ Ἀδὰμ γέγονεν † ὡς εἰς ἐξ ἡμῶν τοῦ γνώσκειν καλὸν καὶ πονηρόν · καὶ νῦν κ.τ.λ.,

with some such a one as that expressed by Maimonides ‡ in
 הן מין זה של אדם היה יחיד בעולם ואין מין שני דומה לו
 בזה הענין שיהא הוא מעצמו § ברעתו ובמחשבתו יודע הטוב
 והרע ועושה כל מה שהוא חפץ || וכו'

* As some fancy.

† The following words of Fagius:

"Ironia est ... Vide quam vera promiserit serpens, quam factus sis par Deo sciens bonum et malum. Imo nihil minus es,"—

may commend themselves to some; but to others they may perhaps seem rather forced, or even (to some extent) evidence of an effort to escape from something that he could not approve of.

‡ See *Yad k̄hazakā (Hī-l'khoth Tshwd*, v. 1). See also Dr. Bernard's Selections, pp. 55 & 262.

§ The word כְּמִנּוּנוֹ (G. iii. 22) may mean either "*from us*" or "*from him.*" Cp. Tab. II. 4.

|| For 'וכו' see Note (*) on p. 224.

“Lo! this race (lit. kind) of man has become unique in the world, and there is not any other race (lit. kind) like to it in this regard, viz. that it is, of itself,—by its own mind and by its own thought,—knowing the good and the bad, and doing all that it likes, etc.”

This latter is supposed by many to derive authority from the Targum of Onkelos, viz. :—

הא אדם הוה יחידו בעלמא מיניה למידע טב וביש

which is taken to mean “Lo! man has-become unique in the world, from himself to know good and bad”; in which, we may observe, there is nothing whatever about “DOING” or “doing ALL THAT HE LIKES,”—and no mention of “his mind” and “his thought” (which may, however, be supposed to be implied).—We may also mention that there are some objections to such a rendering of the Original passage, as was pointed out long ago by Aben Ezra. We may not here dwell on this.

(8) But it is only fair to mention that there is some ‘Hebrew’ authority for understanding the הָיָה of Gen. iii. 22 in the sense “he was.” Thus, in the Midrash Rabba, “R. Berechiah” in the name of R. Khanina said

כאליהו מה זה לא טעם טעם מות אף זה לא היה ראוי לטעום
טעם מות וכו’

“‘like Elijah.’ ‘What is this [Elijah]?’—‘He tasted not the taste of death:’ also this [Adam] was not by-rights to have tasted the taste of death.” “All the time that man was, he WAS as etc.” *

* We are merely giving a few evidences of the word הָיָה having been understood in the sense “was” in Gen. iii. 22—rather than in the sense “has become.” We may omit aught which we do not want for our immediate purpose.

On which we read in the Commentary מתנות כהונה—"When man was שָׁלֵם complete [i.e. in the state in which he was created], he was by-rights to have remained alive, as one who died not, like Elijah; etc."

And similarly a little earlier in the Midrash Rabba we find תוקף שנתן הק'בה באדם הראשון לנצח לעולם היה כיון שהניח דעתו של הק'בה והלך אחר דעתו של נחש ...

"*Might which The Holy One, Blessed be He, imparted to the first man was-to-have-been for ever and ever: when he left the Mind of The Holy One, Blessed be He, and went after the mind of the serpent*"—[then the latter half of the verse Job xiv. 20 expresses what resulted to him]. On the "*was-to-have-been for ever,*" we read in מתנות כהונה—"By-rights he was to have been so for ever, etc." And a little earlier still in the Midrash we read "When He sent him away He began lamenting over him [in the words of Gen. iii. 22]," on which we read in the Commentary נבחר מפנינים—"It means that He said, by way of lamentation and bewailing, "Ah! how he 'was' from the first 'like one of us' in the highest attainment: whereas now he hath-gone-backward 'in-regard-to-knowing good and bad,' and he is expelled from his high-estate, for [it is said] 'lest he put forth his hand and take also of the Tree of Life,' etc. Therefore [it is added] 'and The Lord sent him forth from the garden of Eden.'" "

(9) We may add that there are several interpretations given of the words בְּאֶחָד מִמֵּנֵי; and that, as a possible rendering* of

* Some may think that The "אֶחָד" referred to in the Midrash, and by R. Juda b. Simon in כִּיחֹדוֹ שֶׁל עוֹלָם, points to the בְּאֶחָד מִמֵּנֵי as taken together thus;—though others dis sever the two words.

the words, some might perhaps choose such an English expression as “like *The*-ONE from-Himself*,”—“Behold! man was like *The-ONE from-Himself* (*i.e.* *The Self-Originated ONE*) in regard-to-knowing good and bad; whereas, now, etc.” Cp. Gen. i. 26 & 27.—What was said in (2-8) above is seen to be quite independent of this remark in (9).

But we must return to the ‘Analysis of Verb-forms.’]

v. 22. (contin.) לָדַעַת *to know* (or *for knowing, with-regard-to-knowing*). KAL Infin. with ל pref., from יָדַע. Tab. XVIII (Note 1).

יָשַׁלַח *he put forth*. KAL Fut. 3 s. m. from שָׁלַח [like יִלְמַד in Tab. XIV.]

וּלְקַח *and take*. KAL Past 3 s. m. with ו prefix, from לָקַח.

וְאָכַל *and eat*. KAL Past 3 s. m. with ו prefix, from אָכַל.

וַחַי *and live*. KAL Past 3 s. m. with ו prefix [p. 173, Obs. iii.]

The ו has ׀ before the ‘Accented Syllable’ to which it is prefixed,—see p. 225.

v. 23. וַיִּשְׁלַחְהוּ *and He sent him forth*. PĪ-ÊL Fut. 3 s. m. with ו Conversive, and Objective Affix הוּ= *him*, from שָׁלַח. Tab. XXIX (II, a) [p. XLII.]

לְעֵבֵר. See ch. ii. 5.

לְקַח *he was taken*. PŪ-ĀL Past 3 s. m. from לָקַח. Tab. XIV.

v. 24. וַיִּגְרֹשׁ *and He drove out*. PĪ-ÊL Fut. 3 s. m. with ו Conversive, from גָּרַשׁ [like יְבַרֵךְ in App^x to Tab. XVI (2), but

* The ‘Construct’ form marks that the word בְּאֶחָד is to be taken in close connection with the following word כִּימְנוּ. As it is in ‘Construction,’ it may not have the ה for the ‘Def. Art.’ We may therefore supply “the” in English, if this be wanted, before the English word which stands for it.

with ֿ for the ֿֿ because the Accent is removed from the last syllable,—cp. Pt. I, § 55 (9, b)].

v. 24 (contin.) וַיִּשְׁבֶּן and *He placed* (lit. *caused to dwell*). HIPH-ÎL Fut. 3 s. m. with ו Conversive, from שָׁבַן . Tab. XIV.

הַמְּתַהֲפֶכֶת which turned every way (E. V.,—lit. *which was turning-itself*). HITHPĀ-ÊL Partic. s. f. with the ה of § 98 (or merely that of § 6), from הִפְךָ [like מְתַפְּקֶרֶת in App^x B to Tab. XIV].

לְשָׁמַר to keep. KAL Infin. with ל pref., from שָׁמַר . Tab. XIV.

ANALYSIS OF VERB-FORMS IN GEN. XII.

Gen. xii. 1. וַיֹּאמֶר . See ch. i. 3.

לֵךְ go thou. KAL Imper. 2 s. m. from יָלַךְ . [Like שֵׁב in Tab. XVIII, but with ֿ for ֿֿ because the Accent is removed—as signified by the (-) in the Bible. Cp. Pt. I, § 55 (9, b).]

[Note. The word לֵךְ here is the word signifying *to thee* (m.) in Tab. II, and it is used here *Reflexively* as in Obs. XIV (p. 139).]

אֶרְאֶה *I will shew thee* (lit. *I will cause thee to see*). HIPH-ÎL Fut. 1 s. from רָאָה . [The full form of the *Hiph.* Fut. 1 s. is אֶרְאֶהָ . This, on receiving the Pron.-Aff. would give regularly אֶרְאֶהָךְ (the 3^d Rt-letter ה being dropped when the Affix is put on). For this latter we have here: אֶרְאֶהָךְ in Pause. For the ֿֿ see Tab. XXVIII, Note (ε, ii) on p. xl, and cp. וַאֲבָרְכֶךָ Gen. xxvi. 3 and *I will bless thee* (which is PĪ-ÊL Fut. 1 s. with ו Conjunctive and Objective Affix *thee m.*, in Pause, from בָּרַךְ); and: אֶרְאֶהָךְ 2 Kings iii. 14 *I would see thee* (which is KAL Fut. 1 s. with Objective Affix *thee m.*). The *Hiph.* אֶרְאֶהָךְ occurs in Zech. i. 9 with the Accent ֿ merely,—a Pause-form not in Pause, cp. § 167 (ii, a).]

v. 2. וְאֶעֱשֶׂהּ and *I will make thee*. KAL Fut. 1 s. (אֶעֱשֶׂה) with וְ Conjunctive and Objective Affix הָ *thee m.*, from עָשָׂה. Tab. XXX.

וְאֶבְרַךְ and *I will bless thee*. PĪ-ÊL Fut. 1 s. (אֶבְרַךְ App^x to Tab. XVI (2)) with וְ Conjunctive and Objective Affix הָ *thee (m.)*, from בָּרַךְ; like אֶפְקֹדֶה in Tab. XXIX (II, a), but with ׀ before the הָ to compensate for the Dag. F. which the הָ cannot receive.

[Obs. This word has the simple form for which the Pause-form is וְאֶבְרַךְ (mentioned just now in v. 1). But in our word the הָ has ׀ whereas in the Pause-form the הָ has ׀. The הָ of our word agrees with the קֶ of אֶפְקֹדֶה in Tab. XXIX (II, a). In each, the ׀ is a Slight-vowel (Pt. I, § 56) masking the Moving-Shva which the 2^d Rt-letter would have but cannot have when the 3^d Rt-letter also has ׀. (The ׀ adopted here as the Slight-vowel agrees with the ׀ of the 2^d Rt-letter in the form אֶפְקֹדֶה without the Affix). But in Pause, the 3^d Rt-letter receiving then a vowel, and there being no need then for the Slight-vowel, the *Shva* drops its mask (׀); and thus the 2^d Rt-letter has ׀ as seen in v. 1, and so in אֶבְרַךְ Ps. cxlv. 2.]

וְאֶגְדֹּל and *I will make great*. PĪ-ÊL Fut. 1 s. with וְ Conjunctive and the הָ of § 144, from גָּדַל.

וְהָיָה and *thou shalt be* (lit. *be thou*). KAL Imper. 2 s. *m.* with וְ pref., from הָיָה. See p. 171, Note (*).

v. 3. וְאֶבְרַכָּהּ and *I will bless*. PĪ-ÊL Fut. 1 s. with וְ Conjunctive and the הָ of § 144, from בָּרַךְ.

מְבַרְכֶיךָ *those blessing thee* (lit. *thy blessers*). PĪ-ÊL Partic. pl. *m.* with Pron.-Affix הָ *thy (m.)*, from בָּרַךְ. [This, without the Affix, would be מְבַרְכִים pl. *m.* of מְבַרֵךְ in App^x to Tab. XVI (2). For the ׀ see Pt. I, § 72.]

v. 3 (contin.) וּמְקַלְלֶיךָ and him that curseth thee (or, thy reviler*). PĪ-ÊL Partic. s. m. with ו pref. and Pron.-Affix ךְ thy (m.), from קלל. [The form without the Affix is מְקַלְלִי like מַפְקֵד in Tab. XIV. The ׀ beneath the ל is a Slight-vowel. Pt. I, § 56.]

אֶאָר I will curse. KAL Fut. 1 s. from ארר [like אָסַב in Tab. XXI].

וְנִבְרַכּוּ and they shall be blessed. NĪPH-ÂL Past 3 pl. with ו pref. from ברך [like נִפְקְדוּ in Tab. XIV].

v. 4. וַיֵּלֶךְ so he departed (lit. and he went). KAL Fut. 3 s. m. with ו Conversive, from ילך. See § 198 (δ).

דִּבֶּר He had spoken. PĪ-ÊL Past 3 s. m. from דבר. [For the ׀ see Note (e) on p. xv—back of Tab. XIV.]

בְּיָצָאתוֹ when he departed out (lit. on his going-out or forth). KAL Infin. with ב pref. and Pron.-Affix ו his, from יצא.

[Note. Instead of יָצָאת like שָׁבַת from יָשַׁב, Tab. XVIII, the Inf. Constr. of יצא has the contracted form יָצָאת which takes Pron.-Affs. thus:—יָצָאתוֹ his going out, יָצָאתְךָ thy (m.) going out, etc.]

v. 5. וַיִּקְהָ. See ch. ii. 15.

רָכְשׁוּ they had gathered (or acquired). KAL Past 3 pl. in Pause, from רכש.

עָשׂוּ they had gotten (lit. made). KAL Past 3 pl. from עשה [like גָּלוּ in Tab. XXIII].

וַיֵּצְאוּ and they went forth. KAL Fut. 3 pl. m. with ו Conversive, from יצא [like יֵשְׁבוּ in Tab. XVIII].

* Even this word is a little stronger than the original, which might be rendered "any one speaking-lightly-of thee."

v. 5 (contin.) לָלֶכֶת *to go*. KAL Infin. with ל pref., from יָלַךְ [like לָשֶׁבֶת in Tab. XVIII].

וַיָּבֹאוּ *and they came*. KAL Fut. 3 pl. *m.* with ו Conversive, from בּוֹא.

[Note. The KAL of this Verb has the following forms with *Khoulēm*, [see more on pp. 272 & 273]:—

(a) Infin. (Absol. & Constr.) בּוֹא; and (with פִּנְלָמ) בְּבוֹא, מְבוֹא, לְבוֹא (i.c.), מְבוֹא;

Or with ׀, thus בֹּא, בְּבֹא, בְּבוֹא (i.c.), מְבוֹא.

(β) Imper. בּוֹא or בֹּא (and, with הָ, בִּצְאָה) *s. m.*, בּוֹאִי or בֹּאִי *s. f.*, בּוֹאוּ *pl. m.*

(γ) Fut. יָבֹא 3 *s. m.*, תָּבוֹא 3 *s. f.* & 2 *s. m.*, תָּבוֹאִי 2 *s. f.*, אָבֹא 1 *s.*, יָבֹאוּ 3 *pl. m.*, תָּבוֹאוּ (תָּבוֹאוּ or תָּבוֹאוּ), 3 *pl. f.*, תָּבוֹאוּ 2 *pl. m.*, נָבוֹא 1 *pl.*

Obs. These may have ו in the place of the ׀; thus, יְבוֹא, and so תְּבוֹא, etc.

(δ) So, with the ה of § 144 we have both אָבֹאֶה & אָבֹאָה 1 *s.*, and נָבוֹאֶה & נָבוֹאָה 1 *pl.*]

v. 6. וַיַּעֲבֹר *and he passed over* (followed by ב *into*). KAL Fut. 3 *s. m.* with ו Conversive, from עָבַר. Tab. XVI (1).

v. 7. וַיֵּרָא *and He appeared*.* NIPH-ĀL Fut. 3 *s. m.* apocopated from רָאָה [like יָגַל in Tab. XXIII; but with ׀ to compensate for Dag. F., and with אָ instead of ל־, cp. p. 169 (II, a)].

וַיֹּאמֶר. See ch. i. 3.

אֶתֵּן *I will give*. KAL Fut. 1 *s.* from נתַן. Tab. XIX (B).

וַיִּבֶן *and he built*. KAL Fut. 3 *s. m.* apocopated from בָּנָה [like יָבֹא in Tab. XXIII]. The full form of the 3 *s. m.* Fut. *K.*, fr. בָּנָה, is יִבְנֶה.

* From רָאָה *to see*; the *Nφ.* *to be seen* is used for "to appear."

v. 7 (contin.) הִנְרָאָה *Who appeared* (lit. *The One appearing or seen*). NIPH-ĀL Partic. s. m from רָאָה. Tab. XXIII.

v. 8. וַיֵּצִיֵק and *he removed* (or *moved*). HIPH-ĪL Fut. 3 s. m. with ו Conversive, from עָתַק. This is like יִפְקֹד in Tab. XIV. Cp. § 178 (i).

[Note. This expresses a TRANSITIVE “*removing*” or “*moving*,” viz. his goods and things. The English Reader will find no difficulty in this, because the English Verb *to move* is often used for ‘to move one’s goods and chattels.’]

וַיִּט and *he pitched* (lit. *and he extended*). KAL Fut. 3 s. m. apocopated, with ו Conversive, from נָטָה. The form יִנְטָה (like יִגְלָה in Tab. XXIII) becomes יִטָּה, cp. § 205 (ii), and this by apocopation becomes יִט.

וַיִּבֶן. See v. 7. וַיִּקְרָא. See ch. i. 5.

v. 9. וַיִּסַּע and *he journeyed*. KAL Fut. 3 s. m. with ו Conversive, from נָסַע. Tab. XIX.

הָלוֹךְ *to go*. KAL Infin. Absol. from הָלַךְ. Tab. XIV.

וַנְסוּעַ and *to journey*. KAL Infin. Absol. with ו prefix, from נָסַע. Tab. XVI (3) (A).

[Note. The phrase וַיִּסַּע הָלוֹךְ וַנְסוּעַ, lit. *and he journeyed to go and to journey*, stands for *and he went on continually journeying*,—cp. § 137 (1), Obs. (δ).]

v. 10. וַיֵּרֵד. See ch. i. 4.

וַיֵּרֵד and *he went down*. KAL Fut. 3 s. m. with ו Conversive, from יָרַד. Cp. § 198 (δ).

לָגוֹר *to sojourn*. KAL Infin. with ל, from גָּוַר. Tab. XX.

v. 11. וַיֵּהֵי. See ch. i. 3.

הִקְרִיב *he drew near*. HIPH-ĪL Past 3 s. m. from קָרַב. Tab. XIV.

v. 11 (contin.) **לָבוֹא** *to come*. KAL Infin. with ל, from **בוא**.

[See Note (a) on **וַיָּבֹאוּ** in v. 5.]

וַיֹּאמֶר. See ch. i. 3.

יָדַעְתִּי *I know*. KAL Past 1 s. from **יָדַע**. Tab. XIV.

v. 12. **וְהָיָה** *therefore it-shall-come-to-pass* (E.V.). KAL Past 3 s. m. with ו pref., from **הָיָה**.

וַיִּרְאוּ *they shall see*. KAL Fut. 3 pl. m. from **רָאָה** [like **יִגְלוּ** in Tab. XXIII].

וַיֹּאמְרוּ *that they shall say*. KAL Past 3 pl. with ו pref., from **אָמַר**.

וְהָרְגוּ *and they will kill*. KAL Past 3 pl. with ו pref., from **הָרַג**.

וַיַּחֲיִי *they will save alive* (E.V.). Pī-ĒL Fut. 3 pl. m. from **חָיָה** [like **יִגְלוּ** in Tab. XXIII].

v. 13. **אָמְרִי** *say thou*. KAL Imper. 2 s. f. from **אָמַר** [like **פָּקְדִי** in Tab. XIV].

יִיטֵב *it may be well*. KAL Fut. 3 s. m. from **יָטַב** [Tab. XVIII].

וְחָיָתָהּ *and it shall live*. KAL Past 3 s. f. with ו pref., from **חָיָה** [like **גָּלְתָהּ** in Tab. XXIII].

v. 14. **וַיְהִי** *and it came to pass* (E.V.). See ch. i. 5.

בָּבוֹא *on the coming of*. KAL Infin. Constr. with ב pref., from **בוא**. [See v. 5, Note (a).]

וַיִּרְאוּ *that they beheld*. KAL Fut. 3 pl. m. with ו Conversive, from **רָאָה**.

v. 15. **וַיִּרְאוּ** *and they saw*. See v. 14.

וַיְהַלְלוּ *and they commended*. Pī-ĒL Fut. 3 pl. m. with ו Conversive, from **הָלַל**. The Dagesh F. is often dropped from the ל. For the ־ comp. Pt. I, § 72 (Note (*, e)).

וַתִּקַּח *and she was taken*. HOPH-ĀL Fut. 3 s. f. with ו Conversive, from **לָקַח**. [Note (A) on Tab. XIX (γ, vi).]

v. 16. הִטִּיב *he did good*. HIPH-îL Past 3 s. *m.* from טִב [Tab. XVIII].

וַיְהִי *and there were*. See ch. i. 5.

v. 17. וַיִּנְגַע *and He plagued*. Pĭ-êL Fut. 3 s. *m.* with ׀ Conversive, from נָגַע [like יִשְׁלַח Tab. XVI (3) (B, β)].

v. 18. וַיִּקְרָא *and he called*. KAL Fut. 3 s. *m.* with ׀ Convers., from קָרָא.

וַיֹּאמֶר. See ch. i. 3. עָשִׂיתָ. See ch. iii. 14.

תְּגַדְתָּ *thou didst tell*. HIPH-îL Past 2 s. *m.* from נָגַד [like הִגִּישְׁתָּ in Tab. XIX].

v. 19. אָמַרְתָּ *thou saidst*. KAL Past 2 s. *m.* from אָמַר.

וְאַקַּח *so I might have taken (E.V.) [or, lit., and I took]*. KAL Fut. 1 s. with ׀ Convers., from לָקַח [Note (A) on Tab. XIX].

קַח *take thou*. KAL Imper. 2 s. *m.* from לָקַח [Note (A) on Tab. XIX].

וּלְךָ *and go*. KAL Imper. 2 s. *m.* with ׀ pref., from יָלַךְ [like שָׁב in Tab. XVIII.—For the ׀ see p. 225].

v. 20. וַיִּצַו *and he commanded*. Pĭ-êL Fut. 3 s. *m.* apocopated, with ׀ Convers., from צִוָּה [like יִגַּל in Tab. XXIII].

וַיִּשְׁלַח *and they sent away*. Pĭ-êL Fut. 3 pl. *m.* with ׀ Conversive, from שָׁלַח.

IV. LIST OF VERBS BELONGING TO MORE THAN ONE OF THE SEVEN CLASSES MENTIONED IN § 186—[SOMETIMES CALLED 'DOUBLY IRREGULAR' VERBS]

[The Student will perhaps have some little difficulty, at first, in analyzing some of the Verb-forms from Roots belonging simultaneously to *more than one* of the Seven Classes mentioned in § 186. Many of such forms may be recognized without much difficulty, by allowing for each set of 'Variations' separately. But in some of them there are special Variations, and some few of them are irregular,—and some apocopated forms may well seem strange to him. It will, without doubt, be useful to him to have these Verbs all collected together. We therefore give him here the following LIST, in the Alphabetical order of Roots, with the Verb-forms which occur in the Bible.]

אבה used only in *Kal* (*to be willing*).

KAL

PAST and PARTIC (1) like those of גלה Tab. XXIII, but for

אבוא (Is. xxviii. 12)—3 pl. Past—cp. § 138 (B) iv, *a*.

FUT. יֵאָבֵה 3 s. *m.*, תֵּאָבֵה 3 s. *f.* & 2 s. *m.* (once תֵּבֵה

Prov. i. 10), יֵאָבֵוּ 3 pl. *m.*, תֵּאָבֵוּ 2 pl. *m.*

אוה used only in *Pi* and *Hθ*. (*to desire, lust*).—The ו is Consonantal always in Verb-forms from this Root.

PI-ÊL

PAST אָוָה 3 s. *m.*, אָוָתָה 3 s. *f.*, אָוִיתִי 1 s.;

FUT. [יֵאָוָה 3 s. *m.*], תֵּאָוָה 3 s. *f.*

HITHPA-ÊL

PAST הִתְאָוָה 3 s. *m.*, הִתְאָוָתִי 1 s., הִתְאָוּוּ 3 pl.;

PARTIC. מִתְאָוָה s. *m.*, מִתְאָוִים pl. *m.*;

FUT. יִתְאָוָה 3 s. *m.* (apocop. יִתְאוּ), תִּתְאָוָה 3 s. *f.*

(apocop. הִתְאָוּוּ), יִתְאָוּוּ 3 pl. *m.*

און (or אנן) used only in the *Hθ*. (to complain). Partic. מתאננים
pl. *m.*, and Fut. יתאונן 3 *s. m.*

און used only in the Past and Participle (1) of *Kal* (to haste),
and Fut. *Hφ*. (to cause to haste, to urge) The forms
are like those of קום in Tab. XX.

אור used only in *Kal*, to be light, *Nφ*. to be lightened, bright,
glorious, *Hθ*. to make light or bright, make to shine.

PAST אור 3 *s. m.*, ארו 3 pl. (like בוש, בשו, cp. Tab. XX).

PARTIC. אור *s. m.*;

IMPER. אורי 2 *s. f.* (like בוש);

FUT. תארנה 3 pl. *f.* (like תקמנה in Tab. XX). See §230 (1).

NIPH-ĀL

INFIN. לאור Job xxxiii. 30 (for להאור, cp. §137 (3) Note †);

PARTIC. נאור *s. m.*;

FUT. יאור 3 *s. m.* (or Fut. *K.* like יבוש).

HIPH-ĪL

INFIN. להאיר;

PAST האיר 3 *s. m.*, האירה 3 *s. f.*, האירו 3 pl.;

PARTIC. מאיר *s. m.*, מאירת Ps. xix. 9 (Constr. form of
מאירה *s. f.*), מאירות pl. *f.*;

IMPER. האיר *s. m.* and with ה added האירה;

FUT. יאיר and יאר 3 *s. m.* (with ו Convers. ויאיר), תאיר
3 *s. f.* & 2 *s. m.*, יאירו 3 pl. *m.*, תאירו 2 pl. *m.*

אוש (or אשש) only in the *Hθ*. התאששו Imper. 2 pl. *m.* in Pause,
Is. xlvi. 8 "shew yourselves men."

אות used only in the Future *Kal* (to consent):

KAL

FUT. יֵאוֹת 3 s. *m.*, נֵאוֹת 1 pl. (and נֵאוֹתָהּ with הָ).

[Note. The forms which are thus like יבוֹשׁ etc. in Tab. XX, are by some taken rather as *Nφ.* forms—*i.e.* like יקוּם or יעוֹר etc. in Tab. XX.]

איב *K.* to be an enemy, or hostile to, only used in אִיבְתִּי 1 s. Past, and in the Partic (1) forms, viz. אוֹיֵב or אוֹיֵב s. *m.* (an enemy),—with Affs. (his) אוֹיְבוֹ, (thy *m.*) אוֹיְבְךָ, etc.,—אוֹיְבִים (or 'א) pl. *m.*, *i.e.* אוֹיְבֵי (or 'או),—with Affs. (his) אוֹיְבָיו, etc.

אִיבְתִּי an enemy (Mi. vii. 8 & 10) is the Sing. fem. form אִיבְתָּ with י, like אֲהַבְתִּי in § 139 (ε).

אלה used only in *K.* to swear, etc., *Hφ.* to adjure.

KAL

INFIN. Abs. אָלַה and אָלוֹת ;

PAST אָלִית 2 s. *f.* ;

IMPER. אָלֵי 2 s. *f.*

HIPH-ĪL

INFIN. לְהֵאָלוֹת (in לְהֵאָלְתוּ, with Pron.-Aff. הִי *him*);

FUT. יֵאָל (in וַיֵּאָל 1 S. xiv. 24). [This is usually taken thus, as *Hiph.*; but the *form* might very well be Fut. KAL apocop., the ׀ being like the ׀ in וַיֵּאָמֵר. The אֶת הָעָם following must however be allowed for, of course.]

אנה (I.) *to mourn*, used only in *Kal* וָאָנָה Past 3 pl. w. ו; and
 (II.) *to occasion*, in *Pi.* אָנָה Past 3 s. m.,—*Pü.* (*to be occa-*
sioned, to happen), יֵאָנֶה & תֵּאָנֶה Fut. 3 s. m. & f.,—
 and *Hithp. Partic.* מְתַאָּנֶה (*one making occasion, or*
seeking occasion) s. m.—These forms agree with
 Tab. XXIII.

אָנָן (see און).

אָפֶה used only in *Kal* (*to bake*), *Nφ.* (*to be baked*)

KAL

PAST אָפֶה 3 s. m., אָפִיתָ 2 s. m., אָפִיתִי 1 s., אָפוּ 3 pl.,
 PARTIC. אָפֶה s. m. (whence אִפְּהֶם, with Pron.-Aff. הֵם *their*,
 Hos. vii. 6), אָפוֹת pl. f.;
 IMPER. אָפוּ (Ex. xvi. 23) 2 pl. m., instead of אָפוּ;
 FUT. וְתִפְּהוּ (1 S. xxviii. 24) 3 s. f. w. ו Conv. and Aff. *him*
 or *for him*—instead of וְתִפְּהוּ,—
 יֵאָפוּ 3 pl. m., תֵּאָפוּ 2 pl. m.;

NIPH-ĀL

FUT. תֵּאָפֶה 3 s. f., תֵּאָפִינָה 3 pl. f.

אָפַף only in *Kal* (*to compass*) אָפַפוּ Past 3 pl., like פָּקְדוּ in
 Tab. XIV,—and w. Aff. *me* as in Tab. XXV.

אָרָה only in *Kal* (*to pluck*) Past אָרִיתִי 1 s., אָרוּ 3 pl. (in וָאָרוּהָ
 with ו pref. & Objective Aff. הִי *it* (f.), Ps. lxxx. 13).

אָרַר *to curse*, used only in *K.*, *Nφ.*, *Pi.*, and *Höph*

KAL

INFIN. Abs. אָרוֹר;

PAST אָרוּתִי 1 s. (also אָרוּתִיהָ with Objective Aff. הָ her);

PARTIC (1) אָרְרִי pl. m. (i.c.), אָרְרִיךָ pl. m. w. Aff. thy m.

[For the ׀ see Pt. I, § 72 (β).]

PARTIC (2) אָרוּר s. m., אָרוּרָה s. f., אָרוּרִים pl. m.;

IMPER. [אַרְ] 2 s. m. -אַרְהָ with הָ. (The ׀ of the אָ is δ, there being no Accent on the word,—Pt. I, § 37),

אָרוּ and אָרוּוּ 2 pl. m.;

FUT. תָּאָר 2 s. m., אָאָר 1 s.

NIPH-ĀL

PARTIC. נִאָרִים pl. m. Mal. iii. 9.

PĪ-ĒL

PAST [אַרְרַ] in אַרְרָה 3 s. m. with Objective Aff. הָ-her Gen. v. 29. For the ׀ comp. Pt. I, § 72.

PARTIC. מִאָרְרִים pl. m.

HOPH-ĀL

FUT. יִואַר 3 s. m. (in Pause, for יואַר).

אתה (or אתָּא) to come, used only in *Kal* and in Imperative *Hφ*.

KAL

PAST אָתָּה (and אָתָּא Is. xxi. 12), אָתָּנּוּ 1 pl. from אָתָּא;

PARTIC. אָתִיּוֹת pl. f.;

IMPER. אָתִיּוּ 2 pl. m.;

FUT. יִאָתָּה 3 s. m. (וַיָּתָּא Deut. xxxiii. 21, וַיָּיָאָת Is. xli. 25, —and with Aff. נִי me, וַיִּאָתִיּוּ Job iii. 25),

תָּאָתָּה 3 s. f. (Mi. iv. 8),

יִאָתִיּוּ 3 pl. m. (וַיִּאָתִיּוּ Is. xli. 5), with ׀, and

וְ Conversive;

HIPH-ĪL

IMPER. הָתִיּוּ 2 pl. m.

בוא used only in *Kal* (to come, come upon, enter, etc.), *Hφ.* (to cause to come, to bring), and *Hoph.* (to be brought).

KAL

INFIN. בוא & בא (*בנא, & בנאה 1 K. xiv. 12 with ה, לבא, לבא—בנא in actual construction,—(מבא); with Affs. באו, באה, באך & באכה with ה, etc.

PAST בא 3 s. m., באה 3 s. f. (w. Aff. us באַתְּנוּ Ps. xlv. 18), באַת & באַתָּה 2 s. m., באַת 2 s. f. (For באַת, in ובאַת 2 S. xiv. 3, see Pt. I, § 29, Note (†)).

באַתִּי 1 s.,

באו 3 pl. (also † באו, perhaps twice),

באַתֶּם 2 pl. m.,

באו 1 pl. (בנו 1 S. xxv. 8, with the Note 'lacking א');)

PARTIC. בא s. m., באה s. f.,

באים pl. m. (i.c. באי), w. Aff. her באַיֶּה—באות pl. f.:

IMPER. בא (or בוא, and באה with ה) 2 s. m.,

באי (or בואי) 2 s. f., באו 2 pl. m.;

FUT. † יבא (with ו Conv. † יבאו, ויבו 1 K. xii. 12 *Kthiv* for ויבא *Kri*, ויבאו 1 K. xii. 3 *Kthiv* for ויבא *Kri*),—for the 3 s. m. 'w. Affs.' see * * next page,—

* There may be ם in the place of —, as in מבוא, לבוא & לבוא, מבוא, לבוא, מבוא, לבוא (from the entering of), בואו *His coming* Mal. iii. 2, מבואה, etc.—and so באן and באנה (also באנה) *their f. coming*.

† באו Jer. xxvii. 18 is generally taken as Past 3 pl., like בשו in Tab. XX. Some propose to read יבאו (Fut. 3 pl. m.). But the *Inf.*, not the *Future*, is mostly used after לבקתי. The *Future* is rare. The *Past* is also rare, but it occurs in Jer. xxiii. 14 (לבקתי שבו). [If any *must* emend, they had better propose to read בא—omitting the ו.—They would thus have the *Inf.* בא after לבקתי as usual.] Some have taken באו Jer. l. 5 also as Past 3 pl.

‡ There may be ם in place of — here.

* תבא 3 s. *f.* (this with ה would be תבאה, from which is † תבאתה Deut. xxxiii. 16 with a re-duplicated ה, and תבואתך Job xxii. 21 with Aff. ה *thee m.*),

with ו Conv. * ותבא,—

for 3 s. *f.* 'w. Affs.' see * * below,—

* תבא 2 s. *m.*, תבאי 2 s. *f.* See also Note (†) for 1 S. xxv. 34 (and Ez. xxii. 4),

* אבא 1 s. (and, with ה, * אבאה), with ו Conv. * ואבא,

יבאו 3 pl. *m.* (and, with ו, § 239, יבאין),

‡ תבאנה 3 pl. *f.*, also תבאן & תבאינה, § 231 (5).

תבאו 2 pl. *m.*,

ונבא 1 pl. (and, with ה, * נבאה), with ו Conv. ונבא.

* * With Pron.-Affs. the forms are :—

3 s. *m.* * יבאנו w. Aff. *him*, יבאני w. Aff. *me* ;

3 s. *f.* * תבאנה & תבואה with Aff. *him*,

: תבואך [p. for תבואך] w. Aff. *thee m.*,—also

תבואתך, see under תבא 3 s. *f.* above,—תבואני

w. Aff. *me* ;

3 pl. *m.* יבאנו w. Aff. *me* (also יבאני with ו pref.).

HIPH-IL

INFIN. הִבֵּא Absol., הִבִּיא (לְהִבִּיא) לְבִיא Jer. xxxix. 7, comp. Note † on p. 79) ;

* There may be ו in place of the — here.

† A similar form to this, *viz.* וַתְּבִאת *Kri* (וַתְּבִאתִי *Kthiv*), 1 S. xxv. 34, is 2 s. *f.* Fut. *K.* fr. בוא w. ו Conv.—We also find וַתְּבִוא as 2 s. *f.* Fut. *K.* w. ו Conv. (Ez. xxii. 4). Each of these is irregular for וַתְּבִאי.

‡ And תְּבִאינה with י 'superfluous,' 1 S. x. 7. Also, with ו Convers., Esth. iv. 4.

[HIPH-İL contin.]

PAST הִבִּיאָהּ 3 s. *m.*—w. Affs. (*him*) הִבִּיאוּ, (*her*) הִבִּיאָהּ, (*thee m.*) הִבִּיֶאֱךָ, (*me*) הִבִּיֶאֱנִי;—

הִבִּיֶאֱךָ 3 s. *f.*;

הִבִּיֶאֱתָ 2 s. *m.* הִבִּיֶאֱתָ 2 K. ix. 2,—and הִבִּיֶאֱתָ in הִבִּיֶאֱתָנִי, הִבִּיֶאֱתָם, הִבִּיֶאֱתָנוּ, *i.e.* 2 s. *m.* w. Affs. *me, them m., us*; but there are also, fr. הִבִּיֶאֱתָ, the forms הִבִּיֶאֱתָו, הִבִּיֶאֱתָהּ, הִבִּיֶאֱתָנוּ, *i.e.* 2 s. *m.* with Affs. *him, her, us*);

הִבִּיֶאֱתִי 1 s. (הִבִּיֶאֱתִי Nu. xiv. 31,—and הִבִּיֶאֱתִי in הִבִּיֶאֱתִים & הִבִּיֶאֱתִיהוּ, הִבִּיֶאֱתִיךָ, *i.e.* 1 s. w. Affs. *him, thee m., them m.*),—also הִבִּיֶאֱתִיו (Song iii. 4) 1 s. w. Aff. *him*.

הִבִּיֶאֱוּךָ 3 pl.—w. Affs. (*him*) הִבִּיֶאֱוּהוּ, (*thee f.*) הִבִּיֶאֱוּךָ, (*them m.*) הִבִּיֶאֱוּם & ם—Pt. I, § 14;

הִבִּיֶאֱתָם 2 pl. *m.* (הִבִּיֶאֱתָם 1 S. xvi. 17);

הִבִּיֶאֱנִנוּ in הִבִּיֶאֱנִם 1 pl. w. Aff. *them m.*, Nu. xxxii. 17.

PARTIC. מְבִיאָהּ s. *m.* (מְבִיָּא *Kthiv* for מְבִיאָהּ *Kri* four times, and מְבִיאוּ *Kthiv* for מְבִיאוּ *Kri* once),

מְבִיֶאֱךָם pl. *m.* (& מְבִיֶאֱךָ, *i.e.* מְבִיֶאֱךָ);

IMPER. הִבֵּא 2 s. *m.* (once הִבֵּא 1 S. xx. 40,—and הִבֵּא Jer. xvii. 18, which may however be Infin.,—also הִבֵּאָהּ with הָ);

הִבֵּאָהּ 2 s. *f.*, הִבֵּאוּ 2 pl. *m.*;

FUT. יְבִיאָהּ 3 s. *m.* (& יְבִיאָהּ Pt. I, § 12), with וְ Conv. וְיְבִיאָהּ, and once וְיְבִיאָהּ Ez. xl. 3,—

With Affs., (*him*) יְבִיאָהּ & יְבִיאָהּ, (*her*) יְבִיאָהּ & יְבִיאָהּ, (*thee m.*) יְבִיאָךָ & יְבִיאָךָ, etc.,—

תָּבִיא 3 s. *f.* & 2 s. *m.*, with ו Conv. וְתָבִיא,—

With Affs., (*him*) תְּבִיאָנִי etc., (*them m.*) תְּבִיאִים

& תְּבִיאָמוּ Ex. xv. 17,—

וְאָבִיא 1 s. (*Kthiv* for וְאָבִיא *Kri* 1 K. xxi. 29,

וְאָבִיא 'lacking א' Mi. i. 15, with ו Conv. וְאָבִיא

(& וְאָבִיא), וְאָבִיאָה *Kthiv* for וְאָבִיאָה *Kri* Josh.

xxiv. 8; with Affs., (*him*) וְאָבִיאָנִי, etc.;

וְיָבִיא 3 pl. *m.* (& יָבִיאוּ, with ו—§ 239), with

ו Conv. וְיָבִיאוּ (and וְיָבִיאוּ),—

With Affs., (*him*) יְבִיאָהוּ & יְבִיאָהוּ, (*me*) יְבִיאָנִי,

(*them m.*) יְבִיאוּם & יְבִיאוּם;

תְּבִיאָיִנָּה 3 pl. *f.*;

תְּבִיאָוּ 2 pl. *m.*;

נְבִיאָם 1 pl.,—w. Aff. (*them m.*) נְבִיאָם.

HOPH-ĀL

PAST הוּבֵא 3 s. *m.*,

הִבְאֵתָה 3 s. *f.* Gen. xxxiii. 11, and הִבְאֵתָה (with ה)

Ez. xl. 4 [for הוּבֵאָה],

הוּבֵאוּ 3 pl.;

PARTIC. מוּבָא s. *m.*, מוּבָאִים pl. *m.*, מוּבָאוֹת pl. *f.*;

FUT. יוּבֵא 3 s. *m.*, יוּבָאוּ Jer. xxvii. 22 Pause-form (not

in Pause) for יוּבָאוּ 3 pl., comp. § 167 (ii).

[Note. The 2^d Rt-letter is Consonantal in Verb-forms from the next five roots—except in the case of certain contracted and apocopated forms which the Student will easily recognize] :—

רוה only in הוּתָה (Lev. xii. 2, *her being weak or faint*), Infin.

Kal w. Aff. *her* [like גִּלְתָּהּ from גִּלְתָּ, of גִּלָּה].

הוּא (?) used only in *K*. (*to be*).

KAL

IMPER. הוּאִי 2 s. *m.* ;

FUT. הוּאִי 3 s. *m.* (a shortened form, Eccles. xi. 3),—perhaps for הוּאִי with ה in the place of ו *i.e.* “the ו Quiescent—as the ו in יִשְׁתַּחֲוֶה” for יִשְׁתַּחֲוֶה (as R. D. Kimkhi says), or for הוּאִי or הוּאִי from הוּה as הִי short for הִי from הִיה (so the Mendelssohnian *Bi-ūr hammilloth*). According to this latter view the א might be ‘added’ as in אָבוּא for אָבִי and אָלְכוּא for אָלְכוּ (so Aben Ezra, who takes הוּאִי to be plural, as R. D. K. did at first).

Both of the two words above might have been given under the next Root הוּה, as R. D. K. gives them.

הוּה used only in *K*. (*to be*).

KAL

PARTIC (1) הוּהָ s. *m.* ;

IMPER. הוּהִי 2 s. *m.*, הוּהִי 2 s. *f.*

[Note. The form הוּאִי Imper. 2 s. *m.* with א in the place of the Quiescent ה, and הוּאִי short for הוּהָ or הוּהִי Fut. 3 s. *m.* with א added, were given under הוּא—see there].

הִיה used only in *K*. (*to be*), and *Nφ*. (*to be done*, etc.).

KAL

INFIN. הִיוּ & הִיה (Absol.), הִיָּוֶה (Constr.)—and, with prefixes, בְּהִיָּוֶה, לְהִיָּוֶה, מִהִיָּוֶה (or with ׀—thus, בְּהִיָּוֶה, לְהִיָּוֶה, מִהִיָּוֶה),—and with Pron.-Affs. (his) הִיָּוֶהוּ, (her) הִיָּוֶהָ, etc.,

בְּהִיוֹתוֹ (*at his being, i.e. when he was*), וְלִהְיֶתְךָ (*and for thy m. being, i.e. and that thou mightest be*), etc.;

PAST הָיָה 3 s. *m.*, הָיְתָה (p. הִיָּתָה) 3 s. *f.* and (with הַ Interrogative הֲהִיָּתָה) comp. § 7, *c*, Note †),

הָיִיתָ (also הִיָּתָה once, and הִיָּתָה once) 2 s. *m.*,

הָיִיתָ 2 s. *f.* (with הִיָּתִי with 'superfluous,' Ez. xvi. 31.—

For הָיִיתָ 2 S. xiv. 2, see Pt. I, § 29, Note †),

הָיִיתִי 1 s.,

הָיִיתֶם (& הִיָּתֶם Deut. xxxi. 27) 2 pl. *m.*, and

with ו pref. הָיִיתֶם,

הָיִינוּ 1 pl.;

PARTIC (1) הֹיֵה s. *f.* (Ex. ix. 3);

IMPER. הֵי 2 s. *m.* (with ו pref., וְהֵי), הֵי 2 s. *f.*,

הֵי 2 pl. *m.* (with ו pref., וְהֵי).

FUT. יִהְיֶה 3 s. *m.*—apocop. יְהִי (p. יִהְיֶה), and with ו Convers. וְיִהְיֶה (p. וְיִהְיֶה),—

יִתְהַיֶּה 3 s. *f.* & 2 s. *m.*—apocop. יְתִהַי, & with ו Convers. וְיִתְהַי,—

יִתְהַיֶּי 2 s. *f.*—with ו Convers. וְיִתְהַיֶּי, (also apocop. יְתִהַי Nah. iii. 11, & with ו Convers. וְיִתְהַי Ezek. xvi. 34),—

יִתְהַיֶּה 1 s.—apocop. יְתִהַי, & with ו Convers. וְיִתְהַי,—

יִהְיֶי 3 pl. *m.*—with ו Convers. וְיִהְיֶי,—

יִתְהַיֶּנָּה or יִתְהַיֶּינָּה 3 & 2 pl. *f.* (also, twice, יִתְהַיֶּנָּה in יִתְהַיֶּנָּה)—with ו Convers. וְיִתְהַיֶּנָּה or וְיִתְהַיֶּינָּה,—

יִתְהַיֶּה 1 pl.—with ו Convers. וְיִתְהַיֶּה & וְיִתְהַיֶּה.

NIPH.

PAST **הִנְהִיָּה** 3 s. *m.*—with ה Interrog. **הֲנִהְיֶה**

נִהְיֶתָה 3 s. *f.* (p. **נִהְיֶתָה**).

נִהְיֶיתָ 2 s. *m.*,

נִהְיֶיתִי 1 s. ;

PARTIC. **נִהְיֶה** s. *f.*

חיה used only in *Pi.* (to tell, declare, shew).

Pi-êL

INFIN. **חִוֵּת** in **מַחִוֵּת** with pref. **מ** ;

FUT. **יַחְוֶה** 3 s. *m.*, **אֶחְוֶה** 1 s. & w. Aff. (*thee m.*) **אֶחְוֶךָ**
(p. **אֶחְוֶנָּךְ**).

חיה used in *K.* (to live), *Pi.* (to keep alive, let live, sustain, cherish, enliven, quicken), and *Hφ.* (to cause to live, to keep alive, etc.).

KAL

INFIN. **חִי** & **חִיו** (Absol.), **חִיּוֹת** (Constr.) in **חִיּוֹתָם** w. Aff. *their m.* and **לְחִיּוֹת** w. pref. **ל** ;

PAST **חִיָּה** 3 s. *m.*,—the forms **חִי** 3 s. *m.* (p. **חִי**), and with ו pref. **וְחִי** (p. **וְחִי**), are 'borrowed' from a Root **חיי** ;—

חִיָּתָה 3 s. *f.*,—the form **חִיָּה** 3 s. *f.* (in **וְחִיָּה** Ex. i. 16) from **חיי** is like **שָׁמָה** from **שִׁים** § 226 (i) ;

חִיִּיתָ 2 s. *m.*, and with ה at the end in **וְחִיִּיתָה** Jer. xxxviii. 17 ;

חִי 3 pl.,

חִיִּיתֶם 2 pl. *m.* in **וְחִיִּיתֶם** with ו pref.

PARTIC (1) [borrowed from a Root חיי] חַי s. *m.* (p. חַיִּי),
 חַיָּה s. *f.*, חַיִּים pl. *m.*, חַיּוֹת pl. *f.*,—the form חַיּוֹת
 pl. *f.* (Ex. i. 19) is like שְׂמוֹת from שִׁים § 226 (ii);—

IMPER. חַיֵּה 2 s. *m.* in וְחַיֵּה with ו pref. (Gen. xx. 7, etc.),
 חַיֵּי 2 s. *f.* (Ez. xvi. 6),
 חַיִּי 2 pl. *m.*, וְחַיִּי with ו pref.;

FUT. יַחְיֶה 3 s. *m.*—apocop. יַחֵי (with ו Conjunctive
 וְיַחֵי & p. וַיַּחֵי, with ו Convers. וַיַּחֵי & p. וַיַּחֵי),—
 יַחְיֶהָ 3 s. *f.* or 2 s. *m.*—apocop. יַחֵי (with ו Con-
 junctive וְיַחֵי, with ו Convers. וַיַּחֵי),

יַחְיֵי 2 s. *f.*,

יַחְיֶהָ 1 s. (with ה Interrogative הַיַּחְיֶהָ),

יַחְיֵי 3 pl. *m.*, with ו Convers. וַיַּחְיֵי,

יַחְיֶינָה 3 pl. *f.*, & with ה Interrogative הַיַּחְיֶינָה,

יַחְיֵי 2 pl. *m.*, & with ׀ (§ 145) יַחְיֵי,

יַחְיֶיהָ 1 pl.

PI-ÊL

INFIN. לְחַיֹּת with pref. ל, & w. Affs. (him) לְחַיֹּתוֹ,
 (them *m.*) לְחַיֹּתָם, (us) לְחַיֹּתֵנוּ;

PAST חָיָה 3 s. *m.*,

חָיַתְנִי Ps. cxix. 50, 3 s. *f.* w. Aff. *me*—in Pause,

חָיַתְנִי 2 s. *m.* with Aff. *me* (p. חָיַתְנִי),

חָיָה 3 pl.,

חָיַתְתֶּם 2 pl. *m.* in הַחָיַתְתֶּם, with ה Interrogative;

PARTIC. מַחְיֶה s. *m.*;

IMPER. [חַיֵּה 2 s. *m.*] w. Affs. (it *m.*) חַיֵּיהוּ, (me) חַיֵּינִי;

FUT. יְהִיָּה 3 s. *m.*, with Affs. (*him*) יְהִיָּהּ in יְהִיָּהוּ with
ו Conjunctive, (*her*) יְהִיָּהּ in יְהִיָּהּ with ו Convers.,
(*us*) יְהִיָּנוּ,

תְּהִיָּה 3 s. *f.* or 2 s. *m.*,

w. Affs. (*me*) תְּהִיָּנִי, (*us*) תְּהִיָּנוּ,

תְּהִיָּנוּ in Ps. lxxi. 20 is *Kthiv* for תְּהִיָּנִי *Kri*;

וְאֵחָיָהּ 1 s. & with ו Conjunctive וְאֵחָיָהּ,

יְהִיּוּ 3 pl. *m.*, and with ה Interrogative הֲיְהִיּוּ,—
with Aff. (*us*) יְהִיָּנוּ,

תְּהִיָּנָה [3 &] 2 pl. *f.*, & וְתִהְיֶינָּה with ו Convers.,

תְּהִיּוּ 2 pl. *m.* in תְּהִיּוּן with ׀ (§ 145),

נְהִיָּה 1 pl.

HIPH.

INFIN. הִחִיָּה (Absol.), [הִחִיּוֹת Constr. in] לְהִחִיּוֹת & לְהִחִיָּת
with ל pref.,—and w. Aff. *him* לְהִחִיּוֹתוֹ;

PAST הִחִיָּה 3 s. *m.*,

הִחִיָּת 2 s. *m.* in הִחִיָּתָנִי 2 s. *m.* w. Aff. *us*,

הִחִיָּתִי 1 s.,

הִחִיָּתֶם 2 pl. *m.*;

IMPER. הִחִיָּה 2 s. *m.* in הִחִיָּנִי 2 s. *m.* w. Aff. *me*,

הִחִיּוּ 2 pl. *m.*

טוא (or טאא) used only in the *Pilpél* Past 1 s. (טאטאתי) with
Objective Aff. ה *her*, in וטאטאתיה Is. xiv. 23.

טוה *to spin*, only in טוּוּ (Ex. xxxv. 25, 26) *K.* Past 3 pl.

יאה only in יאתה (Jer. x. 7) *K.* Past 3 s. *f.* [in Pause, for יאתה].

יבב only in ותיבב Ju. v. 28 *and she cried out*, 3 s. *f.* Fut. *Pi.*
with ו Convers.

יגה used only in *Nφ.* (to be afflicted), *Pz.* and *Hφ.* (to afflict).

NIPH-ĀL

PARTIC., with ׀ in place of the usual ׀, ׀׀׀ pl. *m.* in

Constr. [from ׀׀׀׀ pl. *f.* ;

PI-ĒL

FUT. ׀׀׀ 3 *s. m.* with ׀ Conversive, Lam. iii. 33, for

׀׀׀ (cp. ׀׀׀ for ׀׀׀) ;

HIPH-ĪL

PAST ׀׀׀ 3 *s. m.* (׀׀׀, with Aff. ׀׀ her) ;

PARTIC. ׀׀׀ pl. *m.* in ׀׀׀ Is. li. 23, with Aff. ׀׀׀ (thy *f.*) ;

FUT. ׀׀׀ 2 pl. *m.* with ׀, Job xix. 2, (instead of ׀׀׀).

[Note. ׀׀׀ 2 S. xx. 13 has a form borrowed from this Root, but in signification it belongs to ׀׀׀ to remove (Is. xxvii. 8, Prov. xxv. 4). This ׀׀׀ may be *Hiph.* Past 3 *s. m.* of יגה (according to form), "one caused to remove [him]" = "he was caused to be removed." It might perhaps be supposed to be for ׀׀׀׀׀ *Hoph.* Past 3 *s. m.* of ׀׀׀, —or, possibly, for ׀׀׀ with ׀ for ׀ as some take ׀׀׀ Lev. iv. 23 to be *Hoph.* Past 3 *s. m.* from ירע.]

ירה (I) (to put forth or away, *Pz.* to cast the lot) used only in *Kal* Imper. יר׀ 2 pl. *m.* Jer. l. 14, and *Pz.* Infin. לִירְדוֹת Zech. ii. 4 & Fut. יר׀ for יִירְדוּ 3 pl. *m.* in יר׀ Lam. iii. 53. (But יר׀ in Joel iv. 3, Obad. v. 11, Na. iii. 10, may be supposed to be 'borrowed' fr. a Root ירד, —like סב׀ Past *K.* 3 pl. fr. סבב.)

ירה (II) (to render acknowledgment, confess, praise), used only in *Hφ.* and *Hθ.*

HIPH-ÎL

INFIN. לְהוֹדוֹת, הוֹדוֹת, (or with ׀ as in בְּהוֹדוֹת, בְּהוֹדוֹת);

PAST הוֹדִינוּ 3 pl., הוֹדִינוּ 1 pl.;

PARTIC. מוֹדֵה s. m., מוֹדִים pl. m.;

IMPER. הוֹדוּ 2 pl. m.;

FUT. יוֹדֶה 3 s. m. (once יְהוֹדֶה Neh. xi. 17),—w. Aff.

(*thee m.*) יוֹדֶה & יוֹדֶה Pause-form Is. xxxviii. 19,

תוֹדֶה 3 s. f. in תוֹדֶה Pause-form, w. Aff. *thee m.*,

אוֹדֶה 1 s. (once אֶהוֹדֶנּוּ in אֶהוֹדֶנּוּ—with Aff. הִנֵּה *him*

—Ps. xxviii. 7), also w. Affs. (*him*) אוֹדֶנּוּ,

(*thee m.*) אוֹדֶה (p. אוֹדֶה),

יוֹדֶה 3 pl. m. (once יְהוֹדֶה in יְהוֹדֶה Ps. xlv. 18),

also w. Aff. *thee m.* יוֹדֶה (& יוֹדֶה Ps. xlix. 19),

נוֹדֶה 1 pl.

HITHPĀ-ÊL

INFIN. יִתְהוֹדֶה in יִתְהוֹדֶה—with prefixes כ and ו, and
Aff. הִ *his*;

PAST יִתְהוֹדֶה 3 s. m., יִתְהוֹדֶה 3 pl.;

PARTIC. מִתְהוֹדֶה s. m., מִתְהוֹדֶים pl. m.;

FUT. יִתְהוֹדֶה 1 s., יִתְהוֹדֶה 3 pl. m.

ילל used only in Hφ. (*to howl, utter a loud cry of lamentation*).

HIPH-ÎL

PAST הִילַל (for הִילִיל) 3 s. m.;

IMPER. הִילַל 2 s. m., הִילִילי 2 s. f., הִילִילוּ 2 pl. m. (הִילִילי)

Jer. xlvi. 20 is *Kthiv* for הִילִילוּ *Kri*);

FUT. יִילִיל 3 s. m., יִילִילוּ (& יִילִילוּ with ה) 1 s.,

יִילִילוּ (& יִילִילוּ) 3 pl. m., יִילִילוּ 2 pl. m.

ינה used only in *Kal* and *Hφ.* (to oppress).

KAL

PARTIC. יֹנֵה s. f. (in הַיֹּנֵה, with the ה of § 6, the oppressing one f., Jer. xxv. 38, etc.);

FUT. נִינֵם 1 pl. with Aff. ׀־ them m. [for ׀־, cp. וְנִירָם and Note (ε, vii, 2) on p. xl] according to some. Others take this to be the Noun נֵין progeny with ׀־ their m.—Ps. lxxiv. 8.—

HIPH-ÎL

INFIN. לְהוֹנֵת (in לְהוֹנֵתֶם, with Aff. ׀־ them m.);

PAST הוֹנָה 3 s. m., הוֹנּוּ 3 pl.;

PARTIC. מוֹנִים (in מוֹנֵיךָ Is. xlix. 26—with Aff. ׀־ thy f.);

FUT. יוֹנֵה 3 s. m., תוֹנָה 2 s. m. (w. Aff. him תוֹנְנּוּ),
יוֹנּוּ 3 pl. m., תוֹנּוּ 2 pl. m.

יעה used only in וַיַּעַה (Is. xxviii. 17) *K.* Past 3 s. m. with ו,
“and it shall sweep away” (E.V.).

יפה used only in *Kal* (to be beautiful),—and in *Pi.* (to beautify) once, and once in פִּעֲפַעַע [comp. p. 176 (γ)] (to be very beautiful), and once in *Hθ.* (to beautify oneself).

KAL

PAST [יָפָה 3 s. m.], יָפִית 2 s. f. (like גָּלִית in Tab. XXIII),
יָפוּ 3 pl.;

FUT. יִיָּה 3 s. m. apocopated—for יִיפֶה—(in וַיִּיָּה Ez. xxxi. 7),
תִּיפִי 2 s. f. (in וְתִיפִי Ez. xvi. 13).

PĪ-ÊL

FUT. יֵצֵא 3 s. m. in יֵצֵאוּ (with Aff. הוּ = *him*);

פָּעַע

PAST יָצָא 2 s. m., Ps. xlv. 3.;

HITHPĀ-ÊL

FUT. יִצְאָה 2 s. f.

יָצָא (*to go out, go out from*) used only in *Kal*, *Hφ.*, and *Hoph.*

KAL

INFIN. *יָצָא Abs., יָצָאת Constr. (בְּיָצָאת, בְּיָצָאת, לְיָצָאת—
but לְיָצָאת in actual construction—מִיָּצָאת, and
with Affs. יָצָאתוּ, יָצָאתְךָ, etc.);

PAST יָצָא 3 s. m., יָצָאה 3 s. f. (p. יָצָאה), יָצָאת 2 s. m.,
יָצָאת 2 s. f.,

יָצָאתי 1 s. (once יָצָאתי, Job i. 21, 'lacking א'),

יָצָאוּ 3 pl. (p. יָצָאוּ, —w. Aff. *me* יָצָאתִי Jer. x. 20),

יָצָאתֶם 2 pl. m., יָצָאתֶנּוּ 1 pl.;

PARTIC. *יָצָא s. m., *יָצָאת s. f. (הַיּוֹצֵאת Deut. xxviii. 57,
with the Note "lacking א," comp. § 98)—שֶׁיָּצָא,
Eccl. x. 1, is for שֶׁיָּצָאה Partic. *K.* s. f. with
pref. שֶׁ (p. 24, latter part of Note *d*),—

*יָצָאתִים pl. m. (i.e. *יָצָאתִי), *יָצָאתֶם pl. f.;

* There may be י in the place of א here.

IMPER. יִצֵא 2 s. m. (& יִצְאָה; with ה, in Pause), יִצְאֵי 2 s. f.,
 יִצְאוּ 2 pl. m., p. יִצְאוּ (יִצְאוּ, Jer. i. 8, is *Kthiv* for
 יִצְאוּ *Kri*), יִצְאֵנָה 2 pl. f.;

FUT. יִצֵּא 3 s. m., יִצְאֵה 3 s. f. & 2 s. m., etc. (like יִשָּׁב, etc., in Tab. XVIII, but)

יִצְאֵנָה 3 & 2 pl. f. (and יִצְאֵן 3 pl. f., Ex. xv. 20).

With ו Conversive the ׀ of א׀ remains,—thus
 ויִצֵּא, ויִצְאֵה, etc.

HIPH-İL

INFIN. הוֹצִיא, לְהוֹצִיא, etc.,—and, with Affs.,

(my bringing out) הוֹצִיאֵי (this is *Kri*, for הוֹצִיא
Kthiv, in Jer. vii. 22), etc.,

(to bring him out) לְהוֹצִיאֵהוּ, etc.;

PAST הוֹצִיא 3 s. m. (& הוֹצִיא Deut. xxii. 14),—with Affs.,

(thee m.) הוֹצִיאָךְ & הוֹצִיאָךְ, (me) הוֹצִיאָנִי,
 (them m.) הוֹצִיאָם, (us) הוֹצִיאָנוּ;—

הוֹצִיאָתָּ 2 s. m.—w. Affs. (him) הוֹצִיאָתוֹ, etc.,—

הוֹצִיאָתְּ 2 s. f., (for הוֹצִיאָתָּ 2 s. f. 1 K. xvii. 13,
 see Pt. I, § 29, Note †),

הוֹצִיאָתִי 1 s.,—w. Affs. (them m.) הוֹצִיאָתֵם, etc.,—

הוֹצִיאָוּ 3 pl., הוֹצִיאָתֶם 2 pl. m.;

PARTIC. מוֹצִיא s. m. (& מוֹצִיא once, Ps. cxxxv. 7),—w. Affs.,

מוֹצִיאֵךְ, etc., (הַמוֹצִיאֵךְ *The One bringing thee out*,

Deut. viii. 14 & xiii. 11),—

מוֹצִיאֵימָם pl. m., & מוֹצִיאֵימָם, i.e. מוֹצִיאֵי;

IMPER. הוֹצֵא 2 s. *m.* (and הוֹצִיאָה with ה),—also הוֹצִיא Is. xliii. 8 (which may however be Infin.);—
 * הִצִּיא Gen. viii. 17 is *Kri* for הוֹצֵא *Kthiv*,—w. Affs.,
 (it *f.*) הוֹצִיאָה, (me) הוֹצִיאֵנִי, (them *m.*) הוֹצִיאֵם,—
 הוֹצִיאֵי 2 s. *f.*, הוֹצִיאֵי 2 pl. *m.*,—and, with Affs.,
 (him) הוֹצִיאָהוּ, (her) הוֹצִיאָהָ;

FUT. יוֹצִיא 3 s. *m.* (& יֵצֵא Job xxviii. 11),—† יוֹצִיא, (יוֹצִיא)
 Ju. xix. 25,—also יוֹצִיא, —
 w. Affs., (it *f.*) יוֹצִיאָה, etc.,—
 תוֹצִיא 3 s. *f.* & 2 s. *m.* (and † תֵּצֵא),—
 w. Affs., (me) תוֹצִיאֵנִי, (us) תוֹצִיאֵנוּ,—
 יוֹצִיאֵי 3 pl. *m.* (also יֵצֵאוּ),—
 w. Affs., (him) † יֵצִיאָהוּ (& יֵצִיאָהוּ), (them *m.*) יוֹצִיאֵם,
 תוֹצִיאֵי 2 pl. *m.*, נוֹצִיא 1 pl.

HOPH-ĀL

PAST [הוֹצִיאָה 3 s. *m.*], הוֹצִיאָה 3 s. *f.* in Pause for הוֹצִיאָה;

PARTIC. [מוֹצֵא s. *m.*], מוֹצֵאת s. *f.*, מוֹצֵאִים pl. *m.*,
 מוֹצֵאוֹת pl. *f.*

ירא used in *Kal* (to fear), *Nφ.* (to be feared), and *Pi.* (to put in fear).

KAL

INFIN. Constr. יֵרָא Josh. xxii. 25, like פָּקַד; also לִירְאָה
 with ה, cp. § 137 (4, iii),—and לִירָא 1 S. xviii. 29,—
 מִירְאָתוֹ 2 S. iii. 11 from his fearing;

* This form is like הִפְקֵד. Similarly, in Ps. v. 9, הִיִּשֵׁר *Kri* for הוֹשֵׁר *Kthiv* (with — before the ר for Euphony).

† There may be י in place of the — here.

PAST יָרָא 3 s. m., יָרָאָה 3 s. f. (p. יָרָאָה:),

יָרָאתָ 2 s. m., יָרָאתִי 1 s.,

יָרְאוּ 3 pl. (יָרְאוּהוּ) with Aff. *him*,

יָרְאוּךָ w. Aff. *thee m.*, יָרְאוּנִי w. Aff. *me*),

יָרְאוּתֶם 2 pl. m. (יָרְאוּתֶם Josh. iv. 24),

יָרְאוּנִי 1 pl.

PARTIC. יָרָא s. m. (i.c. יָרָא), יָרָאתִי Constr. form of יָרָאָה s. f.,

יָרְאוּ pl. m. (i.c. יָרְאוּ, and with Affs. יָרְאוּ, יָרְאוּךָ);

IMPER. יָרָא 2 s. m., יָרְאוּ 2 pl. m.;

FUT. יִירָא 3 s. m.

(with וְ Convers. יִירְאוּ and sometimes וְיִירָא),

w. Affs. (*thee m.*) יִירְאוּךָ Jer. x. 7, (*me*) יִירְאוּנִי,—

תִּירָא 3 s. f. & 2 s. m.,

*תִּירְאִי 2 s. f. (p. תִּירְאִי:),

אִירָא 1 s.,—w. Aff. *him* אִירְאוּנִי,

יִירְאוּ (& יָרְאוּ Pt. I, § 44) 3 pl. m. (p. יִירְאוּ: & יָרְאוּ:),

also יִירְאוּךָ with וְ,—

w. Aff. *thee m.* יִירְאוּךָ & יָרְאוּךָ,—

תִּירְאוּ 3 pl. f. Ex. i. 17,

תִּירְאוּ 2 pl. m. (p. תִּירְאוּ: & תִּירְאוּךָ with וְ)—

w. Aff. *them m.* תִּירְאוּם and תִּירְאוּם,—

נִירָא 1 pl.

NIPH-ĀL

PARTIC. נִירָא s. m., נִירָאָה s. f., נִירְאוּת pl. f. (w. Aff.

thy m. נִירְאוּתִיךָ, Ps. cxlv. 6);

FUT. תִּירָא 2 s. m., Ps. cxxx. 4.

* תִּירְאִי 2 s. f. Is. lx. 5,—but תִּירְאִי in some Bibles.

PĪ-ÊL

INFIN. יִרָא (in לִירְאֵנִי to put me in fear, לִירְאֵם to frighten them);

PAST יִרְאוּ 3 pl. (in יִרְאֵנִי they frightened me);

PARTIC. מִירְאִים pl. m.

יר used in *Kal*, to cast (to place stones for a pillar, also to shoot, shoot at,—also to water), *Nφ.* to be shot, *Hφ.* to shoot (also to teach, to point, and to cast).

KAL

INFIN. יִרָה Absol., לִירוֹת (and once לִירוֹא 2 Chr. xxvi. 15);

PAST יִרָה 3 s. m., יִרִיתִי 1 s.;

PARTIC. * יֹרֵה & יֹרֵה s. m., יֹרִים & יֹרִים pl. m.;

IMPER. יִרָה 2 s. m.;

FUT. נִירָה 1 pl. in וְנִירָם and we shot at them, Nu. xxi. 30.

NIPH-ĀL

FUT. יִירָה 3 s. m. he shall be shot Ex. xix. 13.

HIPH-ĪL

INFIN. לְהוֹרֹת, —w. Aff. them m. לְהוֹרֹתָם;

PAST הוֹרָה (in הוֹרָהוּ he taught him, הוֹרֵנִי he hath cast me), הוֹרָתָ 2 s. m. in הוֹרָתָנִי thou hast taught me (— for — in Pause),

הוֹרִיתִי 1s. (and הוֹרִיתִיךָ in הוֹרִיתִיךָ Prov. iv. 11 (I have taught thee)).

* This Participle is used as a Noun for the "early rain" in Deut. xi. 14, Jer. v. 24. יֹרֵא Prov. xi. 25 is taken by some as *Hoph.* Fut. 3 s. m. from יֹרֵא (יֹרֵא for יֹרֵה, — ֶ), and by others as *Hoph.* Fut. 3 s. m. from יִרָה (יֹרֵא for יֹרֵה and this for יֹרֵה—"as הוֹרֵע for הוֹרֵע," which is somewhat questionable, Lev. iv. 23 & 28). It may perhaps be for the יֹרֵה "early rain" above, this being taken figuratively for a "refreshing beneficent one."

PARTIC. מוֹרֵה s. m., מוֹרִים pl. m. (מוֹרֵאִים 2 S. xi. 24, w. א 'superfluous'),—w. Affs. מוֹרִיךְ thy m. teachers, מוֹרֵי my teachers (in Pause);

IMPER. הוֹרֵה 2 s. m. (in הוֹרֵנִי & הוֹרֵנִי teach me), הוֹרֵי 2 pl. m. (in הוֹרֵנִי teach me);

FUT. יוֹרֵה 3 s. m. (וַיֹּרֶ and he shot 2 K. xiii. 17),—w. Affs., (him) יוֹרְנֹו & יוֹרְהוּ, (me) יֹרְנִי, (them m.) יֹרֵם, (us) יֹרְנֵנוּ;

תוֹרֵה 3 s. f. & 2 s. m. (in תוֹרֵךְ, p. תוֹרֵךְ, it f. will teach thee, תוֹרֵם thou m. wilt shew them),

אוֹרֵה 1 s. (w. Aff. thee וְאוֹרֵךְ and I will instruct thee Ps. xxxii. 8),

יוֹרֵי 3 pl. m. they shall teach (יֹרֵי they shall shoot, and once יֹרְאוּ 2 S. xi. 24 with א superfluous, יֹרְאוּ Ps. lxiv. 5 they will shoot at him), יוֹרֵךְ they shall teach thee m.

ירה (the ה being consonantal) is a Root supposed by some for the word הִתְרַהוּ Is. xlv. 8, which would then be K. Fut. 2 pl. m. for הִתְיֹרְהוּ of which they suppose the meaning to be *ne stupeatis*. A Metheg might have been expected under the ת then, thus הִתְיֹרְהוּ.—Others (as R. D. Kimkhi, and so Fürst) take the word to be from a Root רהה in the sense of "fearing."

כוה used only in Nφ. (to be burned).

NIPH.

FUT. תִּכְוֶה 2 s. m., תִּכְוֶינָה 3 pl. f.

לוה used in *K*. (to stick to, abide with,—once, Eccl. viii. 15,—elsewhere to borrow), *Nφ*. (to be joined to, united with), *Hφ*. (to lend, lend to).

KAL

PAST לָוִינוּ 1 pl.

PARTIC. לוֹה s. m.

FUT. יִלוֹנוּ in יִלוֹנוּ 3 s. m. w. Aff. *him*,

תִּלוֹה 2 s. m.

NIPH.

PAST נָלוּה 3 s. m. (הַנְּלוֹה with the ה of § 98, Is. lvi. 3),

נָלוּ 3 pl. ;

PARTIC. נְלוֹיִם pl. m. ;

FUT. יִנְלוּה 3 s. m., יִנְלוּ 3 pl. m.

HIPH.

PAST הִלֹּוֹתָ 2 s. m. ;

PARTIC. מְלוֹה s. m. :

FUT. יִלֹּוּה in יִלֹּוּה 3 s. m. w. Aff. *thee m.*,

תִּלֹּוּה in תִּלֹּוּנוּ 2 s. m. w. Aff. *him*.

נָאוּה to be beautiful, becoming (or suitable), used as a Verb only in נָאוּה, Ps. xciii. 5, Past 3 s. m. (as some say), and נָאוּ Is. lii. 7 & Song i. 10, Past 3 pl.

These words some have taken to be *Kal*, others *Pi-él*, others *Pilél* [the ן being supposed to stand for the repeated 3^d Rt-letter ה,—and so in הִשְׁתַּחֲוּה in Tab. XXIII, Note (†)]. The first one has also been supposed to be *Niph*. Past 3 s. m. of אָוָה.*

* So R. D. K. in his Lexicon ; but in his Commentary he connects the word with נָאוּה, merely mentioning the other as possible.

We might perhaps suppose נָאוּ to be 'compounded' of the two forms נָאוּ and נוּו (fr. נוה) 'mixed' up together. And נָאוּה may be a Noun "beauty," or "that which is becoming," of the same form as גָּאוּה from גָּאה.

Obs. נָאוּה s. m., and *נָאוּה s. f., are Adjectives.

נב Nφ. and Hθ. to prophesy (Hθ. also to offer oneself for prophesying).

NIPH-ĀL

INFIN. הִנְבֵּא in לְהִנְבֵּא, בְּהִנְבֵּאוֹ (w. Aff. his, also † בְּהִנְבֵּאוֹתוֹ Zech. xiii. 4), בְּהִנְבֵּאִי (w. Aff. my);

PAST נִבֵּא 3 s. m., נִבֵּאתָ 2 s. m. (Jer. xxvi. 9), נִבֵּאתִי 1 s., נִבְּאוּ 3 pl. (p. נִבְּאוּ);

PARTIC. נִבְּא s. m., נִבְּאִים and נִבְּאִים (i.e. נִבְּאִי);

IMPER. הִנְבֵּא 2 s. m.;

FUT. יִנְבֵּא 3 s. m., תִּנְבֵּא 2 s. m., יִנְבְּאוּ 3 pl. m., תִּנְבְּאוּ 2 pl. m.;

HITHPA-ĒL

INFIN. הִתְנַבְּוֹת, with מ prefixed 1 S. x. 13;

PAST הִתְנַבְּוֹתָ 2 s. m., 1 S. x. 6, הִתְנַבְּוֹתִי 1 s. (for הִתְנַ') Ezek. xxxvii. 10, הִתְנַבְּאוּ 3 pl. (for הִתְנַ') Jer. xxiii. 13;

PARTIC. מִתְנַבֵּא s. m., מִתְנַבְּאִים pl. m., מִתְנַבְּאוֹת pl. f.;

FUT. יִתְנַבֵּא 3 s. m., יִתְנַבְּאוּ 3 pl. m.

נב used only in K. Partic (2) נְבוּב s. m. "hollow," i.e. נְבוּב.

* For which we find נָוָה, in הִנְוָה Jer. vi. 2.

† Some give this as *Hithpā-ēl*, i.e. הִתְנַבְּאוֹתוֹ for הִנְבֵּאוֹ.

נגה used only in *K.* (to shine), and *Hφ.* (to cause to shine, to lighten).

KAL

PAST נָגַהּ 3 s. *m.* ;

FUT. יִגֶּה 3 s. *m.* ;

HIPH.

FUT. יִגִּיהַ 3 s. *m.*

נרר *Kal* to move, move away,—also to be driven away, as in *Pü.* & *Hoph.* ;—*Hφ.* to drive away ; *Hθ.* to move oneself, move oneself away.

KAL

INFIN. נָרַר ;

PAST נָרַרָה 3 s. *f.*, נָרְרוּ 3 pl. (p. נָרְרוּ) ;

PARTIC. נָרַר (or נֹרַר) s. *m.*, נֹרְרָת s. *f.*, נֹרְרִים pl. *m.* ;

FUT. יִרְוֹר 3 s. *m.* Na. iii. 7,* תִּנְרַר 3 s. *f.* G. xxxi. 40,

יִרְוֹנוּ 3 pl. *m.* (with ן) Ps. lxxviii. 13.

Pü-ÄL נֹרַר 3 s. *m.* Tab. XXI (IV).

HIPH-ÎL יִנְרְרוּ 3 pl. *m.* in יִנְרְרוּהוּ (with Aff. הוּ *him*).

HOPH-ÄL

PARTIC. מְנַר (al. מְנַר fr. נֹר) s. *m.* 2 S. xxiii. 6 ;

FUT. יִנְרַר 3 s. *m.*

HITHPÄ-ÊL

PAST הִתְנַרְרָה 3 s. *f.* ;

FUT. יִתְנַרְרוּ 2 s. *m.* (in pause, cp. § 166 (c)), יִתְנַרְרוּ 3 pl. *m.*

נרה used only in *Pz.* to remove as unclean.

PÏ-ÊL

PARTIC. מְנַרִּים pl. *m.* (& מְנַרִּיכֶם with Aff. כֶּם 2 pl. *m.*).

נהה used only in *Kal* and *Nφ.* to lament.

KAL

PAST נָהָה 3 s. *m.*;

IMPER. נָהֵה 2 s. *m.*

NIPH-ĀL

FUT. יִנְהוּ 3 pl. *m.* 1 S. vii. 2, where some give the Chald. sense to be congregated.

נוא used only in *Hφ.* to hold back, to refuse;—also (in E.V.) to discourage, and to break, to disallow, to make of none effect.

HIPH.

PAST הִנִּיא 3 s. *m.*;

FUT. יִנִּיא 3 s. *m.* (יָנִי Ps. cxli. 5),

יִנִּיאוּ 3 pl. *m.*, הִנִּיאוּן 2 pl. *m.* (with ן) *Krî* for תִּנוּאוּן *Kthiv* Nu. xxxii. 7.

נוב used only in *K.* (to flourish, grow, abound, abound with,) and *Pi.* (to make to flourish—E.V. to make cheerful or grow, Zech. ix. 17),—like קום in Tab. XX.

נוד to move about, etc., used only in *Kal*, *Hφ.* & *Hθ.*,—like קום in Tab. XX.—For הִנָּד (Jer. xvi. 5) 2 s. *m.* Fut. *K.*, comp. § 224.

נוה used only in *Kal* (to remain at home) and *Hφ.* (to prepare a home,—or to glorify, נאה=נוה,—Ex. xv. 2).

KAL

FUT. יִנְוֶה 3 s. *m.*

HIPH-ĀL

FUT. אִנְוֶה in אִנְוֶהוּ 1 s. with Aff. הוּ = *him.*

נוח *to rest* used only in *Kal*, *Hφ.* & *Hoph.* (like קום in Tab. XX, but comp. also § 234).

[Note. Some give as from this Root the following forms (which are given as from ינח by others, see § 213 and the Note there)—*Hφ.* *to place, allow, leave, let alone, etc.*, and *Hoph.* *to be placed, to be left*:—

HIPH.

INFIN. לְהַנִּיחַ

PAST הִנִּיחַ 3 s. *m.* (& הִנַּח 1 K. viii. 9),

הִנְחִיתִי 2 s. *m.*, הִנְחִיתָ 1 s.,

הִנִּיחוּ 3 pl., הִנְחִיתֶם 2 pl. *m.*;

PARTIC. מְנַיֵּחַ s. *m.*;

IMPER. הִנַּח 2 s. *m.* (& הִנִּיחָהּ with ה),

הִנִּיחוּ 2 pl. *m.* (& הִנְחוּ);

FUT. יִנִּיחַ 3 s. *m.* (וַיִּנַּח),

with Affs. (him) יִנִּיחֶהוּ & יִנְחֶהוּ, (them *m.*) יִנִּיחֵם,

תִּנְחֶנּוּ 3 s. *f.* & 2 s. *m.* (short for תִּנְחִיחַ),—

with Affs. (me) תִּנְחִיחֵנִי, (us) תִּנְחֶנּוּ,—

אִנִּיחַ 1 s. in שֶׁאֲנִיחֶנּוּ (Eccles. ii. 18) with pref. שׁ that

and Aff. him,

יִנִּיחוּ 3 pl. *m.*,—and, with Affs.,

(him) יִנְחֶהוּ, (them *m.*) יִנִּיחֵם & יִנְחֵם.

HOPH-ĀL

PARTIC. מְנַח s. *m.*.—(For הִנִּיחָהּ, see § 213 end).]

נוט only in הִנּוּט *Kal* Fut. 3 s. *f.* *it will be moved.*

נום *to slumber*: used only in *Kal* [like קום in Tab. XX].

נון only in יִנּוֹן (*Krī* Ps. lxxii. 17, *it shall be continued* E.V., for יִנִּין *Kthiv*)—*Nφ. Fut.* 3 s. *m.* like יָקוּם in Tab. XX.

נום *to flee*: used only in *Kal* and *Hφ.*,* like קוּם in Tab. XX.

נוע *to move to and fro*: used only in *Kal*, *Nφ.* and *Hφ.*, like קוּם in Tab. XX, but comp. also § 234.

נוף used in *Kal* (only נִפְּתִי Prov. vii. 17, *I have sprinkled*), *Pi.* (only יִנְפֶה Is. x. 32, *he shall shake*), and *Hφ. to wave, sift, move backwards and forwards*,—like קוּם in Tab. XX; but besides the regular *Infin. Hφ. לְהַנִּיף* we find also לְהַנְפֶה Is. xxx. 28 with ל prefixed and הַ at the end. The *Hφ. Past* 2 s. *m.* is הִנְפַתְתִּי (§ 242). The 1 s. however is הִנְפֹּתִי Job xxxi. 21. *Hoph. Past* הוּנְפָה 3 s. *m.* *it hath been wared*.

נויץ only in *Hφ. to blossom*.

HIPH-IL

PAST הִנְצִי 3 pl. ;

FUT. יִנְאִץ (*Eccles.* xii. 5) 3 s. *m.* [Others take this to be from נִאֵץ, *Hφ. Fut.* 3 s. *m.* for יִנְאִץ, in the sense of “*giving disgust.*”]

[נוק]. ‘Borrowed’ in form from this Root we find וְהִנְיָקָהוּ *Ex.* ii. 9—*Hφ. Fut.* 3 s. *f.* with ו Convers.,—in the sense of the Root יָנַק (*K. to suck, Hφ. to suckle*).

נוש only in וְאֶנְשָׁה Ps. lxix. 21, *and I am full of heaviness*, E.V.), *Kal Fut.* 1 s. with ו Convers. & ה at the end.

* For a word in Is. lix. 19, and another in Ps. lx. 6, see נָדַד rather.

נוה used only in *K.* (to be sprinkled, E.V.) and *Hφ.* (to sprinkle, E.V.);—Gesenius gives “shall make to jump up” instead of “shall sprinkle” for נוה in Is. lii. 15. Fürst observes: “nil impedit quominus etiam hoc loco ingenitam verbi significationem retineamus.”

KAL

FUT. נוה 3 s. m., apocop. יו (in יין Is. lxiii. 3), and with
ו Convers. יו 2 K. ix. 33;

HIPH.

PAST הוה 3 s. m., הוית 2 s. m.,

PARTIC. מוה Constr. form of מוה s. m.,

IMPER. הוה 2 s. m.,

FUT. נוה 3 s. m., apocop. (& with ו Convers.) יו.

נה used only in *Kal* and *Hφ.* to guide, lead.

KAL

PAST [נה] 3 s. m. (in ונה and He will guide thee m.,
נה He hath led me, נה He led them), נה 2 s. m.;

IMPER. נה 2 s. m. (with Aff., נה lead me);

HIPH-IL

INFIN. להנה to lead them Neh. ix. 19, & לנה Ex. xiii. 21
comp. § 137 (3) Note (+).

PAST הנה 3 s. m. (in הנה He led me),

הנה 2 s. m. (in הנה Thou didst lead them);

FUT. ינה 3 s. m. (in ינה, w. Aff. him, ינה w. Aff.
me, ינה w. Aff. them m.),

תנה 3 s. f. or 2 s. m.,—

w. Affs., (me) תנה, (them m.) תנה,—

נה 1 s. (in אנה w. Aff. him, and אנה w. Aff.
her),

ינה 3 pl. m. (in ינה w. Aff. me).

נטה used only in *Kal* (to incline, extend, pitch tent, etc.), *Nφ.* (to be extended, etc.), and *Hφ.* to cause to incline, or decline, etc.).

KAL

INFIN. נָטוּת Constr., לְנָטוּת or לְנָטַת, etc.,

בְּנָטַתִּי (w. Aff. *my*), בְּנָטוּתוֹ (w. Aff. *his*);

PAST נָטָה 3 s. *m.*, נָטְתָה 3 s. *f.*, נָטִיתַי 2 s. *m.*, נָטִיתִי 1 s.,

נָטוּ 3 pl. (נָטִיו Ps. lxxiii. 2, *Kri* for נָטִיו *Kthiv*);

PARTIC (1) נוֹטֶה s. *m.* (or נָטָה) and with Aff. *them m.*

נוֹטְהֵם;

PARTIC (2) נוֹטֵי s. *m.*, נוֹטֵיהָ s. *f.*, נוֹטֵיֹת pl. *f.* *Kri* for

נוֹטוֹת *Kthiv* Is. iii. 16 (comp. 1 S. xxv. 18);

IMPER. נָטֵה 2 s. *m.*;

FUT. יִנָּטֶה 3 s. *m.* (apocop. יִטַּ, and יִטַּ- when unaccented),

תִּנָּטֶה 3 s. *f.* or 2 s. *m.* (apocop. תִּטַּ),

יִנָּטוּ 3 pl. *m.*, נָטָה 1 pl.

NIPH-ĀL

PAST נִנָּטִיו 3 pl.;

FUT. יִנָּטְהוּ 3 s. *m.*, יִנָּטְהוּ 3 pl. *m.*

HIPH-ĪL

INFIN. לְהִנָּטֹת or לְהִנָּטוֹת, w. Aff. *her* לְהִנָּטְתָה;

PAST הִנָּטָה 3 s. *m.*,—w. Aff. *him* הִנָּטְהוּ,

הִנָּטְתָה in הִנָּטְתָנוּ 3 s. *f.* with Aff. *him*,

הִנָּטִיתִי 1 s., הִנָּטוּ 3 pl., הִנָּטְתֶם 2 pl. *m.*;

PARTIC. מִנָּטֵה s. *m.*, מִנָּטִים pl. *m.* (i.e. מִנָּטִי);

IMPER. הִנָּטֵה 2 s. *m.* (apocop. הִטַּ), הִנָּטִי 2 s. *f.*, הִנָּטוּ 2 pl. *m.*;

FUT. יִנָּטֶה 3 s. *m.* (apocop. יִטַּ),—and, with Affs.,

(*him*) יִנָּטְהוּ & יִנָּטְהוּ,

(*thee m.*) יִנָּטְךָ Job xxxvi. 18 (in Pause for יִנָּטְךָ),

תִּנָּטֶה 3 s. *f.* or 2 s. *m.* (apocop. תִּטַּ),—

with Aff. *him* תִּנָּטְהוּ,

נָטָה 1 s. (apocop. נָטַ, p. אָטַ), יִנָּטוּ 3 pl. *m.*

נִר *to till* only in נִירו Imper. *Kal* 2 pl. *m.*

נָחָה *Nφ. to be crushed*: only in נָחָהוּ (Job xxx. 8) 3 pl. Past *Nφ.*
[Some give this from נָחָה (*Nφ. Past* 3 pl., for נָחָהוּ)].

נָחָה used in *Hφ.* (*to smite*), and *Nφ.* & *Pū.* & *Hoph.* (*to be smitten*).

NIPH-ĀL

PAST נָחָה 3 s. *m.*

PŪ-ĀL

PAST נָחָהוּ 3 s. *f.* (in Pause for נָחָתָה) 3 pl.

HIPH-ĪL

INFIN. הִנֵּה Absol., (מִהֲבוֹת, לְהִבוֹת, בְּהִבוֹת, הִבוֹת), and
with Affs. הִנֵּהוּ & הִנֵּתָה הִבוֹתוֹ, הִנֵּתָהּ הִבֵּתָךְ p. הִנֵּהוּ,
הִנֵּתָם, הִנֵּתִי;

PAST הִנֵּה 3 s. *m.*,—and, with Affs.,

(*him*) הִנֵּהוּ, (*thee m.*) הִנֵּתָךְ, (*me*) הִנֵּתִי, p. הִנֵּהוּ,
(*them m.*) הִנֵּתָם,—

הִנֵּתָה 2 s. *m.* (& הִנֵּתָהּ with ה, § 138 B. i.),—and,
with Affs., (*him*) הִנֵּתָהּ, (*me*) הִנֵּתִי Nu. xxii. 28

Pause-form of הִנֵּתִי [comp. § 167, ii. (2)],

(*us*) הִנֵּתָנוּ, (*them m.*) הִנֵּתָם,—

הִנֵּתִי 1 s.,—but, with Affs.,

(*him*) הִנֵּתִיו, (*thee m.*) הִנֵּתִיךְ, (*thee f.*) הִנֵּתִיךְ,—

הִנֵּהוּ 3 pl.,—and, with Affs.,

(*him*) הִנֵּהוּ, (*me*) הִנֵּהוּנִי, (*them m.*) הִנֵּהוּם,—

הִנֵּתָם 2 pl. *m.*;

PARTIC. מִנֵּה s. *m.* (i.e. מִנֵּה, and with Affs. מִנֵּהוּ *one smiting him*, מִנֵּהוּ *one smiting thee f.*),

מִנֵּהם pl. *m.*, מִנֵּהוּ pl. *f.*;

IMPER. הִכָּה 2 s. *m.* (apocop. הִךְ, and with Aff. גִּי me
(הִכֵּינִי),

הִכּוּ 2 pl. *m.* (with Affs. הִכְהוּ, הִכְהוּם);

FUT. יִכֶּה 3 s. *m.*, apocop. יִךְ,

with ו Convers. וַיִּכֶּה and וַיִּךְ (p. וַיִּךְ;—

with Affs., (*him*) יִכְנֹוּ & יִכְהוּ (once יִכּוּ 2 S. xiv. 6),

(*her*) יִכְהֶה, (*thee m.*) יִכְכֶּה, p. יִכְכְּהוּ; [כֶּה for כְּ,

comp. Note ε (iv) on Tab. XXVIII],

(*them m.*) יִכִּם,

וַתִּכֶּה 3 s. *f.* or 2 s. *m.*, apocop. וַתִּךְ, w. ו Convers. וַתִּכְהֶה,

וַתִּכְנֹוּ (Prov. xxiii. 13 & 14) 2 s. *m.* w. Aff. וְנֹוּ *him*,

אִכָּה 1 s., apocop. אִךְ,

with ו Convers. וַאֲכָה and וַאֲכֶה,—

with Affs. (*him*) אִכְנֹוּ & אִכְהוּ, (*thee m.*) אִכְכֶּה

2 S. ii. 22—Pause-form of אִכְכֶּה with the

Accent $\dot{\text{—}}$ *Pashta* [כֶּה for כְּ, comp. Note ε (iv)

on Tab. XXVII],—

יִכּוּ 3 pl. *m.*, and w. ו Convers. וַיִּכּוּ,—

with Affs., (*him*) יִכְהוּ, (*her*) יִכְהֶה,

(*thee m.*) יִכְכֶּה, (*them m.*) יִכִּם,—

נִכָּה 1 pl., with ו Convers. (apocop.) וַנִּכֶּה,—

with Affs., (*him*) נִכְנֹוּ & נִכְהוּ, (*them m.*) נִכִּם;

HOPIH-ĀL

PAST הִכָּה 3 s. *m.* (once הִיכָה Ps. cii. 5, cp. Pt. I, § 14, N.B.),

הִכְתָּה 3 s. *f.*, הִכֵּיתִי 1 s., הִכּוּ 3 pl.;

PARTIC. מִכָּה s. *m.* (i.c. מִכֶּה), מִכָּה s. *f.*,

מִכִּים pl. *m.* (i.c. מִכֵּי);

FUT. יִכּוּ 3 pl. *m.*, תִּכּוּ 2 pl. *m.*

נלה only in the *Hφ.* Infin. בְּנִלְתָּךְ on thy ceasing. [for בְּנִהַנְךָ, cp. § 137 (3) Note (+). The Dagesh of the נ is Euphonic].

נסה used only in *Pi.* to tempt, try, adventure, etc.

Pi-êL

INFIN. לְנַסּוֹת, נִסּוֹת, and with Affs. נִסְתוּ, etc. ;

PAST נִסָּה 3 s. *m.* (with ה Interrog. הֲנִסָּה Deut. iv. 34 & Job iv. 2),—

with Aff. (him) נִסָּהוּ,

נִסָּתָה 3 s. *f.*,

נִסִּיתָ 2 s. *m.*, in נִסִּיתוּ 2 s. *m.* w. Aff. *him* Deut. xxxiii. 8,

נִסִּיתִי 1 s.,

נִסּוּ 3 pl. in נִסּוּנִי with Aff. *me* Ps. xcv. 9,

נִסִּיתֶם 2. pl. *m.* ;

PARTIC. מְנַסֵּה s. *m.*,

IMPER. נִסּוּ 2 s. *m.*, and with Aff. *me* נִסּוּנִי ;

FUT. יִנְסֶה 3 s. *m.* in וַיִּנְסֶם with ו Convers. and Aff. *them m.*,

אִנְסָה 1 s.,—and, with Affs.,

(him) אִנְסֶנּוּ,

(thee *m.*) אִנְסֶכָּה Eccl. ii. 1 [כָּה for קָ, comp.

Note ε (iv) on Tab. XXVIII].

יִנְסוּ 3 pl. *m.*,

תִּנְסוּן 2 pl. *m.* (and, with ו, תִּנְסוּן).

נסם used only in *K.* Partic (1) נִסְם s. *m.*, and in *Pi.* & *Hθ.* like סַבַּב in Tab. XXI.

נצא to fly away used only in נִצָּא Infin. Absol. *Kal*, Jer. xlvi. 9, and perhaps in נִצָּו (Lam. iv. 15), 3 pl. Past *Kal*. This would then be for נִצָּאוּ as כָּלוּ 1 S. vi. 10 for כָּלְאוּ, etc. But

נצה (I) is generally given as the Root of that נָצַח (Lam. iv. 15), and by some as the Root of נָצַח Jer. xlviii. 9 (the נ being supposed to stand for the ה).

נצה (II) is used in *Nφ.* & *Hφ.* to strive (*Kal* once, Jer. iv. 7, תִּצְיֵנָה *they f. shall be laid waste*, E.V.)—[For נָצַח Lam. iv. 15, see under נָצַח and נצה (I).]

NIPH-ĀL

PARTIC. נָצִיחַ pl. *m.*;FUT. יִנְצֹחַ 3 pl. *m.*;

HIPH-ĪL

INFIN. בְּהִצְתָּם & בְּהִצְוֹתוֹ in הִצְוֹת;

PAST הִצִּיחַ 3 pl.

נצץ only in נִצְצִים *sparkling*, *Kal* Partic. pl. *m.*, Ez. i. 7.

נקה used in *Kal* (only once) to be clear or unpunished, in *Nφ.* in the same sense, and to be cut off, and in *Pi.* to clear, to hold guiltless.

KAL

INFIN. Absol. נָקָה Jer. xlix. 12.

NIPH-ĀL

INFIN. הִנְקָה Absol.;

PAST נָקָה 3 s. *m.*, נִקְתָּה 3 s. *f.* (p. נִקְתָּה);נִקְתִּי 1 s.; נִקְתָּ 2 s. *m.*;IMPER. הִנְקִי 2 s. *f.*;FUT. יִנְקָה 3 s. *m.*, תִּנְקָה 2 s. *m.*, תִּנְקוּ 2 pl. *m.*

PI-ĒL

INFIN. נָקָה Absol.;

PAST נִקְתִּי 1 s.;

IMPER. נִקֵּה 2 s. m. (in נִקְנִי with Aff. נִי— me);

FUT. יִנְקֶה 3 s. m.,

תִּנְקֶה 2 s. m. (in תִּנְקֶהוּ with Aff. הוּ— him,

נִי with Aff. נִי— me),

אִנְקֶה 1 s. (in אִנְקֶךָ with Aff. ךָּ thee, in Pause).

נָשָׂא used in *Kal* (to bear, lift up, take away, pardon, etc.), *Nφ.* (to be borne, etc.), *Pi.* (to lift up, exalt, etc.), *Hφ.* (to cause to bear, to bring), and *Hθ.* (to lift oneself, exalt oneself).

KAL

INFIN. נִשּׂוּא & נָשָׂא Absol., נִשּׂוּא & נָשָׂא & נִשְׂאתָ Constr.

(בְּנִשְׂאתָ, once בִּשּׂוּא Ps. lxxxix. 10, לְנִשְׂאתָ,—with

Affs. שְׂאתוּ, מְנִשְׂאתוּ once מִשְׂתוּ Job xli. 17, שְׂאתִי

once בְּנִשְׂאִי Ps. xxviii. 2);

PAST נִשְׂאָה 3 s. m.,—and, with Affs.,

(him) נִשְׂאוּ, (thee m.) נִשְׂאָךְ,—

נִשְׂאָהָ 3 s. f.,—and with Aff. me נִשְׂאָתַנִּי,—

נִשְׂאָתָּ 2 s. m. (& נִשְׂאָתָּהּ with ה),—

with Aff. (me) נִשְׂאָתַנִּי,—

נִשְׂאָתָּ 2 s. f. (in נִשְׂאָתִים thou f. hast borne them m.),

נִשְׂאָתִי 1 s.,

נִשְׂאוּ 3 pl. (p. (נִשְׂאוּ:)),—once נִשּׂוּ 'lacking נ''

Ez. xxxix. 26, and once (as some say) נִשְׂאוּ

Ps. cxxxix. 20,—

with Aff. them m. נִשְׂאוּם,—

נִשְׂאָתֶם 2 pl. m.;

- PARTIC (1) נָשֵׂאת s. m., נְשִׂאת & נִשְׂאת s. f.,
 נְשִׂאתִים pl. m. (i.c. נִשְׂאִי), נִשְׂאת & נִשְׂאוֹת pl. f.;
- PARTIC (2) נִשְׂאוֹת s. m. (i.c. נִשְׂאוֹת & נִשְׂאוֹת, —once נִשְׂאוֹת
 Ps. xxxii. 1, a form 'borrowed' from a Root
 לָה, like גָּלוֹי in Tab. XXIII),
 נְשִׂאוֹת pl. m., נִשְׂאוֹת pl. f. in נִשְׂאוֹתֵיכֶם (with
 Aff. *your m.*) Is. xlvi. 1;
- IMPER. שֵׂא 2 s. m. (once נִשְׂא Ps. x. 12, and once נִשְׂא
 Ps. iv. 7),—
 with Aff. *him* שֵׂאֵהוּ,
 שֵׂאִי 2 s. f.,
 שֵׂאוּ 2 pl. m., and with Aff. *me* שֵׂאוּנִי;
- FUT. יִשְׂא 3 s. m.,—and, with Affs.,
 (him) יִשְׂאֵהוּ, (her) יִשְׂאֵנָה & יִשְׂאָהָ, (thee m.) יִשְׂאֵךָ,
 (me) יִשְׂאֵנִי, (them m.) יִשְׂאֵם,—
 יִשְׂאֵהָ 3 s. f. or 2 s. m.,—and, with Affs.,
 (him) יִשְׂאֵהוּ, (me) יִשְׂאֵנִי, (them m.) יִשְׂאֵם,—
 יִשְׂאֵי 2 s. f.,
 יִשְׂאוּ 1 s., and w. Aff. *him* יִשְׂאוּנִי,
 יִשְׂאוּ 3 pl. m.,—and, with Affs.,
 (him) יִשְׂאֵהוּ, (thee m.) יִשְׂאוּךָ Ps. xci. 12, comp.
 Note (γ) on Tab. XXVIII,
 (them m.) יִשְׂאוּם & יִשְׂאוּם, (us) יִשְׂאוּנוּ,—
 יִשְׂאוּנָה 3 pl. f. (and three times יִשְׂאוּנָה 'lacking א',
 יִשְׂאוּ 2 pl. m. (p. יִשְׂאוּ and יִשְׂאוּ),
 יִשְׂאוּנָה 2 pl. f.,
 יִשְׂאוּ 1 pl.

NIPH-ĀL

INFIN. נִשָּׂא in בְּהִנְשִׂיא and בְּהִנְשִׂאִם (w. Aff. for 3 pl. *m.*),

PAST נִשָּׂא 3 s. *m.* (נִשְׂאתָ) Zech. v. 7. is Partic. *s. f.*);

PARTIC. נִשָּׂא *s. m.*,

נִשְׂאָה *s. f.* (& נִשְׂאתָ instead of נִשְׂאָה),

נִשְׂאִים *pl. m.*,

נִשְׂאוֹת *pl. f.*;

IMPER. הִנְשִׂא 2 s. *m.*, הִנְשִׂאוּ 2 pl. *m.*;

FUT. יִנְשֵׂא 3 s. *m.*, אֲנִשֵּׂא 1 s.,

יִנְשֵׂאוּ 3 pl. *m.* (p. יִנְשֵׂאוּ),—also יִנְשֵׂאֵי once, Jer. x. 5,

תִּנְשֵׂאנָה 3 pl. *f.*,

תִּנְשֵׂאוּ 2 pl. *m.* in Pause for תִּנְשֵׂאוּ.

PI-ĒL

PAST נִשָּׂא 3 s. *m.* and נִשָּׂא 2 S. v. 12,—

with Aff. נִשָּׂאוּ *he exalted him*;

PARTIC. מִנְשֵׂאִים *pl. m.*;

IMPER. נִשָּׂא 2 s. *m.* in נִשְׂאֵם (with Aff. ם = *them m.*);

FUT. יִנְשֵׂא 3 s. *m.* in וַיִּנְשֵׂאֵהוּ and וַיִּנְשֵׂאֵם,

יִנְשֵׂאוּ 3 pl. *m.* in וַיִּנְשֵׂאֵהוּ (with Aff. *him*);

HIPH-ĪL

PAST הִשִּׂיאוּ 3 pl.;

HITHPĀ-ĒL

INFIN. בְּהִתְנַשֵּׂא, הִתְנַשֵּׂא;

PARTIC. מִתְנַשֵּׂא *s. m.*;

FUT. יִתְנַשֵּׂא 3 s. *m.* (in Pause, cp. § 166 (c)),

יִתְנַשֵּׂא 3 s. *f.* & תִּנְשֵׂא Nu. xxiv 7

יִנְשֵׂאוּ 3 pl. *m.* Dan. xi. 14,

תִּתְנַשֵּׂאוּ 2 pl. *m.*

נשא (I) used only* in *Nφ.* (to be deceived), and *Hφ.* (to deceive).

NIPH-ĀL

PAST נִשְׂאוּ 3 pl.;

HIPH-ĪL

INFIN. הִשִּׂיאַ Absol.;

PAST הִשִּׂיאַ 3 s. m.,—and, with Affs.,

(thee m.): הִשִּׂיאֶךָ Obad. v. 3—Pause-form not
in Pause for הִשִּׂיאֶךָ,

(me) הִשִּׂיאֲנִי Gen. iii. 13,

הִשִּׂיאַת 2 s. m.,

הִשִּׂיאֻ 3 pl. (in הִשִּׂיאֻךָ, with Aff. thee m.);

FUT. יִשִּׂיאַ 3 s. m. (& יִשִּׂא Is. xxxvi. 14),—and

with Aff. thee m. יִשִּׂאָךָ,—

יִשִּׂאוּ 3 pl. m., הִשִּׂאוּ 2 pl. m.

נשא (II) used only in *Kal* (to be a creditor) & *Hφ.* (to act as a creditor).

KAL

PARTIC. נֹשֵׂא s. m., נֹשְׂאִים pl. m. Neh. v. 7—which might
however be given under נִשָּׂה (II), as the נ here is
'superfluous';—

HIPH-ĪL

FUT. יִשִּׂיאַ 3 s. m. (יִשִּׂיאַ *Kri* Ps. lv. 16).

נשה (I) used only in *Kal* (to forget), *Pi.* (to make to forget), and
Hφ. (to cause to forget), also (to put out of mind, and
so forget intentionally).

KAL

INFIN. נִשְׂחַ Absol. (borrowed from Root נִשָּׂא in form);

* For נִשָּׂא *Kal* Infin. Absol. see נִשָּׂה.

PAST נִשִּׂיתִי 1 s. ;

NIPH-ĀL

FUT. לֹא תִנְשָׂה 2 s. m. in לֹא תִנְשָׂנִי (thou shalt not be forgotten of Me, Is. xliv. 21) ;

PI-ÊL

PAST נִשָּׂה 3 s. m. in נִשְׁנִי with Aff. me, Gen. xli. 51, the נִ to suit perhaps the נִ in מִנְשָׂה there. The מִנְשָׂה is strictly the *Pi*. Partic. s. m. of נִשָּׂה.

HIPH-ÎL

PAST הִשָּׂה 3 s. m. in הִשָּׂה (with Aff. הִ- her, Job xxxix. 17) ;

PARTIC. מִשָּׂה only used as a Noun (in the Constr. form מִשָּׂה, Deut. xv. 2) ;

FUT. יִשָּׂה 3 s. m.,

תִּשָּׂה 2 s. f. Deut. xxxii. 18, borrowed in form from a non-existing Root שָׂה, perhaps for תִּשָּׂה, as some think. Some take the word to be *Kal*. Fut. 2 s. f.

נִשָּׂה (II) used only in *Kal* (to be a creditor), and *Hφ.* (to lend, to act as a creditor).

KAL

PAST נִשִּׂיתִי 1 s., נִשְׂוּ 3 pl. ;

PARTIC. נִשָּׂה s. m. (or נוֹשָׂה),

נִשִּׂים pl. m. and נוֹשִׂים in מִנוֹשֵׁי Is. l. 1 (from or of My creditors) ;

HIPH-ÎL

FUT. יִשָּׂה 3 s. m., תִּשָּׂה 2 s. m.

[For the Irregular נָתַן, see Note (B) on Tab. XIX [p. xxvi].

סוא A Root imagined by some (and סוא by others) for the word בַּסְאִסְאָה Is. xxvii. 8. There is, however, the undoubted Hebrew Root סאה, from which the word has long been taken and is still taken by many. Thus, for instance, R. D. Kimkhi says that

(1) “possibly it is a NOUN, in place of סאה,—and in it the 1st and 2^d Rt-letters are repeated, and the ה at the end is the 3^d Rt-letter” (and as an example of the repetition of the 1st and 2^d Rt-letters he cites יַפִּיּוֹת in Ps. xlv. 3);

(2) that “moreover, one might say that it is an INFINITIVE of an Intensive Voice, and that the 1st Rt-letter only is repeated, as in the word וְרִוּיָהּ from ורה, the first ס being the 2^d Rt-letter and the second ס in the place of the 3^d Rt-letter,—and the form of the word therefore בַּפְּעִפְּלָה.”

[Obs. (i) The Dagesh in the ס of בַּסְאִסְאָה brings the word into more full agreement with the FORM in (2), by virtually supplying the Quiescent Shva [implied by the Dagesh, Pt. I, § 53, Note (+)] for the close of the syllable after (—),—rather than בַּסְאִסְאָה.

(ii) The termination being an unusual one for an Infinitive of a Verb לָהּ with pref. בּ, we prefer R. D. K.’s first-mentioned opinion, viz. that the word may be a NOUN of reduplicated form.

(iii) Some think that the word is produced by actual repetition of the Noun סאה. So Gesenius says (Thesaurus, p. 932.a) that it is “contracted from

בְּסִמָּה-סִמָּה," which he supposes to mean "*ad mensuram*, i.e. *modice*." But the sense "*moderately*" is rather questionable. And Dr. Ewald, in Note (2) on p. 182 of his *Ausführliches Lehrbuch der Hebr. Sprache*, has a remark on "die ganz verkehrte ableitung von סִמָּה סִמָּה *mass mass*." And Fürst on p. 750 of the Concordance writes the words "ejus modi forma composita abhorret a linguæ hebraicæ legibus." It is scarcely necessary to warn the Student against the mistake of supposing that either the Targum or R. D. Kimkhi or Aben Ezra or Rashi make any such statement (at least definitely) respecting the form of the word. The technical term כפולה "*reduplicated*" does not necessarily signify the bodily repetition of a word. And we see no need for imagining a new Hebrew Root (whether סוּא or סמא), from which the word in Is. xxvii. 8 may be a פלפל or a פעפע form (Infin. w. pref. פ and Aff. *her*, as some say) in the sense of "*agitating*" as some suppose, or "*frightening her*" as others fancy, or "*her expulsion*" or "*her foul-dealing*" as others imagine. The reduplicated form from סמא may fairly stand in some such a sense as we might express by "*in measured-measure*" or "*careful measure*" or "*due measure*." But we may not dwell any longer on this now. A Commentary on the passage would be out of place in this mere LIST of VERB-FORMS.]

In the following Roots the 2^d Rt-letter ך is Consonantal, and the forms correspond therefore with those in Tab. XXIII:—

עוה used in *K.* (to be perverse), *Nφ.* (to be perverted or perverse, also to be distorted with pain), *Pi.* (to pervert, turn, make crooked), and (*Hφ.* to make perverse, pervert, act perversely).

KAL

PAST עוֹתָה 3 s. f., עוֹיְנוּ 1 pl. ;

NIPH-ĀL

PAST נִעֲוִיתִי 1 s.,

PARTIC. נִעְוָה s. m. found only in the Constr. form נִעְוָה ;

PĪ-ĒL

PAST עוּהָ 3 s. m. ;

HIPH.

INFIN. הִעוּהָ Absol., [הִעוּתָ Constr.] in בְּהִעוּתוֹ w. pref. ב and Aff. *his*,

PAST הִעוּהָ 3 s. m., הִעוּתִי 1 s., הִעוּוּ 3 pl., הִעוּנוּ 1 pl.

צוה used only in *Pi.* (to command) and *Pū.* (to to be commanded).

PĪ-EL

INFIN. צוּתָ in צוּתוֹ w. Aff. 3 s. m.,—and w. prefs. בְּצוּתָ, בְּצוּתָּ, and לְצוּתָ ;

PAST צוּהָ 3 s. m.,—and, with Affs.,

(*him*) צוּהוּ, (*thee m.*) צוּךְ, in Pause : צוּךְ ;

(*me*) צוּנִי, in Pause : צוּנִי ;

(*them m.*) צוּם, (*us*) צוּנוּ,—

צוּתָה 3 s. f.,—and with Aff. *her* צוּתָה,—

צוּתָּ 2 s. m. & צוּתָה,—and, with Affs.,

(*me*) צוּתָנִי in Pause, (*us*) צוּתָנוּ,—

צוּתִי 1 s. (& צוּתִי),—and, with Affs.,

(*him*) צוּתִיו, (*her*) צוּתִיהָ, (*thee m.*) צוּתִיךָ & תָּךְ,

(*them m.*) צוּתִימָם & תָּם,—

PARTIC. מְצַוֶּה s. m. (i.c. הַ--), w. Aff. *thee m.* מְצַוֶּךְ, and
in Pause :ךְ-- & :ךְ--

מְצַוֶּה s. f

IMPER. צִוֶּה 2 s. m., apocop. צוּ, צוּוּ 2 pl. m.;

FUT. יִצְוֶה 3 s. m. (apocop. יִצוּ, with ׀ Convers. וַיִּצוּ and
twice וַיִּצְוֶה, which is also *Kri* for וַיִּצוּהוּ *Kthlv* in
2 K. xvi. 15),—and, with Affs.,

(*him*) יִצְוֶהוּ, (*thee m.*) יִצְוֶךְ, (*them m.*) יִצְוֶם,
(*us*) יִצְוֶנּוּ,

תִּצְוֶה 3 s. f. or 2 s. m.,—and, with Affs.,

וַתִּצְוֶהוּ (*and she commanded him*) with ׀ Convers.,
תִּצְוֶנּוּ *thou m. shalt command him*,—

אִצְוֶה 1 s., apocop. אִצוּ, with ׀ Convers. וְאִצְוֶה and
once וְאִצוּ,—and, with Affs.,

(*him*) אִצְוֶנּוּ, (*thee m.*) אִצְוֶךְ and in Pause :ךְ-- & :ךְ--

יִצְוּ 3 pl. m.,

תִּצְוּ 2 pl. m. in תִּצְוֶנּוּ *ye s'all command me* and

תִּצְוֶם *ye shall command them m.*;

PŪ-ĀL

PAST צוּה 3 s. m., צוּתָ 2 s. m., צוּתִי 1 s.;

FUT. יִצְוֶה 3 s. m.

קרה only used in *K.* (of the teeth) *to be dull, blunt*, “on edge”
E.V., and *Pi.* *to be very blunt* (Eccles. x. 10).

KAL

FUT. תִּקְהֶינָה 3 pl. f.;

PĪ-ĒL

PAST קָהה 3 s. m. Eccles. x. 10.

קוּא used only in *K.* & *IIφ.* to *spew, spew out.*

KAL

PARTIC (1) קָאָה s. *f.* Lev. xviii. 28. [The Accent being on the last syllable, this word is properly s. *f.* Partic.—like בָּאָה 1 S. xxv. 19 (as R. D. Kimkhi says) the s. *f.* Partic (1) *K.* of בּוּא. The rendering in Lev. xviii. 28 should, in accordance with this, be “*as the land is spewing out . . .*” The word has however been supposed to be a Past-Tense form.]

IMPER. קִי 2 pl. *m.* “borrowed” in form from an unused Root קיה;

HIPH.

PAST וַהֲקִאֲתוּ 2 s. *m.* with ו pref. and Aff. *it m.*;

FUT. יִקִּיא 3 s. *m.*, with ו Convers. וַיִּקִּא, and—

with Aff. *it m.* וַיִּקִּאֲנִי,—

וַתִּקִּיא 3 s. *f.* or 2 s. *m.*, with ו Convers. וַתִּקִּיא

Lev. xviii. 25,—and

with Aff. *it f.* תִּקִּיאֲנָה.

קוה (I.) used only in *Nφ.* to *be gathered or gathered together* (E.V.), and

קוה (II.) used in *K.* (only in Partic. 1) to *wait or wait for*, and *Pi.* to *wait or wait for* with an Intensity of signification.

KAL (of II.)

PARTIC (1) קוֹיִם pl. *m.* in קוֹי Constr. form “*waiters of*” = “*those waiting for,*” and—

with Affs. *his*, לְקוֹי (with pref. ל, Lam. iii. 25),

thy m. קוֹיֶךָ, *my* קוֹי (in Pause, for קוֹי)

Is. xlix. 23.

NIPH. (of I.)

PAST נִקְוִי 3 pl. Jer. iii. 17 ;

FUT. יִקְוִי 3 pl. m. Gen. i. 9.

PI-ÊL (of II.)

INFIN. קָוָה & קִוְּה Absol. ;

PAST קִוְּתָה 3 s. f.,

קִוְּתִי 1 s.,—w. Aff. *thee m.* קִוְּתִיךָ,—and קִוְּתִי in Is. viii. 17.

קִוּוּ 3 pl.,

קִוְּיָהוּ 1 pl.,—w. Affs., (*him*) קִוְּיָהוּ, (*thee m.*) קִוְּיָנִיךָ ;

IMPER. קָוָה 2 s. m. ;

FUT. יִקְוְּהָ 3 s. m. apocop. יִקְוּ and with ו Convers וַיִּקְוּ ;

יִקְוְּהָ 1 s., and יִקְוְּהָ with ו, and יִקְוְּהָ with ו Convers.,

יִקְוּ 3 pl. m., נִקְוְּהָ 1 pl.

רוה used in *K.* (to be satisfied with, to be saturated with), *Pi.* (to satisfy, satisfy with, saturate), and *Hφ.* (to make satisfied or saturated, to give plenteously).

KAL

PAST רוּתָה 3 s. f. ;

FUT. יִרוּיָן 3 pl. m., נִרוּהָ 1 pl.

PI-ÊL

PAST רוּתָה 3 s. f., רוּתִי 1 s. ;

IMPER. רוּהָ 2 s. m. ;

FUT. יִרְוֶיךָ 1 s. Fut. w. Aff. *thee f.* (Irregular),יִרְוּךָ 3 pl. m. w. Aff. *thee m.*

HIPH.

PAST הִרְוָה 3 s. m.,—w. Aff. *me* הִרְוֵנִי,—הִרְוִיתָ 2 s. m. in הִרְוִיתָנִי w. Aff. *me*, in Pause for הִרְוִינִי—,

הִרְוִיתִי 1 s. ;

PARTIC. מְרוּהָ s. m.

שוה used in *K.* (to be equal, etc), *Pi.* (to set, to level, etc.), *Hφ.* (to make equal), and *Nθ.* (to be alike), a 'Compound' or 'Mixed' Voice.

KAL

PAST שוּה 3 s. *m.*;

PARTIC (1) שוֹה;

FUT. תִּשׁוּה 2 s. *m.*,

אִשׁוּה 1 s.,

יִשׁוּוּ 3 pl. *m.*

PĪ-ÊL

PAST שוּה 3 s. *m.*, שוֹתִי 1 s.;

PARTIC. מִשׁוּה s. *m.*;

FUT. יִשׁוּה 3 s. *m.*, תִּשׁוּה 2 s. *m.*

[Pu-ĀL given by some for תשוה *Kthiv* Job xxx. 22, where the Noun תִּשְׁיָה is *Krt.*]

HIPH.

FUT. אִשׁוּה 1 s., תִּשׁוּוּ 2 pl. *m.*;

NITHPĀ-ÊL

PAST נִשְׁתָּוה 3 s., —which is in form partly *Nφ.* and partly *Hθ.**

תוה used in *Pi.* (to mark or make marks, also to mark out bounds —and so *Hθ.*, in a borrowed form, as is supposed),— and *Hφ.* to make a mark, also to limit).

PĪ-ÊL

FUT. יִתּוּ 3 s. *m.* apocop. in יִתּוּ 1 S. xxi. 14 [for יִתְּוּה],

תִּתְּוּוּ 2 pl. *m.* Nu. xxxiv. 7 & 8, 'borrowed' in form from תאה;

* For the transposition of the ת of תִּתְּוּה with the 1st Rt-letter ש, see 'Note' on page 315.

HIPH.

PAST הִתְנִיחַ 2 s. *m.*,

הִתְנוּ 3 pl., Ps. lxxviii. 41,—this has been supposed to have the sense “*they made to grieve, abhor, or repent,*” which however is rather doubtful;—

HITHPĀ-ÊL

PAST הִתְאַיְתָם 2 pl. *m.*, Nu. xxxiv. 10,—‘borrowed’ in form from אָוה.

NOTE.

(I.) THE TRANSPOSITION OF THE ת of the Prefix הַת (of *Hithpā-él*)
and THE 1ST RT-LETTER in some instances.

(a) When the 1ST Rt-letter is (1) ש,* or (2) ש', or (3) ס, or (4) צ,
the ת of the הַת in *Hithpā-él* forms CHANGES PLACES
with that 1ST Rt-letter; and,

(β) Moreover, when [α (4)] the 1ST Rt-letter is צ, the ת of
הַת is replaced by ט.

As examples of the above, we may give the following forms:—

(1) From תִּשְׁתַּפֵּךְ, [יִשְׁתַּפֵּךְ], הִשְׁתַּפֵּךְ, שִׁפֵּךְ,

From הִשְׁתַּחֲוֶה, † שִׁחַח, etc.,

הִשְׁתַּחֲוּוּ, הִשְׁתַּחֲוִי, [הִשְׁתַּחֲוֶה], מִשְׁתַּחֲוֶה,

יִשְׁתַּחֲוּוּ (apocop. יִשְׁתַּחֲוּוּ, p. יִשְׁתַּחֲוּוּ), etc.;

(2) From יִשְׁתַּכַּר, [יִשְׁתַּכֵּר], מִשְׁתַּכַּר, שִׁכַּר,

(3) From יִסְתַּתֵּר, [יִסְתַּתֵּר], מִסְתַּתֵּר, סִתַּר,

יִסְתַּתֵּר; (§ 166, c);

(4) From נִצְטַדֵּק, [נִצְטַדֵּק], הִצְטַדֵּק, צַדֵּק,

(§ 166, c),

and so, from הִצְטַדִּינֻּ [Josh. ix. 12

(Past 1 pl.)],

and, from וַיִּצְמִירוּ [Josh. ix. 4,

Fut. 3 pl. *m.*, w. ו Convers. (§ 166 c)].

* With one exception, see § 246.

† From this Root the forms are given also at the foot of Tab. XXIII, in Notes † to ¶.

‡ We say 'formally,' because the word here belongs *in form* to the Root צִיד.—
N.B. The ' is here Consonantal.

(II.) THE DROPPING OF THE ת of the Prefix הַת (of *Hithpā-él*), and the INSERTION OF DAGESH F. IN THE 1ST RT-LETTER,—in some instances.

(a) When the 1st Rt-letter is (1) ד, or (2) ט, or (3) ת, the ת of the הַת in *Hithpā-él* forms is DROPPED, and Dagesh F. is put in the 1st Rt-letter to stand for an implied * letter instead of the ת; thus,

(1) From דבר,—[הַדְּבַר], מְדַבֵּר, [יְדַבֵּר], etc], -

(2) From טהר,—[הַטְּהַר], הַטְּהַרוּ pl. הַטְּהָרוּ; [Nu. viii. 7 (§ 166, d)], מְטַהֵר, הַטְּהַרְנוּ, הַטְּהַרוּ (Imper.), and יִטְהַרוּ (Fut. w. 1 Convers.);

(3) From תם,—[הַתְּמַם], מְתַמֵּם, [יְתַמֵּם], and תִּתְמַם [Ps. xviii. 26 & 2 S. xxii. 26 (§ 166, c)].

(β) Also the ת of the prefix הַת (of *Hithpā-él*) is dropped, and Dagesh F. is inserted in the 1st Rt-letter to stand for an implied letter instead of the ת, SOMETIMES when the 1st Rt-letter is (1) ז, † (2) כ, (3) נ, and (4) ש;

(1) From זכה,—once הַזְּכֵנו Imper. *Hθ.* 2 pl. *m.* [Is. i. 16];

* In the case of (3), *i.e.* when the 1st Rt-letter is ת, such a form as הַתְּמַם (instead of הַתִּתְמַם) is in accordance with the general statement of Pt. I, § 55 (12). The occurrence of this form in the case of (1) & (2) may be taken as some evidence of the *likeness in sound* of the letters ד, & ט, and ת,—in old times.

N.B. This being only 'SOMETIMES' so in (β) points to some difference between the cases of (a) & (β),—a *partial likeness* in the sound (it may be), but also an *unlikeness* which may not be disregarded.

† Once, Is. i. 16.—N.B. In the 'Chaldee,' as it is called, we find ד (instead of the ת), and transposition of this and the 1st Rt-letter ז; thus הַזְּדָ (Dan. ii. 9, *Kri*), instead of הַזְּדָ, —comp. the Targum (Onk.) of Lev. xxv. 23, 34, 42,—etc.

- (2) (a) From כסה, —once תִּכְסֶּה Fut. *Hθ*. 3 s. *f*.
[Prov. xxvi. 26],

N.B. The ת stands in the following forms from this Root כסה, *viz.*

Partic. מִתְּכַסֶּה s. *m.*, מְתַכְסִים pl. *m.*,

Fut. יִתְכַסֵּם 3 s. *m.* & תִּתְכַסֶּם 3 s. *f*. Pause-form
(apocop. for יִתְכַסֶּה & תִּתְכַסֶּה), & יִתְכַסּוּ 3 pl. *m.*,

- (b) and so, from כון (comp Tab. XX), תִּכּוֹן
Fut. *Hθ*. 3 s. *f*. [Nu. xxi. 27], and the
Pause-forms תִּכּוֹנִי 2 s. *f*. [Is. liv. 14], &
יִכּוֹנוּ 3 pl. *m*. [Ps. lix. 5],

N.B. the ת stands in יִתְכּוֹן 3 s. *m*. Pause-form [Prov. xxiv. 3].

- (3) (a) From נבא, —הִנְבִּיאַתִּי *Hθ*. Past 1 s. [Ez. xxxvii. 10]
and הִנְבִּיאוּ Past 3 pl. [Jer. xxiii. 13],

N.B. the ת stands in the following forms from this Root נבא, *viz.*

הִתְנַבֵּוּת *Hθ*. Infin. [1 S. x. 13] and הִתְנַבִּיֶּת Past 2 s. *m*.

[1 S. x. 6]—both of which are ‘borrowed’ in form
from an unused Root נבה,—

מִתְנַבֵּא Partic. s. *m.*, מִתְנַבְּאִים pl. *m.*, מִתְנַבְּאוֹת pl. *f.*,
and

יִתְנַבֵּא Fut. 3 s. *m.*, יִתְנַבְּאוּ 3 pl. *m.*,

- (b) and so, from נחם, —הִנְחַמְתִּי *Hθ*. Past 1 s.
Pause-form [Ez. v. 13],

N.B. the ת stands in the following forms from this Root נחם, *viz.*

לְהִתְנַחֵם Infin., מִתְנַחֵם Partic. s. *m.*, and יִתְנַחֵם 3 s. *m*.

Fut., & אֶתְנַחֵם 1 s. Fut. (Pause-forms),

- (c) and so, from נשא, —תִּנְשֵׂא *Hθ*. Fut. 3 s. *f*.
[Nu. xxiv. 7] and יִנְשֵׂאוּ Fut. 3 pl. *m*.
[Dan. xi. 14];

N.B. the ת stands in the following forms from this Root נשא, *viz.*

הִתְנַשֵּׂא Infin., מִתְנַשֵּׂא Partic. s. *m.*, יִתְנַשֵּׂא Fut. 3 s. *m*.

(Pause-form), תִּתְנַשֵּׂא Fut. 3 s. *f*., תִּתְנַשֵּׂאוּ Fut.
2 pl. *m*.

- (4) And so, from שָׁמַם [comp. Tab. XXI], once
תִּשְׁוֹמֵם *Hθ*. Fut. 2 s. *m*. [Eccles. vii. 16],

N.B. the ת stands in the following forms from this Root שָׁמַם, viz.
יִשְׁתּוֹמֵם Fut. 3 s. *m*. and אִשְׁתּוֹמֵם Fut. 1 s.

Note. So, from רוּם (comp. Tab. XX),—some
give אִרוֹמֵם [Is. xxxiii. 10] as *Hθ*.
Fut. 1 s. Pause-form, (instead of
אֶתְרוֹמֵם), but it may also be a 'Mixed'
Nφ. and *Pü*. form, Fut. 1 s.;

N.B. the ת stands in יִתְרוֹמֵם *Hθ*. Fut. 3 s. *m*.

(γ) The ת is also dropped in some 'Mixed Voice' forms; thus,

- (1) From יָסַר, — נִסְרוּ, 'Mixed' *Nφ*. & *Hθ*. Past 3 pl.
[Ez. xxiii. 48],

- (2) From כָּבַס, — הִכְבִּס, 'Mixed' *Hoph*. & *Hθ*. Infin.
[Lev. xiii. 55 & 56],

- (3) From כָּפַר, — נִכְפַּר, 'Mixed' *Nφ*. & *Hθ*. Past 3 s. *m*.
[Deut. xxi. 8],

N.B. the ת stands in יִתְכַפֵּר *Hθ*. Fut. 3 s. *m*.

- (4) From נֶאֱזַן, — מִנְאֵז, 'Mixed' *Hθ*. & *Pü*. Partic. s. *m*.
[Is. lii. 5].

[The 'Note' just given on pages 315-318 is a fuller statement of a matter which has been already mentioned briefly—see Note (***) on p. xv of the Tables. It was necessary to give to the matter this more full treatment, and to bring it thus more prominently before the Student's attention.

There are also several other 'Verb-forms' on which a few remarks will be at least useful to the Student in his BIBLE-reading. Such we will now give in the following (Vth) Section of this Appendix.]

(V). FURTHER REMARKS ON VERB-FORMS.

CERTAIN INFINITIVE FORMS.

INFINITIVE ABSOLUTE.

(1) The INFIN. ABSOL. KAL has mostly the form **פָּעוּל** or **פָּעַל**. The **פָּעַל** form, as **גָּרַל*** G. xxvi. 13, is comparatively rare. Of this latter form we have (with ׀ prefixed) **וּבָשַׁל** Ex. xii. 9 (before the Pŭ-ĀL Partic. **מְבַשֵּׁל**—the two words together † expressing the "or sodden at all" of the E.V.).

[Note. The word **וּפָרַח**, Hos. x. 4, is supposed by some to be the Infin. Absol. (corresponding to the Infin. Absol. **בָּרַח** just before it). If so, it is short for **וּפָרַחַ**. Such shortening takes place sometimes in the Infin. Constr., See Tab. XVI (3) (B); but it is rare in the Infin. Absolute. Also this word **וּפָרַח**, in Hos. x. 4, may very well be the Past 3 s. m. with ׀ prefixed—signifying "and it shall flourish or grow."]

* Comp. § 137 (1, b).

† Comp. p. 78, (β) [Note (*) N.B. (2)].

INFINITIVE CONSTRUCT.

(2) (a) The INFINITIVE CONSTRUCT KAL has the (—)-form פִּעֵל or פִּעֹל much more frequently than the (—)-form פִּעַל (as שִׁכַּב mentioned in Note (*) on p. 79). But this פִּעֵל form, though less common than the other, must not be lost sight of. [For לִחַמֵּם see § 169 (β) & § 167 (ii).

(β) The (—)-form of Infin. Constr., with הַ at the end [as in § 137 (4, iii)], would in Pause be: פִּעֵלָה . And

(γ) The (—)-form of Infin. Constr., with הַ at the end [as in § 137 (4, iii)], would in Pause be: פִּעֵלָה .

Hence,—bearing in mind that

(δ) Pause-forms are *not limited* to places of Pause, but occur sometimes with Accents other than Pause-Accents [see § 167 (ii) and the examples there given],—we see that

(ε) פִּשְׁטָה and הַגֶּרָה , in Is. xxxii. 11, and so also רִגְזָה (*ib.*), may—so far as form is concerned—be Infinitive ‘Pause-forms not in Pause’; the former two words like פִּעֵלָה in (β), and the latter one (רִגְזָה) like פִּעֵלָה in (γ).

For the sense in which if so they would stand—see ‘Note’ after (η) below.

(ζ) These three words, of Is. xxxii. 11, are however taken by some to be Imper. *K.* 2 s. *m.* with הַ at the end. They must, then also, be ‘Pause-forms not in Pause’; and we should have the somewhat awkward* construc-

* It seems to us rather awkward to have to say “*Shudder-thou (m.), O ye (f.)-confident-ones*” for רִגְזָה בְּטַחוֹת . The reference is to the “confident daughters” בָּנוֹת בְּטַחֹת of v. 9, to whom the Feminine Verb הִרְגִּזְנָה is applied in v. 10. There is an idiom to which advocates of such a Construction might appeal in support

tion of Singular *Masculine* forms referring to those who are addressed as Plural *Feminine*.

But the three words need not be Imper. 2 s. m. at all.

They may be Infinitive forms,* as seen above.

- (η) Similarly the word עָרָה † (ib.) may be Infin. KAL of עָרַר [like סָב in Tab. XXI] with הָ at the end.

[Note. The Infinitive Construct is often used as a Verbal Noun. Thus the three words in (ε) may stand for—רָגְזָה “shuddering,” פָּשְׁטָה “stripping,” חָגְרָה “girding on”; and so עָרָה in (η) for “baring.” The rendering would then be of the form “[there shall be] shuddering, etc.”]

- (θ) INFINITIVES WITH 2^d RT-LETTER א or ה or ח or ע.

When the 2^d Rt-letter is either א or ה or ח or ע, the Infin. K. with the ה־ of § 137 (4, iii),—as also the Infin. with Pron.-Affs.,—has

- (i.) Sometimes ׀ under that 2^d Rt-letter, with ׀ֹ under the 1st Rt-letter, as in

לְרַחֵק K. Infin. w. לֹ pref. fr. רָחַק (לְרָחַק) w. ה־,

בְּחָרִי K. Infin. w. Aff. *my*, fr. בָּחַר,

מֵאַסְתֶּם & מֵאַסְתֶּם ‡ K. Infin. w. Affs. *their (m.)* & *your (m.)* fr. אָסַח, and

of it. But as we think that the Construction is inadmissible here, at least, we need not dwell longer on it. Moreover we cannot venture to argue that רָגְזָה etc. may be SING. *m.* because חָרְרִי (in Is. xxxii. 11) is PLU. *m.* This last word חָרְרִי may be said to refer to the Masculine *form* נָשִׂים, with which שְׂאֲנַנּוֹת agrees in Gender.

* Some prefer to consider them as Imper. K. 2 pl. *f.*—רָגְזָה for רָגְזָה the Pause-form of רָגְזָה, and פָּשְׁטָה for פָּשְׁטָה, חָגְרָה for חָגְרָה.

† If this be taken [as in Note (*)] to be 2 pl. *f.* Imper. K., it must be for עָרְנָה—a form of 2 pl. *f.* Imper. corresponding to the 3 & 2 pl. *f.* Fut. form תִּסְבְּנָה given in Note (5) on Tab. XXI.

‡ The ׀ is replaced by the Slight-vowel ׀ֹ before the ׀ with MOVING *Sheva*.

לְפַעֵלָם *K.* Infin. w. ל pref. and Aff. *their m.*, fr. פִּעַל,
[comp. Tab. XV (i)];—

- (ii.) Sometimes פֿ under the 2^d Rt-letter, with פֿ under the 1st Rt-letter, as in

לְאַהֲבָה *K.* Infin. w. ל pref. fr. אָהַב (לְאַהֲבָה) with פֿ, and so שִׁחַטָה *K.* Infin. fr. שָׁחַט with פֿ,*
מַעֲלוֹ *K.* Infin. w. Aff. *his* fr. מָעַל, etc.;—and

- (iii.) Sometimes the 2^d Rt-letter has *Quiescent* פֿ, as in
לְרַחֵץ *K.* Infin. w. ל pref. fr. רָחַץ (לְרַחֵץ) w. פֿ,
זָעַפוֹ *K.* Infin. w. Aff. *his* fr. זָעַף,
בְּצַעֲרֶךָ † *K.* Infin. w. ב pref. & Aff. *thy m.* fr. צָעַר,
etc.

- (iv.) As a rare form of Infin. Constr. *K.* we may mention here יִכְלֹת (Nu. xiv. 16, Dt. ix. 28) fr. יָכַל; and so יִבְשֵׁת (Gen. viii. 7) fr. יָבַשׁ.

Note (i.) בְּאַבְרֵן (Esth. viii. 6) is by some given as an Infin. Constr. *K.* with ב pref. and ׀ added, and by others as a Noun ‘i.e.’ (and this we think it certainly is).

- (ii.) לְרִירוֹשׁ (Ezra x. 16) is an anomalous form for the usual לְרִירוֹשׁ. -

* As the Pause-form of such an ‘Infin. with פֿ’ some give שִׁאֲלָה Is. vii. 11 [from an imaginary Infin. שָׁאַל, after the form of שָׁכַב in Note (*) on p. 79.] But this word שִׁאֲלָה is properly the Pause-form of the IMPER. *K.* 2 s. m. (שָׁאַל) with פֿ, and there is no reason why it should not be so in Is. vii. 11. There are several other instances of two Imperatives together where we want an Infin. in English for the second Verb.—Some prefer to read שִׁאֲלָה to agree with the εἰς εἰρημν given by Aquila, Symmachus, and Theodotion.

† This is the correct form in Ju. v. 4 and Ps. lxxviii. 8. Some Bibles have an incorrect form in Ju. v. 4.

(iii.) לְבָרֵם (Eccl. iii. 18) is *K. Infin. w. ל* pref. and Aff. *them (m.)*, fr. בָּרַר.—The Infin. form without the prefix and affix would be בַּר, like רָד fr. רָדַד and like שָׁךְ fr. שָׁכַךְ which are given in Note (1, a) on Tab. XXI.

(κ) The ending ת־ו־ (instead of the ending ה־ו־ for the Infin. w. ה) is mentioned in 'Appendix (A) to Tab. XIV' (**, 3);—בְּצִדְקָתֶךָ Ez. xvi. 52 being from צִדְקָתָ [for צִדְקָה, Pī-êL Infin. w. ה] with pref. ב, and Aff. *thy (f.)*.

That ending is found in הִקְלַתְּ Gen. xl. 20 & Ez. xvi. 5, which is HOPH. Infin. of יָלַד (instead of הִקְלַתְּ, w. ה), comp. § 202,—for which we find הִקְלַתְּ in Ez. xvi. 4, with ה for *Kibbutz* as in Pt. I, § 14 (N.B.).

Note (i.) This (ת־ו־)-form is the ordinary form of the *Kal* Infinitive Constr. in the case of Verbs פ' and Verbs פ'ן, when the 1st Rt-letter is dropped,—see Tabs. XVIII & XIX.

(ii.) Also the (ה־ו־)-form מְרַדָּה occurs in מְרַדָּה [Gen. xlvi. 3] *K. Infin. w. pref. מ* & w. ה, fr. רָד,—instead of the ordinary form רָדַתְּ.

(iii.) We find also יִדְעָה (with ו־) Is. xi. 9 Infinitive *K. fr. ידע* with ה, as in לִדְעָה (with pref. ל) Ex. ii. 4.

(iv.) The Infin. Constr. forms ending in וֹת,—as גְּלוֹת, etc., in Tab. XXIII,—are perhaps contracted, as some have supposed, from the (ת־ו־)-form in (ι) above.

(v.) מְהַרְבֵּת (*Kri* for מַהֲרֵבֵת *Kthiv*) 2 S. xiv. 11 is *Hφ*. Infin. Constr. fr. רבה,—corresponding to the Infin. Absol. הָרַבָּה [Gen. iii. 16 & xvi. 10 & xxii. 17] which is given in Column (V) of Tab. XXIII by the side of the ordinary form ending in ה—.

(vi.) The irregular form בְּהִשְׁתַּחֲוִיתִי 2 K. v. 18 has ' introduced in a somewhat Aramaean manner. It is an Infinitive [הִשְׁתַּחֲוִיה], from the *Hithpā-él* of שָׁחָה, with ב pref. and Aff. *my*.

SOME PAST-TENSE FORMS.

(3) (a) As has already been said [§ 138 (A), ii], the — of the פִּעַל form of PAST KAL occurs in the 3 s. *m.* and in the PAUSE-forms of the 3 s. *f.* & 3 pl. ; but

N.B. Ordinarily the Second & First Person-forms Singular and Plural, of the Past *K.* פִּעַל, have — to the 2^d Rt-letter as in the פִּעַל forms in Tab. XIV, *viz.* פִּקְדָתִי, פִּקְדָתֵי, etc.

(β) In the case of a few Roots however we find — instead of — under the 2^d Rt-letter in such Past *K.* forms ; thus in וִירְשָׁתֶם (Deut. iv. 1, etc.) the *K.* Past 2 pl. *m.* with ו pref.,—and so in וִירְשָׁתֶהּ and וִירְשָׁתֶם given in Obs. XLII on p. 209 ; see also the forms fr. ילד and fr. שאל in Note (β) on Tab. XXV.

Note. R. D. Kimkhi cites also וּפְשָׁתֶם Mal. iii. 20,—which word we mentioned above in § 238 (ii).

(γ) Very rarely the 2^d Rt-letter has ֿ in such a form, as in שְׁאַלְתֶּם (2 pl. *m.* Past *K.*) 1 S. xii. 13 & xxv. 5, and Job xxi. 29.

[(δ) As we remarked in § 238 (ii), the ֿ and ֿֿ in such forms as those referred to in (β) & (γ) may have been obtained from the ֿ of the פֿעַל form of the Past *K.* So some think. And we may add (as before, in § 238, ii) that so this ֿ and ֿֿ would be in analogy with the $\text{ֿ}(\delta)$ of יְבַלְתֶּם & יְבַלְתִּין the 2 pl. *m.* & *f.* Past *K.* of the פֿעַל form, Tab. XV,—as also with the $\text{ֿ}\delta$ of Obs. XLII, Note (iii). But we may not omit to remark also that

(ε) Euphony may be said to have had some concern with the ֿ and the ֿֿ in those instances. Also that

(ζ) If we may say that ‘in the forms from יִלַּד in Note (β) on Tab. XXV the ֿ of the ל is a mark of the פֿעַל form of Past *K.*,’ we must also admit that it is the only trace of such a form from this Root. But although we fully admit that there is no actual פֿעַל form from this Root throughout the Bible, but only פֿעַל forms, yet we cannot but admit also that possibly it may be a trace (though the only trace) of such a form from this Root.]

(η) We find also ֿ , in the place of the more usual ֿ , some few times in the *Hφ.* Past; thus in

הִשְׁאַלְתִּיהוּ 1 S. i. 28 (*Hφ.* Past 1 s., fr. שָׁאַל , with Aff. *him*),

and in the following forms from מוֹת, *viz.*

הִמְתָּן & הִמְתָּם (*Hφ.* Past 2 pl. *m.* & *f.*),

וְהִמְתִּיו 1 S. xvii. 35 (*Hφ.* Past 1 s. with Aff. *him*),

the י־ before the ת being as in Pt. I, § 12, N.B.,—

וְהִמְתִּיהּ Hos. ii. 5 (*Hφ.* Past 1 s. with Aff. *her*).

N.B. But the only form of the 1 s. Past *Hφ.* (without an Affix) from מוֹת is הִמְתִּי with the י־.

- (θ) So also in the *Hθ.* Past forms וְהִתְקַדְּשִׁיתִי וְהִתְקַדְּשִׁיתָ Ez. xxxviii. 23, וְהִתְקַדְּשִׁיתָ Lev. xi. 44 & xx. 7, the 2^d Rt-letter has י־ in the place of the more usual י־.

Note. We have some remarks to offer on the Verb-forms, with special reference to those in (β)—(θ).

But such remarks would be out of place here.

We will but observe that

- (i.) The י־ (and the י־) of the above-mentioned forms, in the place of the usual י־, occur in UNACCENTED syllables;
- (ii.) In (η) the י־ may have a relation to the י־ of the הִפְעִיל form; and
- (iii.) In (θ) the י־ may have a relation to the י־ of the הִתְפַּעֵל form.

CERTAIN PARTICIPLE FORMS.

- (4) Two forms of the Partic (1) *Kal* are given in Tab. XIV, *viz.* the פִּעֵל form and the פִּעַל form. There is also the פִּעֵל form of Participle mentioned in 'Appendix B to Tab. XIV' [δ (iii)].

The פִּעַל and פִּעֵל forms of Participles differ from the פִּעַר form in this remarkable particular that

- (a) Whereas in the Sing. *f.* and the Plu. *m.* & *f.* of the פִּעֵל form the vowel of the 1st Rt-letter is retained, and the vowel of the 2^d Rt-letter is dropped—thus we have [p. 83] —, פִּקְרוּת pl. *f.*, פִּקְרִים pl. *m.*, (פִּקְרֵת or) פִּקְרָה s. *f.*, פִּקֵּר s. *m.*
- (β) Contrariwise, Participles of the פִּעֵל and פִּעֶל forms drop the vowel of the 1st Rt-letter and retain the vowel of the 2^d Rt-letter in the Sing. *f.* and the Plu. *m.* & *f.*; thus
- (i.) The פִּעֶל forms are [read from right to left]
—: פִּעֵלוֹת pl. *f.*, פִּעֵלִים pl. *m.*, פִּעֵלָה s. *f.*, פִּעֵל s. *m.*
- (ii.) The פִּעֵל forms are [read from right to left]
—: פִּעֵלוֹת pl. *f.*, פִּעֵלִים pl. *m.*, פִּעֵלָה s. *f.*, פִּעֵל s. *m.*
- (γ) (i.) 'IN CONSTRUCTION'—the s. *m.* form פִּקֵּר [in (a)] remains unchanged.* Also the s. *f.* form פִּקְרֵת, and the pl. *f.* פִּקְרוּת, remain unchanged in Construction.
- (ii.) The Constr. form of פִּקְרָה s. *f.* is פִּקְרֵת,
- (iii.) The Constr. form of פִּקְרִים pl. *m.* is פִּקְרֵי.
- (δ) So the פִּעֶל forms in β (i) are 'in Construction'
—: פִּעֵלוֹת pl. *f.*, פִּעֵלִים pl. *m.*, פִּעֵלָה s. *f.*, פִּעֵל s. *m.*
- (ε) But the פִּעֶל forms in β (ii) are 'in Construction' somewhat various, as follows:
- (i.) (a) The Constr. form of the Sing. *m.* is פִּעֵל (as in פָּבֵר fr. פָּבֵר, חָדַל fr. חָדַל, חָסַר fr. חָסַר, שָׁבַע fr. שָׁבַע, עָרַל fr. עָרַל).
- (b) We find also פִּעֵל fr. אָבַל, in פִּעֵל-אָבַל—Ps. xxxv. 14. But

* With the rare exception of — in place of the — thus אָבַר D. xxxii. 28 *perishing of* (or 'void of') the *K.* Partic (1) 'i.e.' fr. אָבַר.

- (c) N.B. The Sing. *m.* Participle of פָּעַל form from Verbs ל' א retains the — 'in Construction,' as in טָמְאָה fr. טָמְאָה, יָרָא fr. יָרָא, מָלָא fr. מָלָא, etc.
- (ii.) The Sing. fem. Constr. form פְּעֻלָּת, and the Plu. masc. Constr. form פְּעֻלֵי, are sometimes shortened by the removal of their penultimate vowel,—in accordance with § 56 (i).

Thus we have not only the forms

- (a) טָמְאָת (fr. טָמְאָה) *s. f.*, and שְׂמְחֵי, חֲפָצֵי, אֲבִלֵי
(from שְׂמְחִים, חֲפָצִים, אֲבִלִים) *plu. m.*,

but also such *shortened* forms as

- (b) יִרְאָת (fr. יִרְאָה) *s. f.*, and נְבָרֵי, יִרְאֵי, נְדָרֵי,
קְצָרֵי, שְׂמְחֵי (fr. נְדָרִים, יִרְאִים, קְצָרִים, עֲמֻקִּים,
שְׂמְחִים, קְצָרִים, עֲמֻקִּים) *pl. m.*

- (ζ) (i.) Rarely the פָּעַל form of Participle has ' *Quiescent*
(a) after — thus כֹּבִיב (fr. סִבַּב) in הַפְּכִיב 2 K. viii. 21 *the-one-compassing*, (b) after — thus תּוֹמֵךְ (fr. תָּמַךְ) Ps. xvi. 5 *One-supporting*—which some however will not allow to be a Participle, but which they suppose to be Fut. *Hφ.* 2 *s. m.* fr. an imaginary Root יִמַךְ.
- (ii.) Also rarely with Defective *Long-khîrik* instead of — thus יוֹסֵף (fr. יָסַף) in הִנְנִי יוֹסֵף Is. xxix. 14 & xxxviii. 5 *behold I am adding*.
- (iii.) Not to be confused herewith is such a — as that in אֵיבֵךְ (fr. אוֹיֵב, r. אִיב) Ex. xxiii. 4 & 2 S. iv. 8, *thy enemy* (§ 140, ζ), and אֶסְפֶּךָ (fr. אָסַף, r. אָסַף) 2 K. xxii. 20 & 2 Chr. xxxiv. 28* *One taking thee away*. Such a — as these is merely a 'Slight'-vowel

* אֶסְפֶּךָ, as in 1 S. xv. 6, *Hφ.* Fut. 1 *s.* (fr. יָסַף). Pt. I. § 44.

(in place of the *Moving Shva* which the 2^d Rt-letter has in אִיבוֹ, אִיבִי, etc., but which the 2^d Rt-letter cannot have when the 3^d Rt-letter also has a *Moving Shva*. This is the case when the Affix ךְ־ is attached).

N.B. Such a 'Slight'-vowel under the 2^d Rt-letter when the 3^d Rt-letter has a *Moving Shva* is sometimes ךְ־ as in (iii), sometimes ךְֿ as in נִתְנָךְ, sometimes ךְֿ as in אֶהְבֶּךָ.

(iv.) Also before the Affs. כֶּם־ & כֵּן־ the 2^d Rt-letter cannot have a *Moving Shva*,—as in (iii).

(v.) In such a form as שִׁלַּחְךָ (fr. שִׁלַּח, r. שִׁלַּח) 1 S. xxi. 3, the 2^d Rt-letter retains the ךְ־ of שִׁלַּח which is dropped in such a form as שִׁלַּחִי, i.e. when the Affix is such that the 3^d Rt-letter has a Vowel.

(7) (i.) The rare form בִּעְרָה (accented on the penultima) Hos. vii. 4, is the Sing. Participle of פִּעַל form, with ה־ at the end.

(ii.) The form in (i.) is to be distinguished carefully from the form פִּעְלָה (accented on the last syllable) the Sing. Fem. of the פִּעַל Partic. (with ךְ־ in the place of the more usual ךְ־ under the 2^d Rt-letter). This form* occurs some few times. Thus we have אוֹכְלָה s. f. in Is. xxix. 6 & xxx. 30 & xxxiii. 14, and so בִּעְרָה s. f. in Is. xxxiv. 9 (instead of בִּעְרָה Is. xxx. 33).

* The fact of this form occurring several times in a place of Pause hardly allows us to speak of it as a *Pause-form*. The Accent BELONGS TO THE LAST SYLLABLE in each instance.

So also יוֹלְדָה s. f. in Is. xxi. 3, etc., נוֹיְטָה s. f. in Song. i. 6, and צִלְעָה s. f. Mi. iv. 6 & 7, etc.

(iii.) The Plural also is found thus, with — in place of the more usual ־ , both in the Plu. *Masc.*, as in *שׁוֹמְמִים Lam. i. 16 (and, with the termination ־יִן †, שׁוֹמְמִין Lam. i. 4),—and in the Plu. *Fem.*, as in תּוֹפְפוֹת Ps. lxxviii. 26.

(iv.) The — stands sometimes (in place of the more usual ־) in other Voices also, thus in the *Pi.* Partic. s. f. מְרַקְדָה Na. iii. 2 *jumping*, and in the *Hθ.* Partic. s. f. מְתַנְפְרָה 1 K. xiv. 5 & 6 *one feigning herself to be another*.

(θ) We may mention here also that some Participles of *Pi.* & *Pū.* occur without the usual prefix מְ ; thus some give שֵׁבַח Eccles. iv. 2 as *Pi.* Partic. s. *m.* for מְשֵׁבַח, and so מַהַר Zeph. i. 14 for מְמַהַר, מְאֵן Ex. vii. 27 etc. for מְמַאֵן,—and so in the *Pū.*, מְאָבֵל Ex. iii. 2 for מַאָבֵל, לָקַח 2 K. ii. 10 for מְלָקַח.

Note (i.) For some other Participle forms it may be sufficient to refer to ‘Appendices (B) & (C) to Tab. XIV.’

(ii.) For Participle-forms with Pron-Affs. see Tab. XXVI.

SOME IMPERATIVE AND FUTURE FORMS.

(5) (a) The $\text{־}\delta$ of the 1st Rt-letter in the form of שְׁמֶרָה *K. Imper.* 2 s. *m.* fr. שְׁמֵר (ר. שְׁמַר) with ה [§ 141, γ] is not limited to Verbs which have — to the

* From the Root שָׁמַם we have also שׁוֹמְמָה & שְׁמֶמָה s. f., and שְׁמֶמֹת pl. f. (i.e. שְׁמֶמֹת “desolate places of”).

† This termination ־יִן is common in Aramean for the Plural יִם—.

2^d Rt-letter in the Imper. 2 s. *m.*, and in the Fut. Thus the Root קרב has the Imper. 2 s. *m.* קרב and the Fut. forms יקרבו, יתקרבו, etc.; but we have $\text{---}\delta$ under the ק of the word קרבה *K.* Imper. 2 s. *m.* fr. קרב w. ה.

(β) Unnecessary confusion and consequent trouble, which have been introduced by some, may be avoided by our bearing in mind that such a $\text{---}\delta$ may be considered in direct relation to the --- of a GENERALLY-UNDERLYING* form פעל,—without any ‘mediate’ reference to the form of the Imper. 2 s. *m.*

[N.B. The form פעל, from several Roots, stands itself as an UNDEFINED or ‘INFINITIVE’ form, when this is used not Abstractly or ‘Absolute’-ly but as a *Component-part of its sentence—i.e.* ‘CON-STRUCT.’]

(γ) So also the --- of הרבי *be thou f. dry* (2 s. *f.* Imper. *K.* fr. הרב, in Pause) may be and is best considered in direct relation to the --- of a *generally-underlying* form corresponding to פעל—quite independent of the (---)-form of Imper. 2 s. *m.* [הרב, p. הרב:] from which the --- of the ר in הרבי is obtained in Pause.

(δ) And so the --- of ויסערה *and refresh or have refreshment* (2 s. *m.* Imper. *K.* fr. סער, w. ו pref. and ה at the end, in Pause) 1 K. xiii. 7, as also the --- of וצעקו *and cry out f.* (Pause-form of 2 s. *f.* Imper. *K.* fr. צעק, w. ו pref.) Jer. xxii. 20 may have direct relation to

* In the case of some Roots the $\overline{\text{K}}$ houlem comes out in certain *Infinitive* forms only.

the $\dot{-}$ of a *generally-underlying* form corresponding to פִּעֵל—quite independent of the ($\dot{-}$)-form of Imper. 2 s. *m.* (סִעַר p.:סִעֵר fr. סִעַר, and צִעַק p.:צִעֵק fr. צִעַק) from which the Pause-vowel $\dot{-}$ is obtained in each case.

[(ε) (i.) We ought perhaps to mention the supposition, on the part of some, that וּסְעֵרָה may be a sort of mixture of “וּסְעֵרָה and וּסְעֵרָה (??),”—and וּצִעֵקִי such a mixture of “וּצִעֵקִי and וּצִעֵקִי (??).” This seems to us to be unnecessarily clumsy, and not quite satisfactory, because it does not touch at all upon that which specially requires consideration, *viz.* the occurrence of a $\dot{-}$ bearing reference to an *o*-vowel in these two Imperative forms, whereas (1) the $\dot{-}$ of the 2^d Rt-letter belongs not to the ($\dot{-}$)-form but distinctly to the ($\dot{-}$)-form of the Imperative, and (2) only the ($\dot{-}$)-forms of the Imperative and the Future are found from the Root צִעַק.*

We do not recognize aught anomalous in the two words as they stand, because to us the $\dot{-}$ seems to refer directly to a *generally-underlying* פִּעֵל form [comp. (β) above]. †

* The *K.* Imper. 2 s. *m.* סִעֵרָה (Ju. xix. 8) may fairly be claimed by those who wish to claim it as evidence of the ($\dot{-}$)-form of Imper. *K.* from סִעַר. But as the *accented* word סִעֵר [for which see § 141, α, Note (1)] occurs just before (Ju. xix. 5), and as it is at least possible that these two words so near to each other may be the same,—*i.e.* the $\dot{-}$ in *v.* 8 the same as that in *v.* 5,—it may be that we have in Ju. xix. 8 an instance of a *Long-Vowel* ($\dot{-}$) before *Makkêph* like the two instances of *Khoulem* before *Makkêph* in Note (†) on p. 114 [comp. Pt. I, § 55 (8, ‘Note’)]. If so, there are only ($\dot{-}$)-forms of the Imperative and Future found from the Root סִעַר.

† Some cut the knot by asserting that the $\dot{-}$ is merely because of the preceding י,

(ii.) If, instead of assuming an imaginary form involving the same irregularity as that which they have to deal with, and then supposing that imaginary word to be mixed up with the regular form, and so fancying that they had in any degree accounted for an Irregular form—as they regard it,—the advocates of that mixture had said that

(iii.) ‘The $\overline{\text{ר}}$ may be regarded as a trace (although the only trace) of a ($\overline{\text{ר}}$)-form of Imper. *K.*, even in a word which not only involves a mark of the ($\overline{\text{ר}}$)-form but which belongs to a Root (as, for instance, רעק) from which the ($\overline{\text{ר}}$)-form alone certainly occurs,’—they would at least have touched upon the important point really involved. We could not have contradicted such a statement, even if we had wished to do so. For]

(ζ) We find sometimes $\overline{\text{ר}}$ in a Future form, where it is either entirely due to Euphony (Pt. I, § 72, γ), or it is the only trace remaining of a ($\overline{\text{ר}}$)-form. Thus, from the Root נשק we find נִשְׁקֶה (1 s. Fut. *K.*, w. ה at the end) 1 K. xix. 20; but elsewhere the Future from this Root has the ($\overline{\text{ר}}$)-form as in יִשְׁק , תִּשְׁק , etc.* And so from the לע Roots פִּשַׁע and

and this supposition is better than that of the above-mentioned mixture. But the assertion cannot be made good. And it does not touch the very similar case of the word חֲרָרִי in which we find the $\overline{\text{ר}}$ (in place of $\overline{\text{ר}}$) although there is no ד preceding. This however is asserted to be because of the following ר .

Euphony may indeed have been *partly concerned* in the occurrence. But we cannot credit it with the whole concern in these particular instances.

* For some Verbs having both the ($\overline{\text{ר}}$) and the ($\overline{\text{ר}}$) forms see § 162 (*b*).

שמע we find אֶפְשָׁעָה (1 s. Fut. *K.*, w. ה at the end) Is. xxvii. 4, and וְאֶשְׁמָעָה (1 s. Fut. *K.*, w. ו Convers.) Dan. viii. 13 in some copies.

In these, some impute the ׀ wholly to Euphony,—as also the following.

Note (i.) The ׀ occurs some few times in such forms from Verbs 'Fut. (—)'; thus in the 1 s. Fut. *K.* w. ה fr. שקט and fr. שקל, viz. אֶשְׁקוּטָה Is. xviii. 4 and וְאֶשְׁקוּלָה Ezra viii. 25, where there is in each a 'ו' superfluous,'—from אֶשְׁקוּט and אֶשְׁקוּל. But

(ii.) N.B. The Student should never write such forms.

(iii.) Somewhat less rare is the occurrence of ׀ in some Verb-forms that have Pron.-Affs.; thus from הרה we find in Nu. xxxv. 20 יְהִרְפְּנוּ (i.e. יְהִרְהֵ׀ *K.* Fut. 3 s. *m.* with Aff. *him*), and in Josh. xxiii. 5 יְהִרְפֶּם (i.e. יְהִרְהֵ׀ *K.* Fut. 3 s. *m.* with Aff. *them m.*); also

From יסר we find in Hos. x. 10 וְאִפְרָם [i.e. אִפְרָ׀ *K.* Fut. 1 s. (comp. § 195, e & § 212) with ו pref. and Aff. *them m.*];

and a few others which will be given in the 'Analytical Index.'

(7) (i.) The Student will have observed that the '—' of the *Hiph-ll* Voice stands in הִקְשִׁיבָה Imper. 2 s. *m.* w. ה [§ 141 (γ, ε)] fr. קשב, and in אֶנְפִּירָה Fut. 1 s. w. ה [144 (α)] fr. זכר;—and so also in נִנְפִּירָה Fut. 1 pl. w. ה fr. זכר.

(ii.) With the exception of such *Hφ.* forms,—and except also the Pause-forms of other Voices,—

When the Verb-form has at the end of it the ה of § 141 (γ), or § 144, the Vowel is dropped from the 2^d Rt-letter in the case of 'Full' Verbs, and of Verbs א פ א and פ' and פ'נ. For 'Full' Verbs, see the examples in § 141 (γ), and in § 144; and so in the Imperative forms

אֲכַלְהוּ & אֲסַפְהוּ corresponding to אָכַל & אָסַף
fr. אֵכַל & אָסַף,

יֵשְׁבֵהוּ & יֵגִשְׁהוּ corresponding to יָשַׁב & יָגִשׁ (or יָגִשׁ)
fr. יֵשֶׁב & יֵגֶשׁ;

and similarly in Future forms (1 s. & 1 pl.)

from such Roots, as in

יֵשְׁבֵהוּ & יֵגִשְׁהוּ fr. יֵשֶׁב & יֵגֶשׁ, and אֲכַלְהוּ & אֲסַפְהוּ fr. אֵכַל & אָסַף. But
נִפְלֵהוּ & נִפְלֵהוּ fr. נִפְלֵהוּ. But

(iii.) We find the following ל' Verb-forms,

(a) רַפְּאֵהוּ (Ps. xli. 5) Imper. *K.* 2 s. *m.*, w. ה at the end, fr. רָפָא,

(b) * וְאֶקְרָאָהוּ (1 S. xxviii. 15) Fut. 1 s., w. ו Con- vers. & ה at the end,

in which the 2^d Rt-letter has ׀, as in the forms רַפְּאֵהוּ and וְאֶקְרָאָהוּ without the ה.

* We find sometimes ה׀ thus instead of the more usual ה׀ at the end of a word. So in יֵשְׁבֵהוּ (Ps. xli. 5) *Pz.* Fut. 3 s. *m.* fr. יֵשֶׁב [comp. § 144 (γ & δ)]. So also in וְהִזְנִיחָהוּ (Is. lix. 5) *K.* Partic (2) s. *m.* fr. וְזָר—like קָיָם in Tab. XX—with the pref. ו and the ה of § 98. . So too in וְלָמַחְהוּ (Zech. v. 4) *K.* Past 3 s. *m.* fr. לָמַח (§ 226), and in דַּעְהוּ (as in some Bibles, but דַּעְהוּ in others, w. ה׀, Prov. xxiv. 14) *K.* Imper. 2 s. *m.* fr. יָדַע.

[The word דַּעְהוּ, as it stands in some Bibles in Prov. xxiv. 14, is by some taken as a Noun 'i.c.' "knowledge of,"—as in the E.V.].

This is very rare. But

Note. In some Noun-forms also the ־ is not dropped before א; thus we have הַטְּאִים from הַטְּאִים , instead of a form corresponding to מְלִכִּים from מְלָכִים (the great Rule of § 59 even being broken so as to retain the ־ before א). So also from הַטְּאִים we have the Construct-form הַטְּאִי ,—in which the penultimate vowel (־) is retained,* instead of being dropped as it is in מְלִכִּי from מְלָכִים .

Similarly, [from מוֹצְאִים] we have מוֹצְאֵיהֶם and מוֹצְאֵיהֶן and the Construct form מוֹצְאֵי ; and so מוֹצְאֵתִי from מוֹצְאוֹת .

N.B. Such a ־ however is sometimes dropped in accordance with the Rules of § 59 and § 56 (i), as in תּוֹצְאוֹתִי & תּוֹצְאוֹתֶם from תּוֹצְאוֹת , and in the Construct form of it—*viz.* תּוֹצְאוֹת .

(θ) The \bar{u} -form of Fut. *K.* was just mentioned in the 'Note' at the end of § 141 (a), and as an example there was given יִשְׁפּוֹטוּ (Ex. xviii. 26) *K. Fut.* 3 pl. *m. fr.* שֹׁפֵט —for which the usual form is of course יִשְׁפֹּטוּ (p. יִשְׁפֹּטוּ).

[Obs. In some Bibles the Accent of יִשְׁפּוֹטוּ is put on the penultima (perhaps for the sake of having the Accent 'drawn back' as in Pt. I, § 46). But the Accent should be on the last syllable, as it is in other Bibles, and as we have given it above.]

* Sometimes the ־ is retained also before y . Thus in מְטַעֵי [Constr. form of מְטַעִים] in Mi. i. 6. But

N.B. The ־ of מְטַעִים is dropped in the Constr. form מְטַעֵי Is. xvii. 10—as in Tab. X, 4.

So we have in Ruth ii. 8 תַּעֲבֹרִי *K.* 2 s. *f.* fr. עֵבֶר—
for which the ordinary form would be תַּעֲבֹרִי.

So, with a Pron.-Aff., we have in Prov. xiv. 3
תִּשְׁמְרוּם *K.* Fut: 3 s. *f.* (some say 2 s. *m.*) w. Aff.
them m. fr. שָׁמַר.

N.B. The ך of the 2^d Rt-letter is seen to be unaccented in all these instances. This is in favour of the ך being in each instance of *somewhat* the same class as the ך by the side of the ך in the ך in the ך (ז, i) above [comp. Pt. I, § 22 (latter part), and § 14, N.B.].

- (*) Rarely, what is usually the form of the 2 pl. *m.* of the Fut. seems to be used for the 3 pl. *f.*—Thus in Ez. xxxvii. 7 וַתִּקְרְבוּ עֲצָמוֹת * and bones came-near. So the word תִּבְטְחוּ in Jer. xlix. 11 is mostly rendered as 3 pl. *f.*, *let them (f.) trust*; but the word might very well be rendered literally *ye (m.) should trust or must trust*:—thus, “*Leave thy fatherless-children, I-will-pre-serve alive; and as for thy widows, ye-must-trust in Me.*” The other rendering is however more natural, it may be.

* This might perhaps be rendered literally “*and ye-came-together, O bones*”; for the Noun עֲצָם *bone* (pl. עֲצָמוֹת and עֲצָמִים), though almost always Fem.,—and so in this Chapter,—yet is sometimes Masc., as in Ez. xxiv. 10, Job xxx. 30. But the other may certainly be claimed as the more natural rendering.

In this Section V of the Appendix we have hitherto dealt mainly with Verb-forms of the KAL Voice,—only mentioning a few others as occasion offered or seemed to require. We will conclude this Section with a brief mention of some Verb-forms of the other Voices,—

NIPH-ĀL.

(6) (a) The following are the passages in which we find the instances of the **נִפְעַל** form of Infin. Absol. *Nφ*. which are given in Note (d) on Tab. XIV.

נִכְסַף נְכִסְפָהּ *thou didst greatly long*, Gen. xxxi. 30,

אִם נִלָּחֵם נִלָּחֵם *or did he at all fight?* Ju. xi. 25,

דָּוִד נִשְׂאָל נִשְׂאָל *David earnestly asked*, 1 S. xx. 6 & 28,

וְנִשְׁלַח סְפָרִים *and letters were sent*, Esth. iii. 13

[comp. p. 78, Obs. (γ)];

to which we may now add the following, which is cited with those above by R. D. Kimkhi,

אַךְ נִגְוָה נִגְוָה הוּא *surely he is quite smitten*, Ju. xx. 39.

In these instances the **נִפְעַל** form stands, for emphasis, before the *Nφ*. PAST,—with the exception of the passage from Esther, in which the Infinitive is used alone (the ‘Infinitive’ in place of a ‘Finite’ part of the Verb, as some say. Comp. Note (†) on p. 78).

Note (i.) Similarly נִחַתְתוּם Esth. viii. 8, נִהַפּוּךְ Esth. ix. 1, and נִעְתּוֹר 1 Chron. v. 20, may be (as some say) Infin. Absol. *Nφ.* of this form. They may however be (as others say) forms of the Past Tense 3 s. *m.* *Nφ.*, or of the Participle *Nφ.* s. *m.*

There is no valid reason against their being unusual Participle forms. So R. D. K. in his Lexicon takes the first one, and so the second one may very well be. [Perhaps they are best taken to be—one of them Infin. Absol., another of them the Past 3 s. *m.*, and the other one Partic. s. *m.*]

(ii.) נִהַבָּה Jer. xlix. 10 is given by R. D. K. as Infin. “like to the Past” of *Nφ.* (for נִהַבָּה) from חָבָה.* But it may very well be the Partic. s. *m.*,—the particular form of the so-called ‘Substantive Verb’ to be supplied in English being here the Infin. ‘to be,’ so that the passage may run thus: “and he shall not be able to be hidden (or a hidden-one).”

(β) The *Niph.* ‘Infin. Absol.’ form הִפְעֵל is the form also of the ‘Infin. Constr.’ and of the ‘Infin. with prefixes,’ and it is the form of Infinitive which receives the Pron.-Affs. But

N.B. This form of ‘Infin. Absolute’ is not used with a PAST Tense or a PARTICIPLE for the purpose of giving Emphasis.

* He gives it also as either ‘*Nφ.* Past or Infinitive’ of חָבָה.

- (γ) So also the Absolute forms הַנִּתֵּן and הַיֵּאָכֵל in Note (d) on Tab. XIV are used before a Future. And so also הַאֲסֵף before יֵאָסֵף in 2 S. xvii. 11, and הַאֲדַרְשׁ (with א instead of ה,—probably, as R. D. K. says, to avoid having to pronounce ה twice consecutively) before אֲדַרְשׁ in Ez. xiv. 3.

Note. The rare form בְּהִנְדִּיף, Ps. lxxviii. 3, is generally taken as a form of Infin. Constr. *Nφ*. corresponding to the form הִפְעֵל. It may have been modified to suit the form of הִנְדִּיף following.* It may also be a 'Compound form' made up of the *Nφ*. Infinitive and the *K*. Infinitive (בְּנִדִּיף) mixed together. Comp. pp. 177 & 178.

- (δ) We mentioned in Note (†) on p. 79 the dropping of the ה of the Infin. *Nφ*. form הִפְעֵל after a prefix sometimes, as in בַּעֲטָה for בְּהַעֲטָה Lam. ii. 11. So we have בְּהַרְג for בְּהַרְג Ez. xxvi. 15 (with ׀ before the *unaccented*† ה). And so the ה is dropped in לְעַנַּת for לְהַעֲנַת Infin. *Nφ*. fr. עֲנָה Ex. x. 3, and לְרֵאוֹת for לְהִרְאוֹת Infin. *Nφ*. fr. רָאָה.

- (ε) Instead of נִגְדַע (3 s. *m*. Past *Nφ*., fr. גִּדַע), some Bibles have נְגַדַע with ׀ in Jer. l. 22—a form like נְחַמַּד, נְעַדַר, etc.

* The Dag. Lene of the ה forbids us to say merely that the form is deduced directly from הִנְדִּיף by dropping the penultimate vowel. But the form הִנְדִּיף, or הַנְדִּיף, so obtained, may perhaps have been altered into בְּהִנְדִּיף in order to suit the subsequent הַנְדִּיף.

† The ׀ in the Bible here is reckoned only as a *Metheg*,—see Pt. I, § 44 (e).

(ז) The ֿ of the *Nφ*. Partic. is generally retained in the Sing. fem. and the Plu. masc. & fem. [‘App^x (B) to Tab. XIV’ (β)]. But, as R. D. K. observes, we find also, with Shva in place of that ֿ , נְהַפְּאִים (Josh. x. 17) *Nφ*. Partic. pl. *m.*, and נִמְצְאִים (Ez. xx. 30 & 31), and הַנִּמְצְאִים in הַנִּמְצְאִים (Esth. i. 5, besides 1 S. xiii. 15 and several other passages). But there is also הַנִּמְצְאִים (Ezr. viii. 25), and נִמְצְאֵךְ (Is. xxii. 3), and הַנִּמְצְאָה and הַנִּמְצְאָת .

(ח) The ֿ is sometimes replaced by, or resolved into, ‘ ֿ followed by *Dagesh*’; thus in נִבְּרִי * *Nφ*. Partic. pl. *m.* ‘i.c.’ and $\text{נִבְּרִיהַ$ *Nφ*. Partic. pl. *m.* w. Aff. *her*,—but נִבְּרִים pl. *m.* & נִבְּרוֹת pl. *f.*,— נִבְּרִיהֶם pl. *m.* w. Aff. *their (m.)*.

(θ) It is hardly necessary perhaps to call the Student’s attention to the following differences:—

(i.) נִפְקַד *Nφ*. Past 3 s. *m.* } (but, in Pause, each of
 נִפְקֵד *Nφ*. Partic. s. *m.* } them alike is: נִפְקֵד).

נִפְקֵד Constr. form of *Nφ*. Partic. s. *m.*

(ii.) נִפְקְדָה (p. נִפְקְדָה) *Nφ*. Past 3 s. *f.*,

נִפְקֵדָה (in Pause the same) *Nφ*. Partic. s. *f.*

* Thus it is in Is. xxiii. 8 & 9. In Prov. viii. 24 נִבְּרִי is given in some Bibles; but the word should be either נִבְּרִי as it is given in some (which is *irregular*), or נִבְּרִי as it is given in others.

PĪ-ÊL.

- (7) (a) R. D. Kimkhi calls attention to the following forms of the INFIN. PĪ,—besides the ordinary form פִּקֵּר,—*viz.*
- (i.) פִּקֵּר* (like the Past 3 s. *m.*), in the נִאֵץ of נִאֵץ נִאֵץ 2 S. xii. 14, and תִּקֵּץ † Lev. xiv. 43 ;
- (ii.) פִּקֵּרָה (*i.e.* the ordinary form פִּקֵּר, with the הַ of § 137, 4, iii.), in זִמְרָה Ps. cxlvii. 1 and לִיטְרָה Lev. xxvi. 18 ;
- (iii.) פִּקֵּר*, in יִסֹר Ps. cxviii. 18 and קִנְאָה 1 K. xix. 14 and רִפְאָה Ex. xxi. 19,—
- (iv.) פִּקֵּר*, in the יִסֹר of לִיטְרָה ‡ [for לִיטְרָה] 2 Chr. xxxi. 7. But, as he adds, this may be the Infin. *Kal*—for לִיטְרָה, like לִיטְרָה Is. li. 16, the *Short-khîrik* followed by *Dagesh* being instead of the *Long-khîrik*. The *Dagesh* may however be (as some think) merely a *Euphonic Dagesh* [Pt. I, § 70 (2)].

* Used here as a 'form,'—instead of the *proper* one fr. פִּעֵל, for reasons too plain to need mention.

† Some however take this to be PAST PĪ. 3 s. *m.*,—the ordinary form. The rendering of אָחַר תִּקֵּץ would then be "after [that] he hath taken away," as in the E.V., comp. אָחַר הִפָּה Jer. xli. 16. But the הִקְצוֹת (INFIN. *Hφ.* fr. קָצַה, with ה in place of the usual הָ), and הִפּוֹחַ (INFIN. *Nφ.* fr. טוּחַ), in the same verse, may be taken to support R. D. K.'s opinion.

Note (i.) אָחַר may be followed by the Infin., as well as אָחַרִי. So אָחַר יִשְׁלַח Jer. xl. 1, etc.

- (ii.) So אָחַר Job xlii. 7, after אָחַר, may be Past PĪ. 3 s. *m.* as some give ; or it may be the Infin. PĪ. as above (with ׀ in place of —) as some give it in Ex. vi. 28, D. iv. 15, and Hos. i. 2 ; or it may be the Noun אָחַר (Jer. v. 13) 'i.e.,'—like תִּבְּלָה and קִטְרָה and שְׁלֵמָה.

‡ A Contraction somewhat similar to that mentioned in § 8 (a). Although the ׀ is allowed to *remain standing* here, it has lost its power, and the case is one of Pt. I, § 12, N.B. So the Construct Noun יִקְהַת Gen. xlix. 10 occurs (with the ׀ of § 4) in the contracted form לִיקְהַת (for לִיקְהַת) Prov. xxx. 17—where some however give לִיקְהַת badly.

(v.) פִּקְרָתָּ (instead of פִּקְרָהּ, see (ii) above) in בְּצַדִּיקֵי־תֵךְ already mentioned [p. 323 (κ)].

Note. It is very unusual for a Verb whose 3^d Rt-letter is ה *Quiescent* to have an Infin. Constr. PĪ-ÊL of the form פִּקְרָהּ. But וְכַחֲבִי (Hos. vi. 9) is such* an unusual form of the Infin. Constr. PĪ-êl w. ו (and) & כ (as) prefixed, fr. חֲכָה.

(β) (i.) As was mentioned in Note (e) on Tab. XIV, the PĪ-ÊL PAST 3 s. m. has

(a) sometimes — to the 2^d Rt-letter, as in אָבָר
2 K. xxi. 3,†—and

(b) sometimes ־ to the 2^d Rt-letter, as in הִבָּר
and וְכַבֵּם often (though † הִבָּר and § כַּבֵּם occur ||), and in וְכַבָּר often.

* The form חֲבִי is in principle the same as חֲכָה (the only difference being that it has ' *Quiescent* in place of the ה *Quiescent*). And חֲכָה agrees in form with פִּקְרָהּ, which is the SAME FOR THE CONSTRUCT AS FOR THE ABSOLUTE Infinitive PĪ-êl. The usual form is גְּלוּת for the Infin. Constr. PĪ. of such Verbs ל'ה. R. Abraham ben Ezra, in his Commentary on Hos. vi. 9, cites as a similar instance (of the פִּקְרָהּ form of the Infin. PĪ. from such a Verb ל'ה) לְכַלֵּא Dan. ix. 24 fr. כלה, —with א, like the ' here, in place of the Quiescent ה. There is also לְכַלֵּה 2 Chron. xxiv. 10.

† (i.) So in אָחַר fr. אחר, אָרֶשׁ fr. ארשׁ, בָּרַךְ fr. ברך, etc.,—in which the Compensation is made for the Dagesh of the 2^d Rt-letter; and

(ii.) So in לָהֵט fr. להט, נָחַם fr. נחם, etc.,—in which the Compensation is not made for the Dagesh of the 2^d Rt-letter.

‡ This form, from the Root רבּר, may be said to be only used 'in Pause,' or 'as a Pause-form not in Pause' (§ 167, 2).

§ Once with the Accent ־, and once with the Accent ֿ.

|| Of this form (פִּקְרָהּ) are, of course,

(i.) גָּבָר, גָּבָרָה [Nu. xxiii. 20, Ps. x. 3], מֵאֵן, etc.,—in which the Compensation is made for the Dagesh; and

(ii.) בָּעָר, בָּהֵן, בָּנָר, etc.,—in which the Compensation is not made for the Dagesh.

- (ii.) Instead of the -- of the 2^d Rt-letter in the form פִּקֵּד , Verbs לֵא have of course -- in the open syllable סִ-- [comp. Obs. XXIII on p. 185]. So, as R. D. K. cites, נִשָּׂא (*Pz.* Past 3 s. *m.* fr. נִשָּׂא) 1 K. ix. 11 & Am. iv. 2 and דִּבְּרָא Ps. cxliii. 3 and מִלֵּא Jer. li. 34.

Note. From נִשָּׂא we have also the ordinary form נִשָּׂא (*Pz.* Past 3 s. *m.*) 2 S. v. 12, and from מִלֵּא the form מִלֵּא several times. Some Verbs לֵא have only the ordinary (--)-form, as might be expected.

- (iii.) When the 2^d Rt-letter is either ס or ה or ח or ע , any Moving *Shva* of the 2^d Rt-letter must take a Compound form; thus,

(a) מִאֲנֹה , מִאֲנֹה , etc.,—in which the Compensation is made for the Dagesh of the 2^d Rt-letter,—and

(b) מִהֲרֹה , נִאֲצֹה , שִׁחֲתֹה , etc.,—in which the Compensation is not made.

Note. It is but rarely that the 1st Rt-letter takes -- , before -- under the 2^d Rt-letter, as in אֲחֲרֹה (*Pz.* Past 3 pl., fr. אָחַר) Ju. v. 28, and יִחְמַתֵּנִי (*Pz.* Past 3 s. *f.*, w. Aff. *me*, fr. חָמָה) Ps. li. 7.

- (γ) For some *Pz.* Participle forms which vary from the ordinary forms see above [4 (η, iv) & (θ), p. 330].

- (δ) As in (a, i) so also in the Imper. 2 s. *m.* PĪ-ĒL the 2^d Root-letter has sometimes — [thus פִּקֵּר], instead of the usual form פִּקֶּר (or פִּקֶּר when unaccented). So in פִּלְגַּ Ps. lv. 10, and so in וְקָרַב Ez. xxxvii. 17 and כִּתְּרֵ- Job xxxvi. 2.

These forms are represented by the (ק) by the side of the form פִּקֶּר in Tab. XIV.

- (ε) So in the *Pz.* Fut. 3 & 2 pl. *f.*, the forms תַּעֲבֹסְנָה Is. iii. 16 and תִּנְאֲפְנָה Hos. iv. 13 & 14 and תִּרְפִּי־שָׁנָה Is. xiii. 18 (with —* under the 2^d Rt-letter) are represented by the (ק) by the side of the form תִּפְקֹרְנָה in Tab. XIV.

Note (i.) The — to the 2^d Rt-letter, as in תִּפְלֹחְנָה Job xxxix. 3, etc., is usual before a Guttural 3^d Rt-letter; comp. Tab. XVI (3) 'Note.'

(ii.) The form וְתִהְלֹלְנָה Ez. xiii. 19 (with — under the 2^d Rt-letter) is not represented in Tab. XIV, on account of its rarity.

(iii.) וְאֵעֲנָה 1 K. xi. 39 is for וְאֵעֲנָה *Pz.* Fut. 1 s. fr. עָנָה w. ו pref. The א dropping its — becomes Quiescent in the — of the ו, as in וְאֵרְנִי (for וְאֵרְנִי) etc., p. 2, Note (‡). This is not usual in the case of the *Pz.* Fut 1 s. with ו.

* R. D. K. mentions these as occurring IN PAUSE. They would then come under § 165 (I, δ). [Hos. iv. 14 would come under § 167 (II,).]

(ζ) The Dag. F. of the 2^d Rt-letter is often omitted over Shva, as in אָהֶלֶל Pī. Fut. 1 s. (i.e. אָהֶלֶל, with ה) etc.;* and the Moving Shva of the 2^d Rt-letter has sometimes a Compound form, as in וְתִצְדֵּהוּ Fut. Pī. 3 s. f. fr. אָלֵץ, w. ו pref. and Aff. *him*, Ju. xvi. 16,—comp. Pt. I, § 72 [Note (*, e)].

[(η) It has been asserted by some that when the Dagesh F. (for the Pī. & Pū.) is omitted as in (ζ) from the 2^d Rt-letter, the preceding vowel is moreover sometimes lengthened even when the 2^d Rt-letter is not one of the five letters אההער. In theory this might very well be true, and we might be glad to find some *sure* examples † of it. We do not know of

* So in בְּקָנָא Inf. Pī. fr. קָנָא, w. ב pref. and Aff. *his*, Nu. xxv. 11,

מָלָא Past Pī. 3 pl. fr. מָלָא, Num. xxxii. 11 & 12,

קָנָאִי Past Pī. 3 pl. fr. קָנָא, w. Aff. *me*, Deut. xxxii. 21,

וּמִפְלֵמִי Partic. Pī. Sing. *m.* fr. פִּלַּט, with ו pref. and י at the end (§ 139, e, and p. 232), 2 S. xxii. 2. The word is there unaccented; but in Ps. xviii. 3 the ל has its Dagesh, and the word is accented),

תְּבַקְשֵׁנָה Fut. Pī. 2 s. *m.* fr. בָּקַשׁ, w. Aff. *it* (*f*), Gen. xxxi. 39, etc. etc.

† As examples of this we might fairly claim פְּהֶתֶל [for פְּהֶתֶל Inf. Pī. w. ב pref.] and יְהֶתֶלוּ or תְּהֶתְלוּ [for תְּהֶתְלוּ 2 pl. *m.* Fut. Pī.] Job xiii. 9, and so יְהֶתֶלוּ or יְהֶתְלוּ [for יְהֶתְלוּ 3 pl. *m.* Fut. Pī.] Jer. ix. 4,—like וְיֶהֱתֵל 3 s. *m.* Fut. Pī., 1 K. xviii. 27,—if indeed הֶתֵל be supposed to be the Root of all these words. The Dagesh in the ל of תְּהֶתְלוּ and יְהֶתְלוּ, as given in good Editions, is then Euphonic. So too הֶתֵל [for הֶתֵל 3 s. *m.* Past Pī.] in הֶתֵל בְּיָי Gen. xxxi. 7, and הֶתְלָתָּ [for הֶתְלָתָּ 2 s. *m.* Past Pī.] Ju. xvi. 10 & 13 & 15. But,

If, instead, the Root is תֵלל (as some say), the ה of תְּהֶתְלוּ and יְהֶתְלוּ is the *Hφ.* pref. ה appearing as in 9 (e, i) below. Then the Dagesh belongs of right to the 3^d Rt-letter ל, to represent the 2^d Rt-letter. Then also the form יְהֶתֵל 1 K. xviii. 27 may be said to be for יְהֶתֵל [or יְהֵל, like יֵקֵב Tab. XXI] the ׀ being resolved into

any such examples. One example of it there would be if we could adopt a doubtful reading (mentioned by R. D. K.) of the word מֵאֶסְפִּי Is. lxii. 9. Another reading of this word (also mentioned by R. D. K.) would make it of the פִּעַל form—see Note (A) below].

PŪ-ĀL.

(8) (a) In the PŪ-ĀL Voice the 1st Rt-letter has sometimes $\text{—}\delta$ in place of the usual — ; thus R. D. K. cites *כַּרְתַּת (Ez. xvi. 4) Past *Pū*. 3 s. *m.* fr. כרת, †שָׁרְדָה (Na. iii. 7) Past *Pū*. 3 s. *f.* fr. שרר, כָּלוּ (Ps. lxxii. 20) Past *Pū*. 3 pl. fr. כלה, and similarly כָּפוּ (Ps. lxxx. 11) fr. כסה,—and a little earlier he cites the *Pū*. Participle forms מְאָדָם s. *m.* (Na. ii. 4) and מְאָדָּמִים pl. *m.* (which last occurs in Ex. xxv. 5 and in four other places in Exodus).

(β) To the *Pū*. Participle forms without the מְ, which were mentioned above [4 (θ), p. 330], we may add here מוֹרַת (Is. xviii. 2 & 7), which is supposed to be such a *Pū*. Partic s. *m.* for מְמוֹרַת from מרט. We may

— followed by *Dagesh*. Some may however prefer to say that this latter form is ‘borrowed’ from a Root התל.

Also, if the Root is תלל, כְּהַתֵּל is the regular *Inf.* *Hφ*. (like כָּהַב fr. סבב) with כּ pref., and הַתֵּל 3 s. *m.* Past *Hφ*. (like כָּהַב fr. סבב); and הַתְּלָתָה is ‘borrowed’ in form from an unused Root [תול].

* For the *Dagesh* in the ר, comp. Pt. I, § 49 [latter part of Note (*)].

† This word occurs once, but שָׁרְדָה (with —) occurs three times and the Pause-form שָׁרְדָה once; also שָׁרְדוּ and שָׁרְדוּ 3 pl., and the Pause-form שָׁרְדָנִי 1 pl.

also mention the form הַיִּזְלֶה in יִזְלֶה (Ju. xiii. 8) which R. D. K. gives as *Pû. Partic.* s. m. fr.* יִזְלֶה with the ה of § 98.

[He gives also יִקְשִׁים (Eccles. ix. 12) as such a *Pû. Partic. pl. m.*, without the Dag. F. of the 2^d Rt-letter, and מִוְעֶרֶת (Prov. xxv. 19) *Partic. Pû. s. f. fr.* מִוְעֶרֶת —in Pause for מִוְעֶרֶת †—in which ו stands for the ו instead of this being lengthened into וֹ to compensate for the Dagesh.]

- (γ) R. D. K. cites הַיְהַבְרֶה (Ps. xciv. 20) as a form of *Fut. Pû. 3 s. m. w. ה* Interrog. and *Aff. thee (m.)*, fr. הַבֵּר ,—shortened from יְהַבֵּר (for יְהַבֵּר) with an Affix (§ 185, ii). This is a very unusual contraction, but others also explain the word so.

HIPH-ÎL.

- (9) (a) (i.) The HIPH-ÎL INFINITIVE has generally the form הַפְּקִיד (or הַפְּקִיד , § 137, 1, d) when Absolute, הַפְּקִיד when Construct, and when with one of the prefixes בִּפְלֵם , and with Pron.-Affs., and with ה at the end.

* Some give it as a *Hoph. Partic.* without the ו . But so the ו would be on the wrong side of the 1st Rt-letter.—For the ו before Dagesh in הַיִּזְלֶה , compare Pt. I, § 14 (N.B.).

† Some however have supposed that this is for מִוְעֶרֶת KAL Partic (1) *s. f.*, the ו being replaced by ו. Dr. Ewald remarks (Lehrb. der hebr. spr., p. 440) “dies kann nicht Part. Qal” (i.e. *Kal*) “von מִוְעֶרֶת seyn.”

- (ii.) In a few instances however the form **הַפִּקֹד** occurs in Construction, as in **בְּעֵשֶׂר *הַלְוִיִּם** *at-the-tithing-of* (or *taking-tithes by*) *the Levites*, Neh. x. 39,—comp. **לְעֵשֶׂר *** Deut. xxvi. 12 which was cited in § 137 (3. a. v.); and so **בְּהִנְחִיל** Deut. xxxii. 8, etc.

[Note. Very rarely the (‘ --- ’)-form occurs with a prefix as in **לְהַפִּיר** Zech. xi. 10].

- (iii.) Sometimes the Infin. Absol. *Hφ.* has ‘ --- ’ to the 2^d Rt-letter,† in place of the usual --- . This occurs chiefly in cases of (iv).

- (iv.) Sometimes the prefixed **ה** of the Infinitive *Hφ.* (Absol. or Constr.) has --- in place of the usual --- . Thus R. D. K. cites as Infin. Absol. *Hφ.* the **הַצִּיל** and **הַמְלִיט** of Is. xxxi. 5 [which may however be the ordinary Past-Tense forms, as some take them], and the Verb-forms in **לְמַעַן הִרְגִיעַ הָאָרֶץ וְהִרְגִיו** Jer. l. 34 [each of which he says however may possibly be a Past Tense], and **הַדְרִיבָהּ** *to thresh*

* Comp. § 178 [Note (b)]. The **ה** of the form **הַעֲשֶׂר** is dropped here, and its vowel is given to the prefix, as in **לְחַלֵּק** (for **לְהַחֲלִיק**) Jer. xxxvii. 12 [Pt. I, § 12] **לְרִאֲתֶכֶם** (for **לְהִרְאֲתֶכֶם**, *Hφ.* Infin. fr. **רִאָה** w. **ל** pref. and Aff. *your m.*), etc.;—comp. Note (†) on p. 79.

† As an instance of this it is quite fair to cite **הַעֲבִיר** Josh. vii. 7. But we should observe that as the Infin. there *follows* the Tense, the Infin. is perhaps not quite so much cut off from ‘Structural Connection’ with the rest of the sentence as it is when it precedes the Tense.

Again, **הָבִין** Josh. iv. 3 is generally taken as Infin. Absol. [so Fürst, Concord. p. 549, and others]. But we ought to observe that the Accentuation in Josh. iv. 3 is against our taking the word **הָבִין** there in the same manner as the Infin. Absol. **הָבִין** in Josh. iii. 17. Perhaps therefore the word **הָבִין** has rather some ‘Structural Connection’ with what follows it. It is much *easier* undoubtedly to take it in the same manner as the word **הָבִין** in Josh. iii. 17.

- her** Jer. li. 33, and הַשְׁמְרָם † *their (m.) destroying* Josh. xi. 14, and הַשְׁלִכּוֹ ‡ *His casting* 2 K. xxiv. 20; also, under the Verbs לָהּ, הַקְצוֹת Inf. Constr. *Hφ. fr. קצה*—which was mentioned in Note (†) on p. 342.
- (v.) Instead of the ה of (iv) there is sometimes ה before a Guttural 1st Root-letter. As examples of this R. D. K. cites הַחֲזִיקִי *My taking-hold* Jer. xxxi. 32. He cites also as Infinitives הַעֲבִיר Gen. xlvii. 21 and הַאֲרִיךְ Prov. xix. 11, each of which may very well be Past 3 s. *m.*,—as others give them.
- (vi.) We find א (in place of the usual ה) in אֲשַׁבֵּים (Jer. xxv. 3) *Hφ. Inf. Absol. fr. שָׁבַם*,—for הַשְׁבִּים Jer. xlv. 4 and הַשְׁבֵּם Jer. xxvi. 5. R. D. K. cites also the well-known אֲבָרַךְ of Gen. xli. 43, and remarks that some say it is Inf. [Absol. *Hφ. fr. בָּרַךְ*] with ‘interchange of ה with א,’ but adds that one might say that the א is the mark of the 1 s. [Fut. *Hφ.*].
- (vii.) (a) Instead of the usual *Hφ. vowel* we find — under the 2^d Rt-letter in הַפְצֵר (1 S. xv. 23) *Hφ. Inf. fr. פָּצַר* (used as a Noun). This might be both because of the Pause, comp. § 165, I (δ), and for Euphony before the ר.

* But the rendering “It is time [that] *one had threshed her*” is quite admissible, in accordance with which the word would be the ordinary Past *Hφ. w. Aff. her*.

† Comp. הַשְׁמִירוֹ *His destroying* Deut. xxviii. 48 and הַשְׁמִדְךָ *thy (m.) destroying* Deut. vii. 24.—But there are also הַשְׁמִירוֹ *His destroying* Josh. xxiii. 15 and הַשְׁמִידֵם *to destroy them (m.)* Josh. xi. 20, etc.

‡ Comp. הַשְׁלִכּוֹ Jer. lii. 3, where some Bibles however have הַ.

(b) Also in הִזְכַּרְתֶּם Ez. xxi. 29 *Hφ*. Infin. fr. זָכַר w. Aff. *your (m.)* there is ׀ in place of the י־ of the form הִפְקִידְתֶּם in Tab. XV (v). This may be said to be for Euphony before the ׀.

(β) (i.) The PAST-Tense forms הִשְׁאַלְתִּיהוּ and הִמַּתָּם etc. (with ׀ in place of the more usual ׀) were mentioned in 3 (η) [pp. 325 & 326].

(ii.) The form הִעֲבַרְתָּ was mentioned in Note (‡) on p. 119. Comp. the *Hφ*. Past 3 s. *m.* הִעֲלָה fr. עָלָה. [R. D. K. cites both these.]

(iii.) (a) In 'Full' Verbs the prefix הִ of the *Hφ*. Past has rarely ׀ (in place of the usual ׀) before a letter other than one of the four אההע [§ 178]; thus הִכְלַמְנוּם (1 S. xxv. 7) *Hφ*. Past 1 pl. fr. כָּלַם w. Aff. *them (m.)*.

(b) So, with א in place of the ה—an Aramaism, אָגַאֲלַתִּי (Is. lxiii. 3) *Hφ*. Past 1 s. fr. גָּאֵל, in Pause.

(c) So too, with both הִ and אָ, וְהִאֲזַנְתִּיהוּ (Is. xix. 5) *Hφ*. Past 3 pl. fr. זָנַח w. ׀ pref.,—which is supposed to be mixed up of the two forms, one with הִ and the other with אָ, “the אָ after the manner of the Aramaean tongue and the הִ after the manner of the sacred tongue,” as R. D. K. remarks that some say.

(a) But in Verbs לָה, the ה of the *Hφ.* Past has ֿ in several instances. Thus from גלה we have not only the ordinary forms

הִגְלָה 3 s. *m.* (וְהִגְלֵם) w. ו pref. and Aff. *them m.*),

הִגְלִיתָ 2 s. *m.*, etc., see Tab. XXIII, —

but also הִגְלָה 3 s. *m.* (w. Aff. *them m.* הִגְלֵם).

So from ראה there are forms with הָ and forms with הַ, *viz.*

הִרְאָה 3 s. *m.* (w. Affs., *thee m.* הִרְאֶה, *me* הִרְאֵנִי p. הִרְאֵנִי, *them m.* הִרְאֵם, *us* הִרְאֵנוּ),

הִרְאִיתָ 2 s. *m.* (with Affs., *me* הִרְאִיתֵנִי, *us* הִרְאִיתֵנוּ),

once הִרְאִיתִי* 1 s. (in וְהִרְאִיתִי w. ו pref., Na. iii. 5),—and the 1 s. with Affs., *thee m.* הִרְאִיתִיךָ, *them m.* הִרְאִיתֵם and הִרְאִיתֶם Pt. I, § 12.

From לאה the only *Hφ.* Past forms which occur are the following—with הָ—*viz.*

הִלְאָנִי 3 s. *m.* w. Aff. *me*, הִלְאָתָּ 3 s. *f.* (contracted, like הִרְצָתָּ in Tab. XXIII), and הִלְאִיתִיךָ 1 s. w. Aff. *thee m.*

So הִחְבֵּאתָּ Josh. vi. 17 (for הִחְבֵּיאתָּ *Hφ.* Past 3 s. *f.*) has הָ as in הִעֲתִיקִי § 178 (i), and an additional הֿ [§ 138, B (ii, β)]. R. D. K. says that it has “two marks of

* This form (with הָ) is, as R. D. K. observes, unusual. The ֿ may be said to be a Euphonic irregularity.

the feminine, and so in Nouns **יְשׁוּעָתָה** for **יְשׁוּעָה** and **עֲזָרָתָה** for **עֲזָרָה**; and he adds that the '— of **הַחֲבִיאָה** vanishes in order to lighten the word—because of the reduplication.

- (γ) (i.) The *Hφ*. PARTICIPLE has mostly the ('—)-form, as **מִפְקִיד** etc., in 'Appendix (B) to Tab. XIV.'
- (ii.) The (—)-form of the *s. m.*, as **מִפְקִיד**, occurs as a Noun often; thus **מִכְתֵּשׁ** *a mortar* (as a means of 'pounding,' fr. **כָּתַשׁ** *to pound*), **מִפְתִּיחַ** *a key* (as a means of 'opening,' fr. **פָּתַח** *to open*). But **מִסְתֵּר** in **וּבְמִסְתֵּר** Is. liii. 3 is taken by many to be a Participle "and as [one] hiding,"—like **מִסְתִּיר** in **הַמִּסְתִּיר** Is. viii. 17.
- (iii.) The '— is in some few instances altogether dropped as in **מַחְלָמִים** Jer. xxix. 8, instead of **מַחְלָמִים** (fr. **חָלַם**),—in illustration of which R. D. K cites **מְעוּרִים** 2 Chr. xxviii. 23 (fr. **עוּר**).
- (δ) (i.) The *Hφ*. IMPER. 2 *s. m.* has generally the (—)-form **הִפְקִד**.
- (ii.) The — is of course shortened into ־ if the Accent be removed, as in **הִעֲבֵר־נָא** 2 S. xxiv. 10.
- (iii.) In a few instances the 2^d Rt-letter has —, as in **הִנְחָת** (Joel iv. 11) *Hφ*. Imper. 2 *s. m.* fr. **נָחַת**. So in **הִיֶּשֶׁר** (*Kri* for **הוֹשֶׁר** *Kthiv*, Ps. v. 9) *Hφ*. Imper. 2 *s. m.* fr. **יֶשֶׁר**. For the — of **הִרְחַק** Job xiii. 21, instead of **הִרְחַק** Prov. iv. 24, etc., the Student may compare § 165 (I, δ) and **הִמְעֵד** there cited. So

Note. The (—)-form is common before a Guttural 3^d Rt-letter,—as in הַצִּלַּח, הוֹשִׁיעַ, etc.,—comp. Tab. XVI (3) (B, β).

(iv.) The '— is not dropped but stands in the 2 s. *m.* Imper. *Hφ.* with the ה of § 141 (γ), as in הַקְּשִׁיבָה there cited.

(v.) The ('—)-form, as הַפְּקִיד fr. פָּקַד, may be said (as it is said by some) to stand in a few instances for the IMPER. *Hφ.* 2 s. *m.*; thus הוֹפִיעַ Ps. xciv. 1 fr. יַפֵּעַ may be Imper. 2 s. *m.* (It would thus suit the IMPER. *Nφ.* at the beginning of the next verse, better than if it were taken to be the PAST *Hφ.* 3 s. *m.*)

(ε) (i.) The somewhat rare appearance of the ה of *Hφ.*, after the 'אִיתַן' prefix-letter of the Future-Tense, as in יְהוֹשִׁיעַ fr. יָשַׁע, and in יְהִילֵלוּ fr. יָלַל,—was mentioned in § 201. So we have also the forms יְהוֹדֶה and יְהוֹדְנֵנוּ and יְהוֹדֶה mentioned on p. 282. And similarly, if fr. יְהַלֵּל*, יְהַתְּלֵנוּ (for יְתַלְּנוּ 3 pl. *m.* Fut. *Hφ.*) Jer. ix. 4 and יְהַתְּלֵנוּ (for יְתַתְּלֵנוּ 2 pl. *m.* Fut. *Hφ.*) Job xiii. 9. Comp. Tab. XXI.

(ii.) For the form יַצִּלַּח, in place of יַצִּלֵּחַ or יַצִּלַּח, when the 3^d Rt-letter is Guttural,—see Tab. XVI (3) (B, β).—So יַעֲ— in יַנַּעַ for יַנַּעַ & יַתַּרַע for יַתַּרַע.

* As some suppose. See Note (†) on p. 346 for a different account of יְהַתְּלֵנוּ (or יְהַתְּלֵנוּ, as some give it) and יְהַתְּלֵנוּ (or יְהַתְּלֵנוּ, as some give it),—as also for the words יְהַתְּלֵנוּ Job xiii. 9, and יְהַתְּלֵנוּ (in יְהַתְּלֵנוּ Gen. xxxi. 7), and יְהַתְּלֵנוּ Ju. xvi. 10 & 13 & 15.

(iii.) The י- of the *Hφ*. Voice-form is sometimes altogether dropped, as in the following instances cited by R. D. K.:—וַיִּדְרְכוּ Jer. ix. 2, וַיִּדְבְּקוּ 1 S. xiv. 22 & xxxi. 2 (and so in 1 Chr. x. 2, but וַיִּדְבִּיקוּ in Ju. xviii. 22 & xx. 45), וַעֲשֶׂרְנוּ 1 S. xvii. 25 (3 s. *m.* Fut. *Hφ*. fr. עָשָׂר, w. Aff. *him*), and תַּעֲשֶׂרְנָה Ps. lxv. 10 (2 s. *m.* Fut. *Hφ*. w. Aff. *it f.*). So fr. כָּתַת we have in Nu. xiv. 45 וַיִּכְתְּבוּ *Hφ*. Fut. 3 pl. *m.* w. ו pref. and Aff. *them (m.)* from וַיִּכְתְּבוּ as in Deut. i. 44. [Comp. γ (iii), p. 353.]

(iv.) וַאֲעֶשֶׂר Zech. xi. 5 is contracted from וַאֲעֶשֶׂר (or וַאֲעֶשֶׂר) 1 s. Fut. *Hφ*. fr. עָשָׂר w. ו prefixed.

N.B. This contraction is very unusual in the case of the 1 s. Fut. w. ו prefix. But there are instances of other words in which such a Contraction takes place—as in חֲטָאִים for חֲטָאִים, etc.

HOPH-ĀL.

(10) (a) The הַפְעִיל instead of הַפְעִיל form of the 5th Voice was mentioned in § 121. Such forms are the following (cited by R. D. K.): הַשְּׁלַךְ Past 3 s. *m.* fr. שָׁלַךְ and הַשְּׁלַכָּה Pause-form of הַשְּׁלַכָּה Past 3 s. *f.*, הַמְלַחַת Past 2 s. *f.* fr. מָלַח (corresponding to the form הַפְקִדָּה in Tab. XIV).

(β) With this (—)-form corresponds the (ו)-form in Tabs. XVIII, XX, & XXI.

- (γ) (i.) Instead of the (ו) (v)-forms, such as **הוֹסֵב**, **מוֹסֵב**, **יוֹסֵב**, etc., in Tab. XXI, there are some which correspond rather with the *Hoph-āl* forms in Tab. XIX, —*i.e.* with Dag. F. in the 1st Rt-letter, as in **וְהִמְכֹּוּ** Job xxiv. 24 *Hoph.* Past fr. **מִכַּךְ** w. ו pref. (on which R. D. K. writes “it ought by rights to be **וְהוֹמְכֹוּ**, after the form of **וְהוֹסְכֹוּ**, **וְהוֹמְקֹוּ**”). The form **הִמְכֹּוּ** is like **הִגְשֹׁוּ** fr. **נִגַּשׁ** in Tab. XIX, and so the form might be said to be ‘BORROWED’ from a Verb **פָּנַ***.

So also in the *Hoph.* Fut. 3 s. *m.* **יָבַת** fr. **כָּתַת** & **יָפַךְ** fr. **סָכַךְ**, and (with ו as in Pt. I, § 14, N.B.) **יֹאסֵב** in Pause Is. xxviii. 27 fr. **סָבַב** & the Pause-form **יֹאשֵׁר** Hos. x. 14 fr. **שָׂדַר**;—and so in the 2 s. *m.* Fut. *Hoph.* **תִּישֵׁר** Is. xxxiii. 1 fr. **שָׂדַר**.

- (ii.) With $\text{־}\delta$ followed by Dagesh we have **הִשְׁמָה** (Lev. xxvi. 34 & 35 and 2 Chron. xxxvi. 21), *Hoph.* Infin. fr. **שָׁמַם**,—w. ה־ $\text{־}\delta$, which is said by R. D. K. to be for ה־ $\text{־}\delta$ the Affix *her*. This word with ב pref. would be **בְּהִשְׁמָה**, instead of which we have **בְּהִשְׁמָה** Lev. xxvi. 43 (*Hoph.* Infin. fr. **שָׁמַם**).
- (iii.) In Job xxi. 5, **וְהִשְׁמוּ** with Dagesh in the **שׁ** has been found in some copies instead of the **וְהִשְׁמוּ** which is given in the best editions. The Student must not confuse these two words. **וְהִשְׁמוּ** would

* Similarly the Fut. *K.* forms **יָסַב** etc., and the Fut. *Hφ.* forms **יָסַב** etc., in Tab. XXI, may be said to be “BORROWED” from Verbs **פָּנַ**. Comp. § 243.

be *Hoph*. IMPER. 2 pl. *m.* fr. שָׁמַם [comp. Note (*) on p. 87]; but in הִשְׁמַן the ־ is *Long Kaumets* (or 'Broad Kaumets,' as R. D. K. calls it), and this latter word therefore is not a *Hoph-âl* form at all. It is best taken to be Imper. 2 pl. *m.* HĪPH-ÎL fr. שָׁמַם,—in somewhat the same sense as the *Hφ. s. m.* Partic. מִשְׁמִים fr. שָׁמַם in Ez. iii. 15.

- (iv.) In יִכְתְּבוּ (p. יִכְתְּבוּ) *Hoph*. Fut. 3 pl. *m.* fr. כָּתַת,—instead of יִכְתְּבוּ like יִסְכְּבוּ in Tab. XXI,—it might be supposed that there is a mixture of the פִּנְ form with the ordinary פִּעֵ form. But

Note. In some of the above-mentioned instances it might have been enough to have said merely that the LONG-VOWEL of the ordinary form is 'RESOLVED' into a SHORT-VOWEL AND DAGESH.

HITHPĀ-ÊL.

(11) (a) As was mentioned in Note (*h, a*) on Tab. XIV,—

- (i.) The 2^d Rt-letter often has ־ instead of ֿ in the *Hθ*. Past 3 s. *m.*, Imper. 2 s. *m.*, and Fut. 3 s. *m.* etc.,—as is marked in the Table by the (ֿ) given after the (־)-forms. Examples are given in that Note.
- (ii.) In Pause the 2^d Root-letter has ־ in *Hθ*.* Past and Imper. & Fut. forms (except Past 2 pl. *m.* & *f.*). See examples in Note (*h*) on Tab. XIV.
- (iii.) This ־ of the Pause-forms corresponds with the (־)-forms of (i).

* Comp. § 166 (c), N.B. and (d). Also § 245, and Note (iv) on Tab. XXI.

(iv.) Some Roots have (—)-forms, and moreover PAUSE-forms corresponding with the (—)-forms. Thus, fr. הלך we have the (—)-forms יתהלך and אֶתְהַלֵּךְ; but in Pause we have the ַ of the (—)-forms, thus יתְהַלֵּךְ & יתְהַלְּכוּ.

(β) The Dag. F. is sometimes omitted from the 2^d Rt-letter when this letter has *Shva*, as in וַיִּתְיַדְרוּ fr. יד Nu. i. 18, וַתְּהַלְּלֵי fr. הלל Jer. xlix. 4.

(γ) As seen in Note (h, β) on Tab. XIV, the 1st Rt-letter has sometimes ַ (in place of the — followed by *Dagesh*) as in הִתְפַּקְרוּ (3 pl. Past) in place of הִתְפַּקְרוּ; and יתְפַּקְדוּ 3 s. m. Fut. in place of יתְפַּקְדוּ, and יתְפַּקְרוּ 3 pl. m. Fut. in place of יתְפַּקְרוּ.

Note (i.) Although these three are the only *Hithp.** forms which occur from the Root פקד (those given in the Table being merely general Paradigm-forms), yet we may perhaps admit that it is allowable to assume and assert as some do that the — [of the forms הִתְפַּקְרוּ and יתְפַּקְדוּ and יתְפַּקְרוּ (which do not occur)] has been lengthened into the ַ of הִתְפַּקְרוּ and יתְפַּקְדוּ and יתְפַּקְרוּ (the forms which actually occur), the — followed by *Dagesh* being replaced by this ַ. And,

* There is also a *Hothp.* form הִתְפַּקְרוּ (3 pl. Past fr. פקד 1 K. xx. 27 and Nu. i. 47, etc. This is sometimes described as a Mixed *Hoph.* and *Hθ.* form.

- (ii.) In support of such an assumption it might be urged that the *Hθ*. forms are generally connected with Pĭ-ÊL forms—as may be seen in Table XIV* ; and similarly in Tables XX & XXI. But
- (iii.) We are bound to admit also that the reverse may possibly have been the order of the actual process of formation—*viz.* that the ֿ of the פִּקֵּר (or פִּקֶּר) & פִּקְרוּ forms may have been resolved into the ֿ ‘followed by Dagesh’ of the ordinary forms, and that thus there may have been preserved in these rare forms a hint which may be useful in dealing with the general derivation of Verb-forms from simple forms of the First Voice KAL.

[But we may not indulge ourselves in thus theorizing here].

- (δ) The ֿ of the 2^d Rt-letter (in place of the usual ֿ) in some *Hθ*. Past-Tense forms was mentioned under the head of ‘SOME PAST-TENSE FORMS,’ 3 (θ) above [p. 326].
- (ε) For some Pause-forms, with ֿ before a 2^d Rt-letter ת bearing ֿ ,—and also before ה, —see § 166 (d).
- (ζ) The transposition of the ת of הַת and a 1st Rt-letter שׁ † or שׂ, ד, & ז, —and moreover the replacing of

* The Pĭ. Infin. form פִּקֵּר is the generally underlying form in the *Hθ*. But the Past and Imper. & Fut. *Hθ*. have not only the ֿ of the פִּקֵּר form, but also the ֿ of a פִּקֶּר form, whence the ֿ of the Pause-forms may be said to be obtained.

† For the word הַתְּשִׁיבָנָה (fr. שׁוּב) Jer. xlix. 3, see § 246.

the ך by ם after a 1st Rt-letter צ,—with some other *Hθ.* forms,—were considered too important to be reserved for this late position at nearly the end of these ‘FURTHER REMARKS ON VERB-FORMS’ of which some are of but rare occurrence. This important matter was therefore placed in a special Note on pages 315–318, to which it is sufficient here to refer.

- (η) (i.) The word נִשְׁתַּוְּהָ Prov. xxvii. 15 is generally said to be of ‘Mixed’ *Nφ.* & *Hθ.* form,—or *Nithpāal*, a Voice-form which is common in Rabbinic, a kind of Passive form of *Hθ.*, or having somewhat the same relation to *Hθ.* that *Nφ.* has to *Kal.*
- (ii.) It is also said by some to be a Past-Tense form 3 s.; but some have said that it is Partic. *s. f.* In each of these last two cases the Accent should be on the last syllable, and so some copies have it. But there is high authority in favour of the Accent being on the Penultima, and also of the word being taken to be the Third Pers. Sing. of the Past Tense. In the מכלל יופי the word is said to be Past 3 s. *Masc.* (referring to the word דָּלָה), but there is added “or it may be Partic. *s. Fem.*, although the Accent is on the Penult.”—which however appears to be at least doubtful.
- (iii.) The word is more generally taken to be 3 s. *Fem.* Past. But
- (iv.) The form is a strange one for the Past 3 s. *Fem.* of a Verb whose 3^d Rt-letter is ה *Quiescent*, and no

one seems to have thought of explaining how the word can be such a Past 3 s. *Fem.* As such, fr. שוה, it ought to be נִשְׁתוֹתָהּ in Pause for נִשְׁתוֹתָהּ [for נִשְׁתוֹתָהּ—if, as is said, the ׀ is instead of — followed by *Dag.* as in (γ) above]. The shortening of such a form into נִשְׁתוֹתָהּ is at least strange. It may perhaps be illustrated by the rare form *תִּתְּפֹל׃ 2 S. xxii. 27, for the תִּתְּפֹל׃ of the corresponding passage in Ps. xviii. 27. If we may suppose that in ordinary current speech the ת between the פ and the ל of תִּתְּפֹל became transposed so as to be pronounced along with the תִּת, and so תִּתְּפֹל (the regular contraction for such a word as תִּתְּפֹל) was obtained, †—similarly it might be possible for the second ת of נִשְׁתוֹתָהּ to have become transposed so as to be taken with the previous ת. But this is not quite satisfactory; and it would not account for the Accent being under the ת in נִשְׁתוֹתָהּ, as it is given by high authority in Prov. xxvii. 15.

- (v.) A very easy explanation of the word is possible if we may suppose that there is merely a transposition ‡ of the ת and the ׀ of נִשְׁתוֹתָהּ, which would

* This is sometimes said to be of the Aramæan form *Ittaphal*. But from פתל we might expect rather תִּתְּפֹל. It might however be supposed to be "BORROWED" from a Root פלל. But the Root of the word in Ps. xviii. is פתל. The *Tense form* of each is 2 s. *m.* Fut.

† It will be seen that one of the many *t*-letters in the word is thus got rid of.

‡ There are several instances of such 'Transposition' of letters, or '*Metathesis*' as it is called. Thus we have both כָּבֵשׁ and כָּשָׁב a *lamb*, and both שְׂמִלָּה and

be the regular Pause-form of the *Nφ*. Past 3 s. *f*. [*i.e.* נִשְׁתַּחֲוֶה] from שׁוּה. The *Nφ*. of this Root does not indeed occur. But perhaps it is not more objectionable to assume an ordinary NIPH-ĀL form with one letter transposed, than it is to assume an extraordinary NITHPĀ-AL* form—one which as such cannot be satisfactorily explained except with great difficulty.

- (vi.) Let it be observed that it is נִשְׁתַּחֲוֶה with the Accent on the Penultima which demands and is so difficult† of explanation.
- (vii.) If the word be of *Nθ*. form, the ת stands in the place of the 1st Rt-letter שׁ—in accordance with ‘Note I (a, i)’ on page 315.—The word therefore belongs to that limited class of Verb-forms in which the Accent is on the syllable to which the FIRST Rt-letter belongs. The great principle

שִׁלְכָה *a robe*, etc. So in Hos. x. 9 we have עֲלֹה instead of the more usual עֹלָה *wrong*; and so we have both וְעָה Is. xxviii. 19 and וְעָה Deut. xxviii. 25 & Ez. xxiii. 46 (and in a few other places *Krī*). So also we have both מִלְחָעוֹת Ps. lviii. 7 and מִתְלַעֲוֹת Job xxix. 17, etc.

Euphony might very well cause the labial ׀ of נִשְׁתַּחֲוֶה to be removed FROM BETWEEN the two *more* kindred letters שׁ and ת. The word נִשְׁתַּחֲוֶה is much more euphonic than נִשְׁתַּחֲוֶה. But this is merely offered as just possible;—we own that we have no authority for the conjecture.

* Or ‘Mixed’ *Nφ*. & *Hθ*. Although this is a common form in Rabbinic, it is exceedingly rare in Biblical Hebrew. There is a great weight of authority for taking our word to be of such a *Nθ*. or ‘Mixed’ *Nφ*. & *Hθ*. form.

† By no means so difficult is נִשְׁתַּחֲוֶה with the Accent on the LAST syllable—as some give the word in Prov. xxvii. 15. This may be *Nθ*. Past 3 s. *m. fr.* שׁוּה [for: נִשְׁתַּחֲוֶה], referring then to the Noun רָלָה;—or it might be *Nθ*. Partic. s. *f.*, referring then to אִשְׁת. But it is best to adopt the more difficult form—*i.e.* with the Accent PENULTIMATE.

stated in the case of 'Full' Verbs on page 109 [see 'N.B.' at the foot of that page] may be stated now as a GENERAL PRINCIPLE in the following terms:—

N.B. The accent of most Verb-forms is (where nothing interferes* with it) on that syllable in which the SECOND Rt-letter is involved or implied, or to which that 2^d Rt-letter belongs.

Nothing interferes with this Great Principle in the case of the 3 s. *m.* and 3 s. *f.* Past *Nφ*. †, and therefore we should expect the SECOND Rt-letter to be involved in the syllable תָּ of :נִשְׁתָּוֶה. This would require the form to be one which, using פּ and ל for 1st and 3^d Rt-letter (§ 117), we might represent by :נִתְפָּלָה. This form :נִתְפָּלָה can be explained (as 3 s. *f.* Past *Nθ*. or 'Mixed' *Nφ*. & *Hθ*.) only in one or other of the two following ways:—

- (a) It might correspond with such a form as :נִתְקָמָה ‡ fr. קוּם. If so, :נִשְׁתָּוֶה as 3 s. *f.* Past would correspond with a 3 s. *m.* form :נִשְׁתָּוֶה ‡ [as :נִתְקָמָה, 3 s. *f.*, would correspond with a 3 s. *m.* form :גִּתְקָם], and we should have to suppose that

* For some cases of interference, see Note (†) on p. 375 below.

† If our word be of 'Mixed' *Nφ*. & *Hθ*. form, the beginning and end are of *Nφ*. form—with the *Hθ*. part in the middle. So in יִרְדָּה, Ps. vii. 6, the beginning and end of the word are of *Kal*, and the middle of *Pi*. form.

‡ This is merely a form. There is no such word.

it is "borrowed" from a Root שׁוּ the 2^d Rt-letter of which (*i.e.* the first ו) is treated like the ו of קוּם in Tab. XX.* But as we should thus have to assume for the *Nφ*. Past the unusual form: נִקְמָם † 3 s. *m.*, instead of the usual form in Tab. XX, if we must adopt one or other of the two—*i.e.* either (*a*) or (*b*),—we should prefer to say that

- (*b*) It might correspond with such a form as: נִסְתַּבֵּה ‡ (Pause-form of נִסְתַּבֵּה ‡) fr. סַבַּב, the ending of which agrees with that of the usual *Nφ*. forms נִסַּב 3 s. *m.*, נִסְבָּה 3 s. *f.*, in Tab. XX,—which in Pause would be: נִסְבָּה 3 s. *m.*, נִסְבָּה 3 s. *f.*

Thus our word: נִשְׁתַּוָּה would stand for: נִשְׁתַּוָּה Pause-form of: נִשְׁתַּוָּה,—a form "borrowed" from a Root שׁוּ having each ו Consonantal. The Root in ordinary use is שׁוּה.

We have dwelt upon this difficult word at some length, not on account of the interest attached to itself, but for the sake of the opportunity offered by it for calling the Student's attention to some matters of general importance.

We must be content with mentioning some other difficult words more briefly in the ANALYTICAL INDEX, and will now conclude this Section with the following NOTES.

* This might be illustrated by the form חִיָּה Past *K.* 3 s. *f.* (in: חִיָּה Ex. i. 16) which is not obtained directly from the common Root חיה but is "borrowed" from a Root חיי the 2^d letter of which (*i.e.* the first י) must for this form be treated as being like the י in שׁיָם whence the 3 s. *f.* Past *K.* is שָׁמָה § 226 (i). And so חִיָּוִת Partic. *K.* pl. *f.* (Ex. i. 19) must be from חיי, like שָׁמֹות from שׁיָם § 226 (ii).

† As: נִקְמָם, which was mentioned in Note (*) on p. 160.

‡ This is merely a form. There is no such word.

NOTE (A).

NOTE ON THE VOICE-FORMS פִּעַל (or פּוֹעַל) & פִּעַל (or פּוֹעַל).

(a) (i.) The Voice-form פִּעַל instead of פִּעַל is common in Verbs which have the same letter for their 2^d & 3^d Rt-letter (פִּעַע, Tab. XXII & Obs. XIX on p. 179). Thus as R. D. K. observes "וַיִּמְרָד (whence וַיִּמְרָד Hab. iii. 6) is of the form פִּעַל," *i.e.* of the פִּעַל Voice-form.

(ii.) The פִּעַל form of the Verbs in (i),—as עוֹלַל, Past 3 s. *m.* fr. עָלַל,—Lam. i. 12, is related to the פִּעַל form as the ordinary פִּעַל is related to the פִּעַל form.

(iii.) So, too, the הַתְּפַעַל form of the Verbs in (i),—as לְהַתְּגַלַּל Infin. w. ל fr. גָּלַל, Gen. xliii. 18, etc.,—is related to the פִּעַל form as the ordinary הַתְּפַעַל form is related to the פִּעַל form. Comp. (ii) on p. 359.

(β) In the case of Verbs עוּ (Tab. XX), forms such as those in (a) are "borrowed," in place of פִּעַל and פִּעַל and הַתְּפַעַל forms. [But, if reckoned as from Verbs עוּ, these are פִּלַּל and פִּלַּל and הַתְּפַלַּל forms—the 3^d Rt-letter being re-duplicated;—thus קוּמַם etc., and קוּמַם etc., and הַתְּקוּמַם etc., from קוּם.]

(γ) In the case of "Full" Verbs also, a few פִּעַל and פִּעַל and הַתְּפַעַל forms occur. Thus,

(i.) From שָׁרַשׁ we have

(a) The פִּעַל form שָׁרַשׁ (Past 3 s. *m.*) *he hath taken root*, Is. xl. 24, and

- (b) The פִּעֵל form שָׁרְשׁוּ* (Past 3 pl., Pause-form) *they are rooted*, Jer. xii. 2.
- (ii.) As other instances of this פִּעֵל form, "according to the opinion of some of the grammarians," R. D. K. cites יוֹרְעָתִי 1 S. xxi. 3 (E.V. v. 2, "I have appointed"), Past 1 s. fr. יָרַע, —but he adds, "some say that the י is instead of the ה of the *Hφ.* הוֹרְעָתִי," — and שִׁפְטָה Ju. iv. 4 *she judged* Past 3 s. *f.* (which may however very well be the Partic (1) *K.* s. *f.*). R. D. K. also cites from שִׁפְטָה the פִּעֵל Partic. מְשַׁפֵּט in לְמִשְׁפָּטִי Job ix. 15 (Partic. s. *m.* w. ל pref. and Aff. *my*).
- (iii.) בּוֹשְׁמְכֶם Am. v. 11 (Infin. w. Aff. *your m.*) is given by some as a פִּעֵל form from a Root בִּשַׁם. It is perhaps better to take it (as others take it) to be from the Root בּוֹם. If so, the שׁ is in place of the first ס of the form בּוֹסְמְכֶם (*Pi.* or *Po-lél* form of Infin. as in Tab. XX—w. Aff. *your m.*). See R. D. K., and Ben Zev, under the Root בּוֹם.
- (iv.) As an instance of הִתְפַּעֵל form we may cite הִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ גַעֲשׂוּ (Past 3 pl.), in Jer. xxv. 16—corresponding to the form הִתְהַלְלוּ[†] which follows

* This, so far as form is concerned, might be said to be the usual *Pü-äl* Pause-form of Past 3 pl.—the ׀ being lengthened into ׀ to compensate for the Dagesh which cannot be received by the ׀. But the sense in Jer. xii. 2 requires the word to be taken as above—*i.e.* as a פִּעֵל corresponding to the פִּעֵל form,—since the פִּעֵל of שָׁרְשׁוּ is used in the sense of "uprooting," thus וְשָׁרְשָׁהּ Ps. lii. 7 and *He will uproot thee*, *Pi.* Past 3 s. *m.* w. ׀ pref. & Aff. *thee m.*—and the פִּעֵל in the sense of "being uprooted," thus וְשָׁרְשׁוּ Job xxxi. 8 *they m. shall be uprooted*, Fut. *Pü.* 3 pl. *m.* in Pause.

† Past 3 pl., w. ׀ pref., fr. הִלֵּל.

it,—and, from the same Root, יִתְנַעֲשׂוּ (Fut. 3 pl. *m.*) Jer. xlvi. 8 although the ordinary form יִתְנַעֲשׂוּ occurs just previously, in verse 7.

Note. On מִנְּאִין (Partic. *s. m.* fr. נִאִין) Is. lii. 5, R. D. K. writes (Shor. נִאִין) that “it is properly מִתְנַאֲן,” *i.e.* of this *Hithpo-él* form. He adds however “or it is compounded with the *Pü-äl*.” We prefer this latter. But some object to this, and prefer to consider the word as of *Hithpo-él* form.*

(δ) (i.) The $\dot{-}$ of the פִּעֵל form is sometimes shortened into $\text{־}\delta$; thus we have the *s. m.* Partic. form מְלוֹשְׁנִי fr. לִשָּׁן with “ $\text{־}\delta$ superfluous” (Ps. ci. 5), and with $\text{־}\delta$ at the end—as in ‘App^x (B) to Tab. XIV’ (ε). So in תִּתְאַבְּלֶהוּ † Job. xx. 26 the $\text{־}\delta$ is δ , and the word may be (as R. D. K. gives it) a פִּעֵל form of Fut. (3 *s. f. w.* Aff. *him*) fr. אָבַל.

(ii.) Some may perhaps think that the rare form יְהִבְרֶהּ in הִיחַבְּרֶהּ Ps. xciv. 20 (which is usually taken as a shortened form of *Pü-äl* Fut., see above, p. 348, γ) might possibly be a פִּעֵל, or a פִּעֵל, form of Fut.—with $\text{־}\delta$ in place of the $\dot{-}$. The הּ in Ps. xciv. 20 is of course the Interrogative prefix, and the ךּ at the end is the Affix for *thee m.* (comp. § 185, ii).

* It should be observed that R. D. K.’s interpretation (which some object to) is based on the *Hθ* part, and is therefore only all the stronger if the *Pü* part be rejected.

† Some may suppose that this word is connected with the common form תִּתְאַבְּלֶהוּ (Fut. *K.* 3 *s. f. w.* Aff. *him*), with the $\text{־}\delta$ of the form תִּתְאַבְּלֶהוּ in place of the $\dot{-}$ of the form תִּתְאַבְּלֶהוּ. Some also may suppose that the converse relation is the true one.

- (ε) There are some other פֿעל forms,—for instance, הָרִוּ *וְהָגוּ Is. lix. 13 (Infin. Absol. fr. הרה and והגה) and שִׁוְשִׁתִּי Is. x. 13 (Past 1 s., fr. ששה=ששה). It will be sufficient to mention such in the ‘Analytical Index.’
- (ζ) The word נִנְאָלוּ, which occurs in Is. lix. 3 and Lam. iv. 14, has been supposed by some to be a Passive of the פֿעל form—נִפְעַל corresponding to פֿעל as נִפְעַל to פֿעל or פֿעַל § 138 (A).—This may be. But, since properly the פֿעַל form has פֿעַל for its corresponding Passive, perhaps it is best to say with others that the word is one of ‘Compound’ or ‘Mixed’ Voice-form. There are several instances of such. A few of them are mentioned on pp. 177 & 178 above.

NOTE (B).

SOME VERB-FORMS OF WHICH THE 2^d RT-LETTER IS א, ה, ח, OR ע.

- (a) Of these some Infinitives were mentioned in 2 (θ) on pp. 321 & 322.
- (β) (i.) The forms שְׁאַלְתֶּם & הִשְׁאַלְתֶּיהוּ were mentioned on p. 325, and שְׁאַלְתִּיו & הִשְׁאַלְתֶּיהוּ in Note (β) on Tab. XXV.; but, as may be seen there, this occurrence of ׀ in place of the usual – is not limited to Verbs of which the 2^d Rt-letter is א.
- (ii.) הוֹרְתֶם (Lev. xv. 31) *Hφ*. Past 2 pl. *m. w.* ו fr. ורה, is a somewhat rare instance of contraction—for הוֹרְתֶם.

* But הרו in Is. lix. 4 is of the usual פֿעל form.

(γ) (i.) In מְבַעֲתָהּ: (1 S. xvi. 15) *Pz. Partic. s. m. fr.* בעת
 w. *Aff. thee (m.)*, for מְבַעֲתָהּ(ת)ִּי: [§ 183 (β)], the
 — of the 2^d Rt-letter is merely as in Note (§) on
 Tab. XXVI [from the form מְבַעֲתָת like מְפַקֵּת,
 instead of מְבַעֲתָת].

(ii.) מְשַׁחַת (Mal. i. 14) has been supposed to be contracted
 for the *Hoph. Partic. s. f.* form מְשַׁחַתֵּת fr. שַׁחַת.*

(δ) (i.) For the Imper. forms וַיִּצְעֲקֵי, וַיִּסְעֲדָהּ, see pp. 331 & 332.

(ii.) In שְׁחַרְוֵי (Job vi. 22) *K. Imper. 2 pl. m.* the 1st Rt-letter
 has — (as in פְּקַרְוֵי) before the — of the ח. This
 is unusual, since the 'Slight'-vowel in such cases
 usually agrees with the Compound Shva following it.
 We have another instance of such non-agreement in
 אֶחָוִי (Ruth iii. 15) *K. Imper. 2 s. f. fr.* אחוּ, —for
 which however some read אֶחָוִי in which there is
 the usual agreement.

(iii.) In וְעָמָה (Nu. xxiii. 7) *K. Imper. 2 s. m. w.* הֵּ fr. ועם,
 the 1st Rt-letter has — and the 2^d Rt-letter —; this
 is a very unusual form—instead of וְעָמָה or וְעָמָה.

(ε) In יִדְחֵהוּ (Jer. xxiii. 12) *Nφ. Fut. 3 pl. m. fr.* דחה, there
 is — before the ח instead of the — of the form יִגְלֵהוּ fr. גלה
 —because the ח prefers — before it. Owing to this pre-
 ference of the ח for —, the Compensation for Dagesh F.
 is thus often not made in the case of ח in order that a —
 may be retained before it—as the Student already knows.

* There is a similar contraction in מְשַׁחַת (1 K. 1. 15) *Pz. Partic. s. f. fr.* שַׁחַת
 or מְשַׁחַתֵּת; and so מְחַבֵּת (Ez. iv. 3) has been supposed to be contracted for the
Hφ. Partic. s. f. form מְחַבֵּתֵת fr. חבַת.

NOTE (C).

SOME VERB-FORMS OF WHICH THE 3^D RT-LETTER IS ה, ח, OR ע.

- (A) The occurrence of 'Furtive' — under ה consonantal, or ח, or ע, when at the end of a word after any Long Vowel other than —, need not be mentioned here.
- (B) In many instances the Long Vowel of the 2^d Rt-letter is replaced by —, so that the 'Furtive' — is unneeded.
- (a) This occurs indeed, but only a few times, in the *K*. Infin. Constr. as שָׁלַח the putting forth of [finger], instead of the usual form שָׁלַח, בְּשָׁלַח, לְשָׁלַח,—and so בָּגֹועַ once (Nu. xx. 3), but לְגֹועַ in Pause Nu. xvii. 28.
- (b) It occurs also, but only a few times, in the *K*. Partic (1), as *נָטַע once in הַנֹּטַע Ps. xciv. 9,—but הַנוֹטַע (Jer. xi. 17),—and so *רָגַע twice (Is. li. 15 & Jer. xxxi. 35) instead of רֹגַע, and *רָקַע three times (Is. xlii. 5, xliv. 24, & Ps. cxxxvi. 6) instead of רֹקַע. But

N.B. (i.) This shorter vocalization is USUAL in

- (a) The Infin. Constr. of *Nφ.* and *Pz.*,
 (β) The Imper. 2 s. *m.* and the Fut. 3 s. (*m.* & *f.*),
 2 s. *m.*, and 1 s. & pl., of *Nφ.*, *Pz.*, † & *Hφ.*,
 (γ) The *Pz.* Past 3 s. *m.* And
- (ii.) It occurs also sometimes in the *Hθ.*

* It may be observed that in each of these instances the Partic. form may be taken to be 'in Construction.' Comp. p. 85 (δ, iv) & (ε).

† We have also the full רָגַע in Hab. i. 16, and רָקַע in 2 K. xvi. 4 & 2 Chr. xxviii. 4.

Examples are given in Tab. XVI (3) which need not be repeated here.

[Obs. (i.) The (ֿֿ) form is usual in Pause; but the endings ךֿֿ and םֿֿ occur even in Pause sometimes. They must by no means be *limited* to instances in which there is close connection with a word following. They occur not only with Conjunctive Accents, but also with Disjunctives and even with Pause-Accents. See examples in Tab. XVI (3), (a)–(δ), and Note (§).

(ii.) For *Hθ*. Pause-forms, see § 166 (c) and Note (||) on Tab. XVI (3).]

(C) In the 2 s. *f.* Past forms, corresponding to פִּקְרָהּ K., נִפְקְרָהּ, *Nφ.*, etc., the 3^d Rt-letter (when it is one of those special letters) generally takes a ֿ instead of the ֿֿ of the ך in the termination-form פִּקְרָהּֿֿ; thus, לִקְרָהּֿֿ (instead of *לִקְרָהּֿֿֿ), etc., see Tab. XVI (3) (C).

N.B. This ֿ may be recognized as *not belonging to the word grammatically* (but merely a mark or sign to help the pronunciation), by the presence of the Dagesh L. in the ך following. This Dagesh L. belongs to the ך as preceded by SHVA QUIESCENT, and its presence shows that the preceding letter is treated as one that has no Vowel. The ֿ therefore is treated as having no reality there. It is ABSENT, in theory; but the

* Some Bibles have לִקְרָהּֿֿֿ in 1 K. xiv. 3; and so some have שִׁבְרָהּֿֿֿ in Jer. xiii. 25. Comp. Note (¶) on Tab. XVI (3).

Reader adopts it as a help to the pronunciation, practically.*

- (D) Instead of the $\text{ח} \text{ } \overline{\text{ }} \text{ } \overline{\text{ }} \text{ } \overline{\text{ }}$ forms of Partic. s. *f.*, as $\text{חָקְרָתָּ} K.$, $\text{נִפְקְרָתָּ} N\phi.$, etc., these Verbs have $\text{ח} \text{ } \overline{\text{ }} \text{ } \overline{\text{ }}$ as $\text{שָׁמְעָתָּ} K.$ Partic (1) s. *f.* fr. שָׁמַע , and $\text{נִשְׁפָּחָתָּ} N\phi.$ Partic. † s. *f.* fr. שָׁחַח , etc.

Note. These Verbs

- (i) Generally are “Verbs Fut ($\overline{\text{ }} \text{ } \overline{\text{ }}$)” [§ 132, N.B. (β)], and
 (ii) Generally take $\overline{\text{ }} \text{ } \overline{\text{ }}$ to the 2^d Rt-letter in the
 2 s. *m.* & 2 pl. *f.* of the Imper. ‡ $K.$ and the
 3 & 2 pl. *f.* Fut. *Pi.*, *H\phi.*, and *H\theta.*

[The above is a re-statement of what is concisely given in Tab. XVI (3). The following few remarks may be added here.]

- (a) A less help than that mentioned in (C) above is sometimes adopted, in place of Shva Quiescent under a Guttural. There a $\overline{\text{ }} \text{ } \overline{\text{ }}$ was seen to be adopted. A $\overline{\text{ }} \text{ } \overline{\text{ }}$

* Similarly a $\overline{\text{ }} \text{ } \overline{\text{ }}$ is adopted in the place of *Shva* Quiescent, to aid enunciation of a Guttural, in שָׁמְעָתָּ (Gen. iv. 23) $K.$ Imper. 2 pl. *f.*, fr. שָׁמַעְנָה , —p. 86 (ϵ).

† Some take this word in Is. xxiii. 15 as a form of 3 s. *f.* Past $N\phi.$ ending in $\text{ח} \text{ } \overline{\text{ }} \text{ } \overline{\text{ }}$, as אָנְחָתָּ 3 s. *f.* Past $K.$ —p. 82 (γ). It may perhaps be so. But there is no reason why it should not be taken (as others take it) for what it strictly is, *viz.* Partic. $N\phi.$ s. *f.* “one forgotten [Tyre shall be].” Comp. § 140 (γ).

‡ This scarcely needs mention here. It follows from (i) since, as the Student knows already, the IMPERATIVE *Kal* generally has

the ($\overline{\text{ }} \text{ } \overline{\text{ }}$)-form in Verbs that are ‘Fut ($\overline{\text{ }} \text{ } \overline{\text{ }}$),’ and

the ($\overline{\text{ }} \text{ } \overline{\text{ }}$)-form in Verbs that are ‘Fut ($\overline{\text{ }} \text{ } \overline{\text{ }}$),’

As an exception to the usual ($\overline{\text{ }} \text{ } \overline{\text{ }}$)-form for Verbs whose 3^d Rt-letter is Guttural, we have in Gen. xliii. 16 the ($\overline{\text{ }} \text{ } \overline{\text{ }}$)-form $\text{חָבַחְתָּ} K.$ Imper. 2 s. *m.* fr. חָבַח in the expression $\text{חָבַחְתָּ וְחָבַחְתָּ}$ (lit. *and kill a killing*, for “prepare some meat”). It will easily be perceived that the form חָבַחְתָּ before the Noun חָבַח would have been exceedingly inharmonious.

would be impossible there, because there is no syllable following. But, where possible, a ֿ is sometimes adopted; thus, for instance, instead of the Quiescent Shva under the 3^d Rt-letter ע in

יְדַעְתָּ, and (with Affs.) יְדַעְתּוּ, יְדַעְתֵּנִי, יְדַעְתֶּם,
יְדַעְתִּי, and (with Affs.) יְדַעְתִּי, יְדַעְתֶּי, יְדַעְתֶּיךָ, etc.,
we find ֿ in the following forms

יְדַעְתֶּנּוּךָ (Hos. viii. 2) and יְדַעְתֶּנּוּם (Is. lix. 12)—*i.e.* the
1 pl. Past *K*. יְדַעְתֶּנּוּ with Affs. הֵךְ *thee* (*m.*) and הֵמָּה *them* (*m.*).

N.B. This help in the case * ע before נ is found also
in the 1 pl. Past of some few other Roots,—and not
only in the *Kal*, as שִׁמְעֶנּוּךָ (Ps. cxxxii. 6) *i.e.* שִׁמְעֶנּוּ
with Aff. *it* (*f.*), etc., but also in other Voices as
בִּלְעֶנּוּהוּ (Ps. xxxv. 25) *Pi*. Past 1 pl. with Aff. *him*
fr. בִּלַּע, and וְהוֹקֵעֶנּוּם (2 S. xxi. 6) *Hφ*. Past 1 pl.
w. ו pref. & Aff. *them* (*m.*) fr. יָקַע.

(b) Rarely ֿ is softened and shortened into ֿֿ before a
Guttural 3^d Rt-letter; thus וְבִצְעֶם (Am. ix. 1) *K*.
Imper. 2 s. *m.* fr. בִּצַּע w. ו pref. and Aff. *them* (*m.*),
instead of וְבִצְעֶם from בִּצַּע the 2 s. *m.* Imper. [For
the Aff. ֿֿ , see Note (F) (ii)—p. 378.]

(c) Rarely the characteristic *Khirik* of the *Hφ*. is replaced
by ֿֿ before a Guttural 3^d Rt-letter having ֿֿ ; thus

* We do not mean to limit the occurrence to this special case. On the contrary, we are inclined to consider it but one of many instances of HELP TO THE PRONUNCIATION by the removal of a Consonant from the end of one syllable to the beginning of the next, with the use of one of the marks of 'Approximation to Vowel-sound.' As other instances of this it may be sufficient to refer merely to cases of a Guttural FIRST Rt-letter made to begin the second syllable of a word instead of ending the first syllable, as in § 169 (a, ii).

:וַיִּשְׁעֶכֶם (Is. xxxv. 4) *Hφ. Fut. 3 s. m. fr.* ישע w. ו pref. and *Aff. you (m.)*—for וַיִּשְׁעֶכֶם or וַיִּשְׁעֶכֶם.

(d) וַלְקַחְתָּ, Gen. xxx. 15, is supposed by some to be instead of וַלְקַחְתָּ (for וַלְקַחְתָּ) *Past K. 2 s. f. fr.* לקח, w. ו pref. It may perhaps be so. But strictly the word is the *Infin. K. (קַחַת)* with ל and ו pref.,—see Note (A) on Tab. XIX.

(e) So: וְנִכְחַתְּ, Gen. xx. 16, is supposed by some to be instead of וְנִכְחַתְּ (for וְנִכְחַתְּ) *Past Nφ. 2 s. f. fr.* יכח, in *Pause*, w. ו pref. It may be so. But strictly the word is the *Partic. Nφ. s. f. fr.* יכח, in *Pause*, with ו prefixed.]

NOTE (D).

A REMARK ON §§ 230 & 231.

With regard to the two forms of the *K. Fut. 3 & 2 pl. f. viz.* תִּקְמְנָה (§ 230) and תִּקְוִימְנָה (§ 231), it may be sufficient to remark that the former is the one which most strictly belongs to the Class of Verbs עו. The י of the ending יְנָה־ does not belong to this Class of Verbs, but rather may be said to be borrowed from Verbs of which the 3^d Rt-letter is *Quiescent*.

NOTE (E).

REMARKS ON §§ 236 (γ) & 237.

(a) In §§ 236 (γ) & 237 we mentioned some Variations in regard to the position of the Accent in the case of certain forms of Verbs עו. The Student should observe

carefully the distinctions there pointed out.* We may add here a brief remark on the VARIATION in the position of the Accent—which occasions sometimes the loss of those distinctions. At the risk of some repetition of what we have said already, we may perhaps call attention here to the following Great RULES :

RULE I. The Accent of most Verb-forms is (where nothing interferes† with it) on that syllable in which the SECOND Rt-letter is involved—comp. § 164 (N.B.) and p. 363.

* Thus :—

- { קָמַה K. Past 3 s. f.,
- { קָמַה K. Partic (1) s. f.,—the הָ־ having the Accent as in § 139 (β);
- { קָמַה K. Imper. 2 s. m. with הָ־ (§ 141, γ),
- { קָמַה K. Partic (2) s. f.;
- { קָמַי K. Imper. 2 s. f.,
- { קָמַי K. Infin. with Aff. *my*.

† There are several cases of interference :—

We must of course except

- (i.) The 2 pl. *m.* & *f.* of all Past Tenses;—the Accent is always on the הָם & הָן (or הָם & הָן of Tabs. XXII and XXIII) in all Past Tenses of all Voices of all Verbs;—also
- (ii.) All forms in which the syllable involving the 2^d Rt-letter is FURTHER FROM THE END THAN THE PENULTIMA, comp. Pt. I, § 42; for example, in הִקְמַתִּי or הִקְמַתִּי Hφ. Past 1 s. fr. קוּם (Tab. XX) the 2^d Rt-letter is involved in the *Long K̄hirik* (Pt. I, § 12) attached to the ק. But the syllable formed by the ק and that *K̄hirik* being Antepenultimate CANNOT bear a Tone-Accent,—and so in סָבַחְתִּי K. Past 1 s. fr. סָבַח (Tab. XXI) the 2^d Rt-letter, which is implied by the Dag. *F.* after the ב, is at the end of the *Antepenultimate* syllable.
- (iii.) Forms ending in a closed syllable with a Long Vowel in it have the Accent on that final syllable. Comp. Pt. I, § 55 (9, a). Thus in such forms as קוּמָם, קוּמָם, etc., in Tab. XX, the Accent is on the last syllable.

[continued]

In Verb-forms whose 2^d Rt-letter is Quiescent, this 2^d Rt-letter is involved or implied in the vowel of the FIRST Rt-letter—comp. Tab. XX.—Hence Rule I. has the following SPECIAL FORM for these special Verbs :

RULE II. The Accent of most Verb-forms whose 2^d Rt-letter is *Quiescent* is (where nothing interferes with it) on that syllable in which the FIRST Rt-letter is involved or implied.*

(β) In accordance with RULE II, the Accent is PROPERLY (it may be said) on the PENULTIMA of the 2 s. m. Imper. *K*. with the ה of § 141 (γ), thus קוֹמָה. But, in accordance

Moreover,

(iv.) ANALOGY rules the position of the Accent in the derived forms קוֹמְמָה, קוֹמְמוֹ, etc., and in the Passive forms קוֹמָם, יְקוֹמָם, etc.

N.B. It might however be said that the forms קוֹמָם, etc., and קוֹמָם, etc., and הַתְּקוֹמָם, etc., of Tab. XX, are “BORROWED” from a Root פִּעַע, and therefore correspond with forms of Tab. XXI. But in סִבְבָה, סִבְבָּה, סִבְבָּה, etc., the Accent is on the syllable in which the 2^d Rt-letter is involved; and so in סִבְבָּה, סִבְבָּה, etc., and הַתְּגַבְּרָה, etc.

(v.) Some endings, besides those in (i.), always take the Accent; for instance, the הַתְּ of the Partic. s. f., and the Pron-Aff. הַ when preceded by תְּ, and some others. For Verb-forms with Pron-Affs, however, the Student had better refer to the Tables. Such composite words involve something besides the simple Verb-form, and this in itself often causes ‘interference’ with the Rule for the simple Verb-form.

(vi.) We must except also some Apocopated forms of the Fut. *K*. and *Hθ*. and the Imper. *Hφ*.; thus, יָבֹז for יְבוֹזָה fr. בּוּזָה, יָרָא for יְרָאָה fr. רָאָה, יִגְלֶה for יְגַלֶּה fr. גָּלָה, יִרְפֶּה for יְרַפֶּה fr. רָפָה, etc.; and such forms as יִקָּם from יְקוּם, יִסָּב from יְסִב, תִּשָּׁב from תִּשְׁבֵּב, etc.

* Many forms also of the Verbs whose 2^d and 3^d Rt-letters are the same (Tab. XXI.), have the Accent on the syllable to which the FIRST Rt-letter belongs; thus סָפָה, סָפּוּ, נָסְפָה, נָסְפּוּ, etc.—the 1st Rt-letter being then also in the syllable in which the 2^d Rt-letter is involved or implied.

with RULE I, the Accent is on the LAST SYLLABLE* of the 2 s. *m.* Imper. *K.* of פָּקַד with ה (§ 141, γ), thus פָּקַדְהָ in which the ק having Shva *Moving* belongs to that LAST syllable.

Analogy therefore with the corresponding forms of 'Full' Verbs, and general Analogy (it may be said) with all other Verbs, is in favour of the Accent being on the ה־ when attached to these *Kal* forms. And it is perhaps not surprising that, instead of following the special Rule (II) for the 'Verbs whose 2^d Rt-letter is Quiescent,' some forms follow the general Analogy—especially where Rhythm, or Emphasis, or Euphony, may be aided by the Accentuation of the last syllable.

Similarly in the case of the 2 s. *f.* and 2 pl. *m.* Imper. *K.*, † קִימִי and קִימוּ, the Accent may be said to be *properly* Penultimate, in accordance with the special Rule (II) for these Verbs. But sometimes the Accent is on the last syllable, as it is in such forms as פָּקְדִי & פָּקְדוּ [Tab. XIV], in accordance with general Analogy [Rule I].

- (γ) So also in the 3 s. *f.* and the 3 pl. Past *Kal*, קָמָה and קָמוּ, the Accent may be said to be *properly* Penultimate, in accordance with the special Rule (II) for these Verbs. But sometimes the Accent is on the last syllable, as

* We are dealing here with the ordinary simple forms, not Pause-forms. In Pause-forms, when the 2^d Rt-letter has a Vowel, this letter and vowel form a syllable on which the Accent is given (in accordance with Rule I),—unless something interferes, as in § 166 (e).

† So קִימִי (comp. § 225), which occurs several times with the Accent on the Penultima, is once (Zech. ix. 9) noted מִלְרַע i.e. *with the Accent on the LAST syllable*.

in such forms as פְּקָרָה & פְּקָרוּ in accordance with general Analogy.

- (δ) And so too in Past-Tense forms which have the Accent on the Penult. properly, and in which with the ׀ prefixed as in § 160 the Accent is thrown upon the last syllable,— there is the corresponding Variation: thus, from שָׁבָה *K.* Past 3 s. *f.* of שׁוּב, וְשָׁבָה Is. xxiii. 17, but וְשָׁבָה Is. vi. 13. So וְקָמַתְּ fr. קָמַתְּ & וְקָמַתִּי fr. קָמַתִּי, וְשָׁבַתְּי fr. שָׁבַתְּי, etc., and so וְבָאתְּ fr. בָּאתְּ; but also וְבָאתִי, and so וְבָאתִי fr. בָּאתִי.

[Note. In וְקָמַתִּי Gen. xix. 19 the Accent remains on the Penult. in accordance with the exception in the case of Pause-Accents in § 160.]

NOTE (F).

ON SOME FORMS OF PRON-AFFS. TO VERBS.

I. It is usual to have

(a) With PAST-TENSE forms, the Affixes

נִיְ־ me, נוּ־ us, ׀־ (מוּ־) them (*m.*), ׀־ them (*f.*);

(β) With IMPER. & FUT. forms, the Affixes

נִיְ־ me, נוּ־ us, ׀־ (מוּ־) them (*m.*), ׀־ them (*f.*).

II. But sometimes we find an Affix of the former set, *viz.* (a), after an Imper. or a Future form; thus, the unaccented ׀־ of וְבִצְעֶם (Am. ix. 1, from the Imper. 2 s. *m.* בִּצַּעַ) may be supposed to be shortened from the accented ׀־ [instead of the

□̄ in what would be the regular form *viz.* וּבִצְעֵם, comp. Tab. XXVII, Notes (α) & (β)]. And so we have with a Future-Tense form sometimes

□̄ instead of □̄,

י̄ (rarely י̄) instead of י̄,

נִ̄ (p. : נִ̄) instead of נִ̄,

ננִ̄ (rarely) instead of ננִ̄.

Comp. Tab. XXVIII, Note (ε, vi-ix).

Thus יִלְבַּשׁ (Ex. xxix. 30) *K. Fut. 3 s. m. fr.* לַבַּשׁ w. Aff. *them (m.)*,—instead of יִלְבַּשׁ which would be the regular form [Tab. XXVIII, Notes (α) & (β)]. So יִאֲהַבְנִי (Gen. xxix. 32) *K. Fut. 3 s. m. fr.* אָהַב w. Aff. *me*,—instead of יִאֲהַבְנִי which would be the regular form; and so יִתְדַבְּקֵנִי (Gen. xix. 19) *K. Fut. 3 s. f. fr.* דָּבַק w. Aff. *me*. So also יִפְרְנֵנִי (Is. lxiii. 16) *Hφ. Fut. 3 s. m. fr.* נָכַר w. Aff. *us*, וַיִּוְשַׁעַן (Ex. ii. 17) *Hφ. Fut. 3 s. m. w. Aff. them (f.)*. יִחִיתֵנִי (Hab. ii. 17) *Hφ. Fut. 3 s. m. fr.* חָתַת [for יִחִיתֵנִי,—or “*borrowed*” in form from an unused Root חוּת], is a rare form; for which, so far as the — is concerned, it might be sufficient to refer merely to § 165 (I, δ).

So fr. רִאֵנִי, (Ex. xxxiii. 20) *K. Fut. 3 s. m. w. Aff. me*, but also וַיִּרְאֵנִי (2 S. i. 7); and וַתִּרְאֵנִי (Nu. xxii. 33) *K. Fut. 3 s. f. w. 1 Convers. & Aff. me*, but also וַתִּרְאֵנִי; (Job x. 18), and וַתִּרְאֵנִי (Jer. xii. 3) 2 s. m.

III. So the PAST has the Aff. נִ̄ of the set (β) in וַיִּפְרְנֵנִי (Is. viii. 11), but the נִ̄ of (α) in וַיִּפְרְנֵנִי (Ps. cxviii. 18); etc.

NOTE (G).

OBJECTIVE PRON-AFFS. USED 'RELATIVELY.'

- (a) A Pronoun represented by an Affix attached to a Verb may stand, in connection with אֲשֶׁר before the Verb-form, for a Relative Pronoun in English,—as in “A field אֲשֶׁר בֵּרַכּוּ * which The-LORD hath-blessed,” lit. *which it (m.)*, Gen. xxvii. 27, etc.—Comp. § 27.
- (β) The Pron-Affix by itself may also be rendered sometimes by a Relative Pronoun in English,—the אֲשֶׁר being omitted as in § 31;—thus, “There be three things . . . , yea four (לֹא יִדְעֵתִים) *which I-know not*” Prov. xxx. 18, lit. *I know not them (m.)*. So עֲשִׂיתָם (Is. xlii. 16) may be rendered “*which I-have-done*,”—and Is. xliii. 7 may stand thus, “Every-one who is called by My Name and (בְּרֵאתִיו) *whom-I-have-created* for My glory; (יִצְרֵתִיו) *whom-I-have-formed*, yea (עֲשִׂיתִיו) *whom-I-have-made*.”

NOTE (H).

As was said on page 237 the literal rendering of the words לַעֲשׂוֹת בְּרָא [Gen. ii. 3],—viz. “HE *created to make*” or *for the purpose of making*,—seems to bear a sufficiently clear and simple sense. There is no established phrase-use of the two words which at all interferes with our rendering the two words literally.† All that may fairly be said is that another form

* For the = see Pt. I, § 72.

† The literal rendering must surely be adopted in the somewhat similar expressions צוֹנֵתִי לַעֲשׂוֹת, צָנָה לַעֲשׂוֹת, הִשְׁבֵּתִי לַעֲשׂוֹת, זָמַם לַעֲשׂוֹת, etc.

of rendering is POSSIBLE, as we may try to show in this concluding 'NOTE.'

- (a) There are some Hebrew expressions consisting of a TENSE-FORM AND AN INFINITIVE (with or without the prefix ל) which may be rendered by an *English Adverb* AND TENSE-FORM,—the English Adverb corresponding with the Hebrew Tense-form, and the English Tense-form with the Hebrew Infinitive;—thus וַיִּסְפוּ לְדַבֵּר [Deut. xx. 8] *and they shall speak again* (lit. *and they shall add to speak*); לֹא אֶסַף לְקַלֵּל עוֹד [Gen. viii. 21] *I will not again curse any-more* (lit. *I will not add to curse any-more*), and וְלֹא אֶסַף עוֹד לְהַכּוֹת and *I will not again any-more smite* (lit. *and I will not add any-more to smite*); לֹא תִשׁוּב עֵינַי לְרֹאוֹת טוֹב [Job vii. 7] *my eye shall no more see good* (lit. *it shall not return to see*); לֹא אֶשְׁחַת לְשִׁחָה [Hos. xi. 9] *I will not any-more destroy* (lit. *I will not return to destroy*); לָמָּה נִחַבְתָּ לְבַרְחָה [Gen. xxxi. 27] *why didst thou flee secretly?* (lit. *why wert thou concealed with-regard-to fleeing?*); יִרְבֶּה לְסַלּוֹחַ [Is. lv. 7] *He will abundantly pardon* (lit. *He will multiply to pardon*); הֲרַעְתֶּם לַעֲשׂוֹת [Jer. xvi. 12] *ye have acted evilly* (lit. *ye have caused-evil as-regards acting*); וַתִּרַע לַעֲשׂוֹת [1 K. xiv. 9] *and thou hast acted evilly, or dealt ill*; etc.

And so, without the prefix ל before the Infin., אַל תִּסְפוּ לְרֹאוֹת [Ex. x. 28] *see not again* (or *see no more*, lit. *add not to see*); הִסְבַּלְתָּ עֵשׂוֹ [Gen. xxxi. 28] *thou hast acted foolishly* (lit. *thou hast-been-foolish as-regards acting*); etc.

(β) Similarly also in the case of a Participle and Imperative with an Infinitive; thus וּמַפְלֵא לַעֲשׂוֹת [Ju. xiii. 19] and [he was] acting wondrously; מֵיטִיב לַנַּגֵּן [1 S. xvi. 17] playing well; הַמְעַמְיָקִים לְסִתְרוֹ [Is. xxix. 15] who are hiding deeply; and so הִרְבּוּ לְפִשֵׁעַ [Am. iv. 4] transgress ye abundantly (lit. multiply ye to transgress); etc.*

(γ) So אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת in the expression אֲשֶׁר בָּרָא לַעֲשׂוֹת Gen. ii. 3 MAY PERHAPS be taken to be an instance similar to those in (α). As a rendering of the whole expression we might then have “*which GOD CREATIVELY MADE.*” But we cannot quite agree with the “*produxit faciendo*” adopted by Gesenius [Thesau. p. 236 (α)], nor with the “*He created producing*” given by Dr. Kalisch in his Note on Gen. ii. 3 [Comment. on Genesis, p. 83].

We prefer the LITERAL RENDERING given on p. 237.

* Sometimes after an IMPERATIVE another Imperative is used, as in שׁוּב נִשְׁכַּב *lie-down again* (lit. return lie-down) 1 S. iii. 5 & 6; etc.

N.B. (i.) This may be said to be but an instance of the not uncommon occurrence of TWO SIMILAR VERB-FORMS in Hebrew where a VERB WITH AN ADVERB may seem more natural in English; thus אֲשׁוּבָה אֲרַעָה צֹאֲנֶךָ *I will again feed thy stock* (lit. *I will return I will feed*) Gen. xxx. 31, אֶסְקֶה אֶבְקֹשְׁנִי עוֹד *I will seek it yet again* (lit. *I will add I will yet seek it*) Prov. xxiii. 35, אַל תִּרְבּוּ תְדַבְּרוּ *speak not so-much* (lit. *multiply ye not that ye speak*) 1 S. ii. 3. And so with וְיִשְׁלַח *and again he sent* (lit. *and he returned and he sent*) 2 K. i. 11, אֲשׁוּב וְרַחֲמֵתִים *I will again compassionate them* (lit. *I will return and will compassionate them*) Jer. xii. 15.

(ii.) The two Verb-forms, in some few instances, are of different Persons; thus, we have the 2 s. f. and the 3 pl. m. Future forms in the address to the daughter of Babylon לֹא תוֹסִיפִי יִקְרָאוּ לְךָ *they shall no-more call thee f.* (lit. *thou shalt not add that they shall call thee*) Is. xlvii. 1, etc.

VOCABULARY.

[** This Vocabulary contains merely a few words, some of which are not always given in the Notes to the Exercises. The little that is said about these words here will be sufficient, it is hoped, to enable the Student to work through the Exercises.—Other words, which are sufficiently given in the Notes to the Exercises, need not be repeated here.]

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|---|--|
| <p>אב (m.) a father, Tab. XIII.1.</p> <p>אַבְרָם Abram.</p> <p>אַבְרָהָם Abraham.</p> <p>אַדָם (m.) Adam, man.</p> <p>אַדָם (m.) Edom.</p> <p>אַדְנִי Lord, The Lord.</p> <p>אַהֲוָה Oh! Alas! אַוִּיב seep.92(52).</p> <p>אוֹר (m.) light.</p> <p>אֵי (אֵי) then</p> <p>אָזְן (f.) an ear, Tab. XI; Dual אָזְנַיִם, Tab. VII.</p> <p>אָח (m.) a brother, Tab. XIII.2</p> <p>אָחוֹת (f.) a sister, Tab. XIII. Note (†, a).</p> <p>אַחֵר (m.) another.</p> <p>אֵין (p. אֵין) nothing, אֵין there is not,— Tab. XIII, Note (†, δ).</p> <p>אִישׁ (m.) a man, each one, any one.</p> <p>אֲבָּא but, only.</p> <p>אֵל not, Obs. I & IV, p. 93.</p> | <p>אֵל to, Tab. IV.</p> <p>אֱלֹהִים (m.) God, with Aff. אֱלֹהֵי my God.</p> <p>אֵלֶּה these (m & f.), p. 28.</p> <p>אֱלֹהִים (m.) God, a plur. Noun, (also gods), w. Affs. אֱלֹהָיו his, etc.</p> <p>אַלְפָּה (m.) a thousand, Tab. X. 1, Dual אֲלָפַיִם. (אם if.)</p> <p>אִמָּה (f.) a mother, w. Affs. אִמּוֹ, etc.—Plu. אִמּוֹת.</p> <p>אָמַר to say.</p> <p>אָנוּ <i>Kthiv</i>, Tab. I. Note 6.</p> <p>אֲנַחְנִי we, p. אֲנַחְנֵנוּ, Tab. I.</p> <p>אֲנִי I, p. אֲנִי, Tab. I.</p> <p>אֲנִי I.</p> <p>אָף also, moreover.</p> <p>אָף (m.) anger, i.c. the same, w. Affs. אָפּוֹ, etc.*</p> <p>אָפּוֹא now.</p> <p>אַרְזוֹ (m.) a cedar.</p> <p>אָרְזָה length.</p> |
|---|--|

* Also a nose, nostril, Dual אֲפֵימַיִם nostrils.

- אָרֶץ (*f.*) *earth, land*, (p. אָרֶץ, and אָרֶץ w. ה 'def.'), see Tab. X. 1 for the Sing., and Tab. XII. 1 for the Plu.
- אִשָּׁה *a woman, a wife*, pl. נָשִׁים.
- אֲשֶׁר *who, which, that*.
- אַתָּה *thou (f.)*, p. אַתָּה, Tab. I.
- אַתָּה (& את *Kithw*) for אַתָּה, Tab. I. Note 2.
- (אַתָּה) אַתָּה Tab. III. 1.
- (אַתָּה) אַתָּה Tab. III. 2.
- אֲתֵי *whom?* (Objective).
- אַתָּה *thou (m.)*, p. אַתָּה, Tab. I.
- אַתִּי *Kithw* for אַתָּה, Tab. I. Note 3.
- אַתֶּם *ye (m.)* Tab. I.
- אַתֶּן *once ye (f.)* Tab. I. Note 5.
- אַתְּנָה *ye (f.)* Tab. I.
- אַיֵּךְ *a well*, i.c. the same.
- אֵיִשָּׁה *Beersheba* (p. אֵיִשָּׁה).
- אֲבָל (*f.*) *Babylon*.
- אֲבָרָה (*m.*) *a garment*, pl. אֲבָרָהִים.
- אֲבוֹי (p. 91) see אֲבוֹי.
- אֲבוֹר (*m.*) *a pit*, 'i.c.' the same.
- אֲבִית (*m.*) *a house*, Tab. X. 3.
- אֲבִימֵלֶךְ (p. 92) see אֲבִימֵלֶךְ.
- אֲבִי (*m.*) *a son*, Tab. XIII. 4.
- אֲבִיךָ *Pⁱ. to bless, P^u. to be blessed*.
 N.B. The only part of the *Kal* that is used in this sense is the Partic (2), viz.
- אֲבִיךָ *blessed s. m.* (i.c. אֲבִיךָ),
- אֲבִיכָה *s. f.*,
- אֲבִיכֵם & אֲבִיכֵי pl. *m.* (i.c. אֲבִיכֵי).
- Also the Infin. Absol. אֲבִיךָ* (*to bless*) occurs once (Josh. xxiv. 10).
- אֲבִיךָ (p. 92) see אֲבִיךָ.
- אֲבִישָׁן *Bashan*.
- אֲבִישָׁתְךָ (*f.*) *shame*.
- אֲבִית (*f.*) *a daughter*, pl. אֲבִיטוֹת i.c. אֲבִיטוֹת, Tab. XIII. 5.
- אֲבִיטוֹת (*f.*) *pride*.
- אֲבִיטוֹת (*m.*) *mighty, a mighty one*.
- אֲבִיטוֹת (*f.*) *might*.
- אֲבִיר (*m.*) *a lord*.
- אֲבִיר (*m.*) *greatness*, Tab. XI.
- אֲבִיר (*m.*) *great, etc.*,—§ 76, ii.
- אֲבוֹי (*m.*) *a nation*, pl. אֲבוֹיִם *nations, Gentiles, heathen*.
- אֲבִי אֲבִי *a valley*, i.c. the same.
- אֲבִי *also, even*.
- אֲבִי אֲבִי *although*.
- אֲבִי (*m.*) *a garden* (p. אֲבִי), i.c. אֲבִי, w. Aff. אֲבִי, etc.
- אֲבִיךָ *Pⁱ. to speak*.
- אֲבִיךָ (*m.*) *a word, a thing*, Tab. IX.
- אֲבִיךָ (*m. & f.*) *a way*, Tab. X. 1.
- אֲבִיךָ *grass*.

* This is perhaps best taken to be a *Kal* form, like אֲבִיךָ. Some, however, think it to be a *Pi-él* Infin. like אֲבִיךָ, but with אֲ to compensate for the Dagesh which the א cannot receive.—לְבָרְכוּ is Infin. Pⁱ-ÉL (with ל pref. & Aff. *him*) in יְלָבְרוּכוּ 2 S. viii. 10 & 1 Chr. xviii. 10; and so it is best to take it in 1 S. xiii. 10, but the omission of *Metheg* there (in some Bibles) might be claimed by some as supporting their opinion that the word is Infin. *KAL*.

דָּבָשׁ (m.) *fat, rich food*, Tab. X. 2.
הָבֵל (m.) *Abel, a breath*.
הַבְּשָׁן *the [country] Bashan*.
הָגָר (f.) *Hagar*.
הַלָּמַד *a footstool, 'i.c.' the same*.
הוּא *he*, Tab. I.
הוּא *she*, Tab. I, Note (1).
הוּי *Ho!*
הִיא *she*, Tab. I; § 32(II), § 94.
הִיָּה *to be, etc.*, pp. 276-278.
הֵם, הֵנָּה *they (m.)*, Tab. I.
הַמִּון (m.) *a multitude, i.c. הַמִּוֹן*.
הִנֵּה הוּא *behold!*, *lo!*.
הֵנָּה *they (f.)*, Tab. I:
הֵנָּה *hither*.
הָר (הַר) (m.) *a mountain, i.c. הַר*,
pl. הָרִים, i.c. הַרֵי.

וַיִּבֶן }
וַיִּבְרָךְ }
וַיַּחַר }
וַיַּחַר }
וַתְּבַרַךְ } See 'Analytical Index,'
וַתְּבַרַךְ } for references.
וַתְּכַס }
וַתַּמַּע }
etc. }

זֶה *this (f.)*, p. 28.
זֶה *this (m.)*, p. 28.
זָהָב (m.) *gold, i.c. זָהָב*.
זָקֵן (m.) *old, an old man, an elder, i.c. זָקֵן*, pl. זָקֵנִים, i.c. זָקֵנִי.
זָרַע (m.) *seed*, w. Affs. זָרְעוּ, etc., as in Tab. X. 1.
חַיִּים (m.) *life, a Noun of plural form*.
חַסְדֹּד (m.) *kindness, mercy, goodness*, Tab. X. 1.

חֶרֶב (f.) *a sword*, see Tab. X. 1 for Sing.; pl. חַרְבוֹת, see Tab. XII. 1.
חֹשֶׁךְ (m.) *darkness*, Tab. XI. 1.
טוֹב (m.) *good*, § 76(i). Also used as a Noun '*good*.'
טוֹב (m.) *goodness, goods*.
טָרֵף *prey*.
יְבוּל (m.) *produce, increase*.
יָד (f., also m.) *a hand, i.c. יָד*, w. Affs. יָדוּ, etc., Dual יָדַי *hands, i.c. יָדַי*, w. Affs. יָדַי, etc.
יָדַע *to know*, Tab. XVIII.
יְהוּדָה *Juda*.
יוֹם (m.) *a day*, pl. יָמִים, i.c. יָמִי.
יוֹסֵף (or יוֹסֵף) *Joseph*.
יַחַד *together*.
יָי stands for The NAME, pronounced יְאִדְנִי. Comp. Pt. I, § 79 (2).
יָי stands for The NAME when pronounced יְאִלְהִים. Comp. Pt. I, § 79 (2).
יַיִן (p. יַיִן; m.) *wine, i.c. יַיִן*.
יָם (m.) *a sea (ים when unaccented)*, pl. יָמִים.
יָמִי see יוֹם.
יְמִין (f.) *a right hand*.
יַעֲקֹב *Jacob*.
יִצְחָק *Isaac*.
יְרוּשָׁלַם (p. יְרוּשָׁלַם) *Jerusalem*.
יָרֵחַ (m.) *moon*.
יִשְׂרָאֵל *Israel*.
יֶתְרוֹ *Jethro*.
כַּאֲשֶׁר *as, also when*.
כְּבוֹד (m.) *honour, glory, i.c. כְּבוֹד*.
כַּד (m.) *a pitcher, w. Affs. כַּדוּ*, etc.

- בה *thus*.
 כהן (m.) a priest.
 כוס a cup.
 עני the furnace of affliction.
 כח (m.) strength (§ 74, a).
 כי for, because, that.
 כל all (כל when unaccented),
 w. Affs. בְּלוּ, etc.
 כן so.
 כנען Canaan (p. כְּנַעַן; p.).
 כנף (f.) a wing, Dual כַּנְפַיִם.
 כנור (m.) a harp.
 כסף (m.) silver (p. כֶּסֶף; Tab. X.
 Note (*)).
 כף a hand, w. Affs. כַּפּוֹ, etc.,
 Dual כַּפַּיִם.
 כרם a vineyard, Tab. X. 1.
 לא not, Obs. II & III, p. 93.
 לאם (m.) a people, nation, pl.
 לְאֻמִּים.
 לב (m.) a heart, w. Affs. לְבוֹ,
 etc., pl. לְבוֹת.
 לֶבֶב (m.) a heart, w. Affs. לְבָבוֹ,
 etc., pl. לְבָבוֹת.
 להב (m.) a flame, pl. לְהָבִים
 i.c. לְהָבִי.
 לְהָבָה (f.) a flame, i.c. לְהָבַת,
 pl. לְהָבוֹת i.c. לְהָבוֹת.
 לחם (m.) bread, Tab. X. 1
 (Sing.).
 לילה (m.) night (p. לַיְלָה; p.).
 לכן therefore.
 למה why? wherefore?
 להם to them (m.), Tab. II. 2.
 לעולם for ever.
 לפנים before (i.e. פָּנִים face, with
 pref. לְ), i.c. לְפָנַי before,
 w. Affs. לְפָנָיו before him,
 etc.
- מאד exceedingly.
 מאכל (m.) food.
 מדבר wilderness, i.c. מִדְבָּר.
 מה (מה, מָה) what?, p. 29.
 מודעת (p. 141) *Hoph.* Partic. s. f.,
 fr. ידע, [a thing] made
 known. (§ 92, γ).
 מות *K.* to die, *Pr.* to kill,
Hφ. to cause to die, or
 put to death.
 מַחֲנֶה (m.) a host, i.c. מַחֲנֵה.
 מי who?, p. 29.
 מים (p. מַיִם; p.) water, waters,
 i.c. מַי.
 מְלָאכָה (f.) work, w. Affs. מְלָאכָתוֹ,
 מְלָאכָת etc.;—comp. § 74 (f.).
 מלך a king, Tab. X. 1.
 מנחה (f.) an offering.
 מצרים Egypt.
 מר bitterness, bitterly.
 משה Moses.
 מושענת a staff; w. Affs. מוֹשַׁעְנָתוֹ,
 etc.
 נא now, I pray, we pray.
 נאם "saith" (E.V.), lit. [is]
 said-of (or by).
 נגד before.
 נהי lamentation.
 נח Noah.
 נחל (m.) a brook, a valley.
 נָמִי comp. p. 172 (θ).
 נער a boy (p. נַעַר; p.).
 נֶפֶשׁ (f.) a soul, Tab. X. 1 (for
 the Sing.); Plu. נַפְשׁוֹת,
 Tab. XII. 2.
 נקם vengeance.
 סתר a hiding-place, secret-place.
 עֶבֶד (m.) a servant, Tab. X. 5.

- עבר *to pass, pass over, go beyond, transgress.*
 עֲנַב *an organ.*
 עַד *unto, until.*
 עֶדֶר (m.) *a flock, herd, w. Affs.*
 עֲדָרוּ, etc.
 עוֹד *yet, still, a long while.*
 עוֹלָם *eternity, ever.*
 עוֹן (m.) *iniquity, pl. עוֹנוֹת.*
 עֵינַי (f., rarely m.) *an eye*
 (p. עֵינַי:),—Tab. XIII.
 Note (‡, α & β).
 עִיר (f.) *a city, pl. עָרִים.*
 עַל *on, upon, over, etc., Tab. IV. 2.*
 עֲלִיוֹן (m.) *most high.*
 עִם *with, Tab. III.*
 עַם (עָם) *a people, w. Affs. עָמוּ, etc., pl. עַמִּים.*
 עָמַל (m.) *trouble.*
 עָנִי (m.) *misery* (p. עָנִי:), with Affs. עָנִיו, etc.
 עֲנַתְמוּ from עָנָה 3 s. f. Past K., see Note (γ, iv) on Tab. XXV.
 עֵץ (m.) *a tree, pl. עֵצִים, i.c. עֵצִי.*
 עֵשָׂו *Esau.*
 עַתָּה *now* (p. עַתָּה:).
 פֹּה *here.*
 פֶּן *lest.*
 פָּנִים *a face* (a plural Noun), i.c. פָּנָיו, w. Affs. פָּנָיו, etc.
 פָּקַד *to visit, etc.*
 פָּרְעוֹ *Pharaoh [better, Pharaoh].*
 פָּשַׁע *trespass, Tab. X. 2.*
 צֹאן *sheep, a flock of sheep.*
 צְדָקָה *righteousness, Tab. X. 2.*
 צוּר *a rock.*
 צִיּוֹן (f.) *Zion.*
 צֶלֶל *a shadow.*
 צֶלֶמֶת shadow of death.
 צָר (m.) } *a foe, also distress.*
 צָרָה (f.) }
 קִדְּשׁוּ (m.) *holiness, with Affs.*
 קִדְּשׁוּ, etc. Tab. XI.
 קָטוֹן (m.) *little.*
 קָטָן (m.) *little, etc., § 76 (iii).*
 רָאָה *to see, look; 'ראה ב' to look at* (p. 204).
 רֵאשׁוּ (m.) *a head, plu. רֵאשִׁים.*
 רֶבְבָה (f.) *ten thousand, a myriad,*
 pl. רֶבְבוֹת, i.c. רֶבְבוֹת.
 רַבִּים (m.) *many* (plu. of רַב).
 רִבְקָה *Rebekah.*
 רִגְלִים (f.) *a foot, Dual רִגְלָיִם.*
 רוּחַ (m. & f.) *Spirit, also spirit, wind.*
 רַע & רָע m. { *bad, evil,—sometimes*
 רָעָה f. { *used Substantively,*
 "evil."
 רָעָם *thunder* (p. רָעָם:).
 רָשָׁע *wickedness, Tab. X. 4*
 (p. רָשָׁע:).
 רָשָׁע *a wicked man, pl. רָשָׁעִים.*
 שְׂאוֹל (m. & f.) *Sh'ol, the pit,*
grave, Hades.
 שָׂאָר *Nφ. to be left, Hφ. to cause*
to remain.
 שְׂאֵרִית (f.) *a remnant, i.c. the*
same.
 שֵׁבֶט (m.) *a sceptre, a rod, also*
a tribe. Tab. X. 2.
 שְׁבִי "a captivity" for a body
 of captives, i.c. the same
 (p. שְׁבִי:).
 שָׁבַע *Nφ. to swear, Hφ. to*
adjure.
 שָׁבַע see שָׁבַע בְּאֵר בְּשֵׁרָה *Beersheba.*
 שָׂדֵה *a field.*

נִשְׂרָ (m.) a song.
 שֻׁלְחָן (m.) a table
 שְׁלֹמֹה Solomon.
 לְמָהּ for why? [p. 24, Notes
 (a) & (d)].
 שֵׁם (m.) a name [Tab. XIII.
 Note § (a)].
 שָׁם there.
 שָׁמָּה thither (sometimes also
 rendered there).
 שָׁמַיִם, שָׁמַיִ, —see שָׁמַיִם.
 שָׁמַיִם (m.) heavens, heaven,
 (p. :ם:י), i.c. שָׁמַיִ.
 שָׁמַיִם & שָׁמַיִ, שָׁמַיִם, —see
 שָׁמַיִם.
 שֶׁמֶן oil.

שֶׁמֶשׁ (m. & f.) Sun (p. :שׁ:יָשׁוּ).
 שְׁנַיִם (i.c. שְׁנַיִ), two, p. :ים:י.
 שֵׁפָה a lip, i.c. שֵׁפָת, Dual שֵׁפָתַיִם
 (p. :ים:י) i.c. שֵׁפָתַי.
 שֵׁשׁ (שָׁקִי: p.) } sackcloth.
 שֵׁשִׁים }
 שָׂרַר a prince, pl. שָׂרִים, i.c. שָׂרִי.
 שָׂרָה Sara.
 שְׁתָּהוּם (m. & f.) a deep, an abyss,
 pl. שְׁתָּהוּמוֹת.
 שְׁתָּהוּם midst, i.c. תוֹף, w. Affs.
 תוֹכּוֹ, etc.
 תוֹר a row, series, and so a band
 of things, as a string of
 beads and such like. Also,
 תוֹר a turtle-dove.
 תְּפִלָּה (f.) prayer.

ENGLISH-HEBREW VOCABULARY.

[NOTE.—This Vocabulary contains only a few words which are omitted sometimes in the Notes to the English-Hebrew Exercises.]

Abram אַבְרָם.

Abraham אַבְרָהָם.

All כָּל, see Vocab. p. 386.

And,* ו prefix (§ 3, pp. 1 & 2).

As, כ prefix (§ 4).

As he (*or* I, thou, etc.)—see Tab. II (3).

Brethren, } see Tab. XIII (2).
Brother, }

By, כ prefix (§ 4).

Cast, To, שָׁלַךְ *Hiph.*

Command, A, מִצְוָה.

Command, To, צִוָה *Pz.* (the ו being Consonantal).

Edom אֶדוֹם (*m.*).

Esau עֵשָׂו.

For (Conjunction), כִּי.

For (Preposition), ל prefix (§ 4).

From, מ prefix (§ 5), also מִן.

From him (*or* me, thee, etc.)—see Tab. II (4).

GOD, אֱלֹהִים declined like the Plural שִׁירִים in Tab. V. For the forms with prefixes see pp. 2 (Note †, ii) & 3 (Note †, ii).

Hand יָד Vocab. p. 385,—also p. 46 (*t*).

He הוּא Tab. I.

House בַּיִת Tab. XIII (3).

If אִם.

Impress, To, שָׁנַן *Pz.* as in Tab. XIV In (Prepos.), כ prefix (§ 4).

In him (*or* me, thee, etc.) Tab. II (1).

Israel יִשְׂרָאֵל.

It (*f.*) הִיא.

It (*m.*) הוּא.

Jacob יַעֲקֹב.

Joseph יוֹסֵף.

Like, כ prefix (§ 4).

Like him (*or* me, thee, etc.), Tab. II (3).

Many, Much, רַב (Sing.), רַבִּים (Plu.).

Mischief רָעָה (*f.*), [for p. 220, line 4].

More-than, מ pref. (§ 5),—also מִן. More-than he (*or* I, thou, etc.)

מ Tab. II (4).

Moses מֹשֶׁה.

* N.B.—The only means of rendering into Hebrew an ENGLISH PAST-Tense preceded by "AND" (as in "And he visited") is by means of a HEBREW FUTURE with ו Conversive (thus וַיִּבְקַר)—§§ 154 Rule III (p. 101) & 161 (2) (p. 104).

- No לֹא.
- Not לֹא.
- Not (Deprecative) לֹא, Obs. IV p. 93.
- On על.—With Pron.-Affs. see Tab. IV (2).
- Pass, Pass-over, To, עבר (Fut. —).
People, A, עם Vocab. p. 387.
Pharaoh פַּרְעֹה.
- Say, To, אמר p. 128, etc. Comp. Tab. XVII.
- Saying (לֵאמֹר see Tab. XVII, Note †, ii).
- Sell, To, מכר (Fut. —).
- Send, To, שלח Kal (Fut. —).
- Send-away, To, שלח Pz.
- She הִיא Tab. I.
- Soul נַפְשׁוֹ Vocab. p. 386.
- Take, To, לקח Tab. XIX. Note(A).
- Than he (or I, thou, etc.) מִ (Tab. II, 4).
- That (Conjunction) כִּי.
- That } (Demonstrative). See § 32,
& } p. 28 ; and (*Adjectivally*-
This } Demonstrative) § 94, p. 58.
- They הם (m.) & הֵן (f.), Tab. I.
- Thou אתָּה (m.) & אַתָּ (f.), Tab. I.
- Thus כֵּן.
- To, ל prefix (§ 4).
To him (or me, thee, etc.) Tab. II (2).
- To-day, (Hebrew *the day*) הַיּוֹם.
- Two, see p. 62.
- Upon, על,—with Pron.-Affs. Tab. IV (2).
- Voice קוֹל.
- Water מַיִם, Vocab. p. 386.
- What? מַה p. 29.
- Where? אַיֵּה.
- Where (§ 30), p. 23.
- Whether? הֲ prefix (§ 7).
- Who? מִי, p. 29.
- Who, whom (Relative) מִיֶּשֶׁר, pp. 21–23.
- Whose? See p. 29.
- Whose (Relatively). See pp. 22, etc.
- Word דְּבַר Tab. IX.

INDEX

OF PASSAGES OF THE HEBREW BIBLE WHICH ARE
CITED IN THE PRECEDING PAGES.

NOTE.

In this 'Index' the Chapters and Verses are those of the 'Hebrew' Bible.—Also

The order in which the Books are arranged here is the order in which they stand in the 'Hebrew' Bible. It may be well for the Student to be familiarized with this order. A Table of the 'Order of the Books' is given on the following page.

TABLE
OF THE
ORDER OF THE BOOKS
IN THE 'HEBREW' BIBLE.

(I.) PENTATEUCH.

1. Genesis.
2. Exodus.
3. Leviticus.
4. Numbers.
5. Deuteronomy.

(II.) PROPHETS (earlier and later).

6. Joshua.
7. Judges.
- 8 and 9. Samuel (1 and 2).
- 10 and 11. Kings (1 and 2).
12. Isaiah.
13. Jeremiah.
14. Ezekiel.

[*Minor Prophets* (XII)].

15. Hosea.
16. Joel.
17. Amos.
18. Obadiah.
19. Jonah.
20. Micah.

21. Nahum.
22. Habakkuk.
23. Zephaniah.
24. Haggai.
25. Zechariah.
26. Malachi.

(III.) HAGIOGRAPHA.

27. Psalms.
28. Proverbs.
29. Job.
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31. Ruth.
32. Lamentations.
33. Ecclesiastes.
34. Esther.
35. Daniel.
36. Ezra.
37. Nehemiah.
- 38 and 39. Chronicles (1 and 2).

} *The*
} *five*
} *Rolls.*

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N.B. (a) The 'Pt. I.' referred to in these Tables is the FIRST PART (PART I.) of the 'INTRODUCTORY HEBREW GRAMMAR.'

(β) The § § referred to are those of the Exercise-book if Pt. I. be not mentioned.

TABLE I.

PERSONAL PRONOUNS. — ABSOLUTE FORMS.

[N.B.—p. stands for 'Pause-form,' Pt. I., § 41.]

| | | | | | |
|-----------|----|---|---|-------------|--|
| Singular. | I | $\left\{ \begin{array}{l} \text{אֲנִי or אָנֹכִי} \\ \text{p. : אָנִי : אָנֹכִי} \end{array} \right.$ | $\left\{ \begin{array}{l} \text{m. (p. : אַתָּה) }^2 \text{ אַתָּה} \\ \text{f. (p. : אַתְּ) }^3 \text{ אַתְּ} \end{array} \right.$ | he (or it) | הוּא |
| | | | | she (or it) | הִיא, הוּא ¹ |
| Plural. | we | $\left\{ \begin{array}{l} \text{אֲנִיחֶנּוּ}^6 \text{ & אֲנִיחֶנּוּ} \\ \text{p. (אֲנִיחֶנּוּ &): אֲנִיחֶנּוּ} \end{array} \right.$ | $\left\{ \begin{array}{l} \text{m. אַתֶּם} \\ \text{f. אַתֶּנָּה}^5 \end{array} \right.$ | they | $\left\{ \begin{array}{l} \text{m. הֵם} \\ \text{f. הֵנָּה}^4 \end{array} \right.$ |
| | | | | | |

1. הוּא in the Pentateuch; — הִיא, the usual form elsewhere, is comparatively rare in the Pentateuch. The הוּא is 'read' as הִיא [see Pt. I., § 79 (3).]

[Note.—In Job xxxi. 11, הוּא is *Kthiv* for הִיא *Kri* [Pt. I., § 74 (3)], and in the same verse הוּא is *Kthiv* for הוּא *Kri*.]

2. אַתָּה, in Nu. xi. 15, Deut. v. 24, for Euphony; and, in Ez. xxviii. 14, for shortness. In 1 S. xxiv. 19, Ps. vi. 4, Job i. 10, Eccles. vii. 22, Neh. ix. 6, אַתָּה is *Kthiv* for אַתָּה *Kri* [Pt. I., § 74 (3)]. Gesenius [Thesaurus, p. 129 (a)] gives אַתָּה for 1 S. xxiv. 19, Ps. vi. 4; but this is a mistake, as in each case it is merely אַתָּה *Kthiv* there. — The Reader should be put on his guard against the very great mistake (made by some) of mixing up the *Kthiv* and *Kri* together, and speaking of this *incongruous mixture* as being "written" and "read," — whereas the truth is that such is neither "written" nor "read" at all, in the technical sense. Needless and great confusion is caused by the *misuse* of technical terms.

3. אַתָּה is *Kthiv* (Ju. xvii. 2, 1 Ki. xiv. 2, 2 Ki. iv. 16, 23, viii. 1, Jer. iv. 30) for אַתָּה *Kri*, and (Ez. xxxvi. 13) for אַתָּה *Kri* [Pt. I., § 74 (3)].

4. There is *another* word, הֵנָּה, *hither*, to be distinguished from this by the context only.

5. אַתָּה, Ez. xxxiv. 31.—The forms אַתָּה (and אַתָּה), which some give, should not be adopted.

6. אֲנִי is *Kthiv* (Jer. xlii. 6) for אֲנִיחֶנּוּ *Kri* [Pt. I., § 74 (3)].

TABLE II.

PRONOUN-MARKS ATTACHED TO *Prefixes*—

N.B.—p. stands for 'Pause-form.' Words in [] are not in the Bible.

(i.) ב in, ל to or for:—

| | | | | | |
|----|-----------|------------------|---|--|-----|
| In | Singular. | in me § בִּי | in thee { (m.) (p. : בָּךְ*) ¹ (f.) בְּךָ* | in { him בּוֹ her בָּהּ | (1) |
| | Plural. | in us § בָּנֵנוּ | in you { (m.) בְּכֶם (f.) [בְּכֵן] | in them { (m.) בָּהֶם, בָּם ² (f.) בָּהֵן, בְּהֵן ³ | ב |
| To | Singular. | to me לִי | to thee { (m.) (p. : לְךָ†) ⁶ (f.) לְךָ† ⁷ | to { him לוֹ ⁴ her לָּהּ ⁵ | (2) |
| | Plural. | to us § לָּנֵנוּ | to you { (m.) לְכֶם (f.) לְכֵן [לְכֵן] ¹⁰ § | to them { (m.) לָּמֹ, לָּהֶם ⁸ (f.) לָּהֵן, לְהֵן ⁹ § | ל |

(ii.) כ (or, כְּמוֹ) as or like, מ (מִן, מִנִּי) from:—

| | | | | | |
|-------------|-----------|---------------------|--|--|------------|
| As or Like. | Singular. | like me כְּמִנִּי | like thee { (m.) כְּמִךָ ¹¹ (f.) כְּמִךָ | like { him כְּמִהוּ her כְּמִהָּ | (3) |
| | Plural. | like us כְּמִנֵּנוּ | like you { (m.) כְּמִכֶּם, כְּמִלְכֶם (f.) [כְּמִכֵּן, כְּמִכֵּן] | like them { (m.) כְּמִהֶם, כְּמִהֵם, כְּמִהֵמוּ ¹² (f.) כְּמִהֵן, [כְּמִהֵן] ¹³ | כ (or מִן) |

In the place of the _ given above, there may also be ו; thus מִמִּנִּי, 1 K. xxii. 4, etc.

| | | | | | |
|------|-----------|---------------------------------|---|---|------------|
| From | Singular. | from me ¹⁵ מִמִּנִּי | from thee { (m.) (p. : מִמִּיךָ) ¹⁴ (f.) מִמִּיךָ | from { him מִמִּנֵּהוּ ¹⁴ † her מִמִּנֵּהָ | (4) |
| | Plural. | from us מִמִּנֵּנוּ † | from you { (m.) מִמִּכֶּם (f.) [מִמִּכֵּן] | from them { (m.) מִמִּהֵמוּ ¹⁶ , מִמִּהֵם (f.) מִמִּהֵן, מִמִּהֵן | מ (or מִן) |

For the NOTES see next page (3).

NOTES ON TABLE II.

* The *two* words marked thus are the same in form. They can be distinguished from each other by the context only.

† See Note *.

‡ See Note *.

§ Somewhat like each of the words thus marked, there is another word (to be distinguished therefrom), viz., **בִּי**, *prithēe*; **בָּנוּ** (not **בְּנוּ**), *they built*; **לָהֶן** (not **לָהֶן**) Ruth i. 13, which is either *for them* or (according to some) *therefore*; **לְהַגֵּדָה** *on this side, on that side*; **לָבוֹן** *therefore*; **לָלוּ** *they lodged*.

¹ Also **בְּכֶה**, Ps. cxli. 8.

² Also **בְּהַפְּוֶה**, Ex. xxxvi. 1; Hab. i. 16.

³ Also **בְּהַנְּוֶה**, Lev. v. 22; Jer. v. 17; also in Nu. xiii. 19, where the accent is *wrongly* placed on the last syllable in several editions.

⁴ **לֵא** is *Kthiv* sometimes for **לוֹ** *Kri* [Pt. I., § 74 (3).]

⁵ **לָהֶה**, Nu. xxxii. 42, is for **לָהֶה**; the (—) marks the ה as *רפה* [Pt. I., § 48, † i. ii.]. So **לָהֶה**, Zech. v. 11, Ruth ii. 14, in some copies.

⁶ **לָכֶה**, Gen. xxvii. 37, Is. iii. 6. This is distinguished by the context only from **לָכֶה**, *go thou (m.)*, with ה added; and this last, dropping the ה, is sometimes **לָהֶה**.

⁷ **לָכִי** (2 K. iv. 2) is *Kthiv* for **לָהֶה** *Kri* [Pt. I., § 74 (3).]

⁸ **לָהֶפּוֶה**, Jer. xiv. 16.

⁹ Ez. i. 5; xlii. 9.

¹⁰ Ez. xlii. 18.

¹¹ **בְּמִכָּה**, Ex. xv. 11.

¹² Also **בְּהַפְּוֶה**, Jer. xxxvi. 32.

¹³ Ez. xviii. 14.

¹⁴ **מִנְהוּ** Job iv. 12. Also **מִנְהוּ** (Ps. lxxviii. 24) according to some.

¹⁵ Also **מִנְיִ**, as Is. xxx. 1. (Also **מִנְיִ** Ps. xviii. 23^a, Job xxi. 16.) [There is another word **מִנְיִ** (and, twice, **מִנְיִ** Is. xxx. 11), which means merely *from* (= **מִן**), as Ju. v. 14, Ps. xlv. 11, 19, etc. — The **מִנְיִ** of Ps. xlv. 9 is taken by some for **מִנְיִ** *musical instruments*, and by others supposed to mean *a band of musicians*.]

¹⁶ Jer. x. 2; Eccles. xii. 12. Also **מִנְהוּ**, Job xi. 20.

^a Also Ps. lxxv. 4.

TABLE III.

(1) אֵת (אֶת־) the mark of the 'Definite Object,' (2) אִתְּ (אֶת־) with, (3) עִם with.

| | | | | | | |
|----|----------|------|--|------|---|---|
| me | אֶתִּי | thee | $\left\{ \begin{array}{l} m. (p. : 1) \text{ אֶתְּךָ} \\ f. \text{ אֶתְּךָ} \end{array} \right.$ | him | אֹתוֹ | (1) |
| | | | | her | אֹתָהּ | |
| us | אֶתְּנוּ | you | $\left\{ \begin{array}{l} m. \text{ אֶתְּכֶם} \\ f. \text{ [אֶתְּכֶן]} \end{array} \right.$ | them | $\left\{ \begin{array}{l} m. \text{ אֹתָם} \\ f. \text{ אֹתָהֶן} \end{array} \right.$ | $\left\{ \begin{array}{l} \text{אֶת־} \\ \text{אֶת־} \end{array} \right.$ |

(α.) Forms of (1) are sometimes given for those of (2). — (β.) In place of the $_$ given above, there may be the full ו; thus, אֹתִי Deut. xxxii. 51, etc.

| | | | | | | | | |
|------|---------|----------|-----------|--|-----------|---|---|-----|
| with | with me | אֶתִּי | with thee | $\left\{ \begin{array}{l} m. (p. : 1) \text{ אֶתְּךָ} \\ f. \text{ אֶתְּךָ} \end{array} \right.$ | with | him | אֹתוֹ | (2) |
| | | | | | | her | אֹתָהּ | |
| with | with us | אֶתְּנוּ | with you | $\left\{ \begin{array}{l} m. \text{ אֶתְּכֶם} \\ f. \text{ [אֶתְּכֶן]} \end{array} \right.$ | with them | $\left\{ \begin{array}{l} m. \text{ אֹתָם} \\ f. \text{ [אֹתָהֶן]} \end{array} \right.$ | $\left\{ \begin{array}{l} \text{אֶת־} \\ \text{אֶת־} \end{array} \right.$ | |

| | | | | | | | | |
|------|---------|----------|-----------|--|-----------|---|---------|-----|
| with | with me | עִמִּי | with thee | $\left\{ \begin{array}{l} m. (p. : 1) \text{ עִמְּךָ} \\ f. \text{ עִמְּךָ} \end{array} \right.$ | with | him | עִמוֹ | (3) |
| | | | | | | her | עִמָּהּ | |
| with | with us | עִמְּנוּ | with you | $\left\{ \begin{array}{l} m. \text{ עִמְּכֶם} \\ f. \text{ [עִמְּכֶן]} \end{array} \right.$ | with them | $\left\{ \begin{array}{l} m. \text{ עִמָּם} \\ f. \text{ [עִמָּן]} \end{array} \right.$ | עִם | |

1 Also אֶתְּכָה Ex. xxix. 35.

2 Also אֶתְּהֶם Gen. xxxii. 1; אֹתְהֶם Ez. xxiii. 45.

3 Also אֶתְּנָה Ex. xxxv. 26; אֶתְּן Ez. xvi. 54; אֹתְהֶן Ez. xxiii. 47.

4 Also אֹתְכֶם Josh. xxiii. 15.

5 Also עִמְּכָה 1 S. i. 26.

6 Also עִמְּהֶם Nu. xxii. 12.

7 Also עִמְּדִי (fr. עוֹמֵד).

TABLE IV.

(1) אל to, על on, or upon, [(3), and (4), below].

| | | | | | | | |
|----|-----------------|------|----------|---|---|--|---|
| To | to me (p. : י-) | אלִי | to thee | $\left\{ \begin{array}{l} m. \text{ אֵלָיִךְ} \\ f. (p. : יְיָ-) \text{ אֵלֶיךָ} \end{array} \right.$ | to | $\left\{ \begin{array}{l} \text{him} \text{ אֵלָיו} \\ \text{her} \text{ אֵלֶיהָ} \end{array} \right.$ | (1) |
| | to us | | אֵלֵינוּ | to you | $\left\{ \begin{array}{l} m. * \text{ אֵלֵיכֶם} \\ f. * \text{ אֵלֵיכֶן} \end{array} \right.$ | to them | $\left\{ \begin{array}{l} m. \text{ אֵלֵיהֶם}^1 \\ f. \text{ אֵלֵיהֶן} \end{array} \right.$ |

| | | | | | | | |
|----|-----------------|-------|----------|--|---|--|---|
| On | on me (p. : י-) | עָלַי | on thee | $\left\{ \begin{array}{l} m. \text{ עָלֶיךָ} \\ f. (p. : יְיָ-) \text{ עָלֶיךָ}^3 \end{array} \right.$ | on | $\left\{ \begin{array}{l} \text{him} \text{ עָלָיו} \\ \text{her} \text{ עָלֶיהָ}^2 \end{array} \right.$ | (2) |
| | on us | | עָלֵינוּ | on you | $\left\{ \begin{array}{l} m. * \text{ עָלֵיכֶם} \\ f. * \text{ עָלֵיכֶן} \end{array} \right.$ | on them | $\left\{ \begin{array}{l} m. \text{ עָלֵיהֶם}^4 \\ f. \text{ עָלֵיהֶן} \end{array} \right.$ |

(3) From עַד [also עָדַי] unto, even to, etc., the following occur,—
 עָדַי unto me, עָדֶיךָ unto thee (m.), עָדָיו unto him, עָדֶיהָ unto her,
 and עָדֵיכֶם with עַד [Job xxxii. 12], unto you (m.), עָדֵיהֶם [2 K. ix. 18]
 for unto them (m.).

(4) From בְּלִעְדֵי [the Construct form—(there is no בְּלִעְדֵי)] besides, the
 following occur,—
 , (p. : י-) בְּלִעְדֵי, בְּלִעְדֵיךָ, בְּלִעְדֵיהֶם

¹ Often אֵלֵיהֶם.—Also אֵלֵימוֹ Ps. ii. 5.—[אֵלֵיהֶם] (Ez. xxxi. 14), which some take to mean “to them (m.),” strictly means “their (m.) strong ones,” i.e. *the strong ones among them*].

² The following words, עֲלֵי leaves-of (Neh. viii. 15, etc.), עֲלָהּ his leaf (Ps. i. 3, etc.), עֲלֶיהָ her leaf, or leafage (Is. i. 30), are from עֲלָה a leaf.

³ Also : עָלֵיבִי Ps. cxvi. 7.

⁴ Often עָלֵיהֶם.—Also עָלֵימוֹ Ps. v. 12, lv. 16; Job vi. 16, xx. 23, etc.

* Also without the י; ל instead of לִי.

TABLE V. (i.) Singular.

| | | | | | |
|---------------|------|--------------------|-------|------------|--------------------------------|
| my שִׁירִי | thy | m. (p. : שִׁירְךָ) | his | שִׁירוֹ | שִׁיר |
| | | f. שִׁירְךָ | her | שִׁירָהּ | |
| our שִׁירֵנוּ | your | m. שִׁירְכֶם | their | m. שִׁירָם | songs i. c. שִׁיר (§ 52) |
| | | f. שִׁירְכֶן | | f. שִׁירָן | |

(ii.) Plural.

| | | | | | |
|--------------------------------|------|---------------------|-------|---------------|--------------------------------------|
| my { שִׁירֵי (p. : שִׁירֵי) | thy | m. שִׁירֵיךָ | his | שִׁירֵיו | שִׁירִים |
| | | f. (p. : שִׁירֵיךָ) | her | שִׁירֵיהָ | |
| our שִׁירֵינוּ | your | m. שִׁירֵיכֶם | their | m. שִׁירֵיהֶם | songs i. c. שִׁירֵי (§ 56 ix.) |
| | | f. שִׁירֵיכֶן | | f. שִׁירֵיהֶן | |

TABLE VI. (i.) Singular.

| | | | | | |
|-----------------|------|-----------------------------------|-------|--------------|-----------------------------------|
| my תּוֹרָתִי | thy | m. (p. : תּוֹרַתְךָ) ¹ | his | תּוֹרָתוֹ | תּוֹרָה |
| | | f. תּוֹרַתְךָ | her | תּוֹרָתָהּ | |
| our תּוֹרַתֵנוּ | your | m. תּוֹרַתְכֶם | their | m. תּוֹרַתָם | law i. c. תּוֹרַת (§ 56 v.) |
| | | f. תּוֹרַתְכֶן | | f. תּוֹרַתָן | |

(ii.) Plural.

| | | | | | |
|------------------------------------|------|-----------------------------|-------|------------------------------|-------------------------------------|
| my { תּוֹרַתֵי (p. : תּוֹרַתֵי) | thy | m. תּוֹרַתֵיךָ ² | his | תּוֹרַתָיו | תּוֹרוֹת |
| | | f. (p. : תּוֹרַתֵיךָ) | her | תּוֹרַתֵיהָ | |
| our תּוֹרַתֵינוּ | your | m. תּוֹרַתֵיכֶם | their | m. תּוֹרַתֵיהֶם ⁴ | laws i. c. תּוֹרוֹת (§ 56 v.) |
| | | f. תּוֹרַתֵיכֶן | | f. תּוֹרַתֵיהֶן ⁵ | |

The ם is sometimes dropped in (ii.).

¹ תּוֹרַתְךָ Ez. xxxv. 11; Ps. ix. 15.² Rarely תּוֹרַתְךָ, as Deut. xxviii. 59.³ תּוֹרַתֵי Ps. cxxxii. 12, as some say.⁴ By Contraction תּוֹרַתָם. ⁵ תּוֹרַתָן.

TABLE VII.
A NOUN OF DUAL FORM.

| | | | | | | | |
|--------------|-----------------------|-------------|-------------------------|-------------|-------------|--------------|------------------------|
| my { | אֲנִי (p. : יָיִר) | thy { | m. אֲנִיךָ | his אֲנִיו | her אֲנִיהָ | } { | אֲנִים (p. : יָיִר) |
| | | | f. (p. : יָיִר) אֲנִיךָ | | | | |
| our אֲנֵינוּ | your { | m. אֲנֵיכֶם | their { | m. אֲנֵיהֶם | } { | [i.e. אֲנֵי] | |
| | | f. אֲנֵיכֶן | | f. אֲנֵיהֶן | | | } { |

* The יָ to the אֵ is ם.

TABLE VIII.
VARIOUS FORMS OF THESE PRONOUN AFFIXES.*

[Those within () are not for Composition.]

(i.) For a Noun in the SINGULAR,

| First Person. | Second Person. | Third Person. |
|---------------------------------|--|--------------------------------|
| } { <i>rare</i> אֲנִי, אֲנִי | [p.:(אֲנִי); יָיִר] (אֲנִי); יָיִר, יָיִר, יָיִר | אֲנִי, אֲנִי, אֲנִי (אֲנִי) M. |
| | יָיִר, אֲנִי, אֲנִי (אֲנִי); יָיִר, אֲנִי, אֲנִי (<i>rare</i>), | אֲנִי, אֲנִי, אֲנִי (אֲנִי) F. |
| } { אֲנִי, אֲנִי, אֲנִי | אֲנִי, אֲנִי, אֲנִי | אֲנִי, אֲנִי, אֲנִי (אֲנִי) M. |
| | אֲנִי, אֲנִי, אֲנִי (אֲנִי); אֲנִי, אֲנִי, אֲנִי | אֲנִי, אֲנִי, אֲנִי (אֲנִי) F. |

(ii.) For a Noun in the PLURAL or DUAL,

| First Person. | Second Person. | Third Person. |
|-----------------------------------|--|--------------------------------|
| } { (אֲנִי) [p. : יָיִר] אֲנִי | אֲנִי, אֲנִי (אֲנִי) | אֲנִי, אֲנִי, אֲנִי (אֲנִי) M. |
| | [p.:(אֲנִי); יָיִר] (אֲנִי); אֲנִי, אֲנִי, אֲנִי (<i>rare</i>), | אֲנִי, אֲנִי, אֲנִי (אֲנִי) F. |
| } { אֲנִי, אֲנִי (אֲנִי) | אֲנִי, אֲנִי (אֲנִי) | אֲנִי, אֲנִי, אֲנִי (אֲנִי) M. |
| | (<i>rare</i>); אֲנִי, אֲנִי, אֲנִי (אֲנִי) | אֲנִי, אֲנִי, אֲנִי (אֲנִי) F. |

* Excluding some few which are peculiar to Tab. II. (3, 4). [Objective Aff. hereafter-]

† Also אֲנִי.

‡ Also אֲנִי, אֲנִי.

TABLE IX.

(i.) Singular.

| | | | | | | |
|-----|-------------|------|--------------------------------|-------|--------------------|-----------------------|
| my | דְּבָרִי | thy | <i>m.</i> (p. : דְּ) דְּבָרְךָ | his | דְּבָרוֹ | * דְּבָר |
| | | | <i>f.</i> דְּבָרְךָ | her | דְּבָרָהּ | |
| our | דְּבָרֵינוּ | your | <i>m.</i> דְּבָרְכֶם | their | <i>m.</i> דְּבָרָם | word (i.c. דְּבָר) |
| | | | <i>f.</i> דְּבָרְכֵן | | <i>f.</i> דְּבָרָן | |

(ii.) Plural.

| | | | | | | |
|-----|--------------------|------|---------------------------------|-------|-----------------------|---------------------------|
| my | דְּבָרַי (p. : יְ) | thy | <i>m.</i> דְּבָרַיְךָ | his | דְּבָרָיו | דְּבָרִים |
| | | | <i>f.</i> (p. : יְ) דְּבָרַיְךָ | her | דְּבָרֶיהָ | |
| our | דְּבָרֵינוּ | your | <i>m.</i> דְּבָרֵיכֶם | their | <i>m.</i> דְּבָרֵיהֶם | words (i. c. דְּבָרַי) |
| | | | <i>f.</i> דְּבָרֵינוּ | | <i>f.</i> דְּבָרֵיהֶן | |

* (a.) When the last letter is א, the ׀ is retained before it when 'i. c. ;' thus, אֲבָא *a host*, i. c., אֲבָא. [When the first letter of the word is one of the four אהחע, there must be a compound Shva under it in the place of the ׀ in דְּבָר (ep. γ.)].

(β.) Some words of the form פֶּעַל replace, in declension, their second ׀ by ׀ followed by *Dagesh Forte*; thus, קָטָן *little* (or *a little one*) gives קָטָנִים, and Plu. קָטָנִים (i. c. קָטָנִי).

So גָּמֵל *a camel* gives Plu. גָּמְלִים (i. c. גָּמְלִי) גָּמְלָיו, גָּמְלֵיהֶם,...

(γ.) When the first letter of the word is one of the four אהחע,

(i.) It must have a Compound Shva wherever the ד in (Tab. IX.) has Shva-Moving; thus, from חָתָן *a son-in-law*, חָתָנִי (i. c.), חָתָנֵינוּ, etc. ;—

(ii.) It will have a 'Slight' Vowel (where necessary) agreeing with the Compound Shva of (i.); thus, from חָכָם, *a wise man*, Plu. חָכְמַי, i. c. חָכְמִי, etc.

(δ.) Such Nouns as חָרָשׁ *a smith*, פָּרָשׁ *a horseman* (§ 60), (which really belong to the class of words like גַּנָּב *a thief*, with *Dagesh Forte* in their middle letter), retain the ׀ of their first letter; thus, חָרָשׁ (i. c.), חָרָשִׁים Plu. (חָרָשִׁי i. c.);— the forms with Pron. Affixes being (Sing.) חָרָשִׁי, etc., (Plu.) חָרָשֵׁינוּ, etc., as in פָּרָשִׁי (from פָּרָשִׁים).

(ε) The DUAL DECL. of a פֶּעַל Noun, as בְּנָהּ *a wing*, Du. בְּנָפִי (i. c. בְּנָפִי), is בְּנָפֵינוּ (יְ), בְּנָפֵיךָ (יְ), בְּנָפֵיהֶם (יְ), בְּנָפֵיכֶם (יְ), בְּנָפֵינוּ (יְ).

| | our | m. your. | f. | m. their. | my. | f. | m. thy. | her. | his. | i.c. |
|----------|-------------|-------------|------------|--------------|------------|------------|------------|------------|------------|---------------------------|
| elder | זְקֵנֵנוּ | זְקֵנְכֶם | זְקֵנִי | זְקֵנֵהֶם | זְקֵנִי | זְקֵנֵי | זְקֵנֵי | זְקֵנָה | זְקֵנֹה | זְקֵנֹה (*) |
| elders | זְקֵנֵינוּ | זְקֵנֵכֶם | זְקֵנֵי | זְקֵנֵיהֶם | זְקֵנֵי | זְקֵנֵי | זְקֵנֵי | זְקֵנָה | זְקֵנֹה | זְקֵנֹה (+) |
| court | הַצֵּרְנוּ | הַצֵּרְכֶם | הַצֵּרְנִי | הַצֵּרְתֶּם | הַצֵּרְנִי | הַצֵּרְנֵי | הַצֵּרְנֵי | הַצֵּרְנָה | הַצֵּרְנֹה | הַצֵּרְנֹה |
| courts | הַצֵּרְנוּ | הַצֵּרְכֶם | הַצֵּרְנֵי | הַצֵּרְתֶּם | הַצֵּרְנֵי | הַצֵּרְנֵי | הַצֵּרְנֵי | הַצֵּרְנָה | הַצֵּרְנֹה | הַצֵּרְנֹה (+ הַצֵּרְנֵי) |
| officer | פְּקִידֵנוּ | פְּקִידְכֶם | פְּקִידִי | פְּקִידֵהֶם | פְּקִידִי | פְּקִידֵי | פְּקִידֵי | פְּקִידָה | פְּקִידֹה | פְּקִידֹה |
| officers | פְּקִידֵנוּ | פְּקִידְכֶם | פְּקִידֵי | פְּקִידֵיהֶם | פְּקִידֵי | פְּקִידֵי | פְּקִידֵי | פְּקִידָה | פְּקִידֹה | פְּקִידֹה (פְּקִידֵי) |
| kinsman | קְרוֹבָנוּ | קְרוֹבְכֶם | קְרוֹבִי | קְרוֹבֵהֶם | קְרוֹבִי | קְרוֹבֵי | קְרוֹבֵי | קְרוֹבָה | קְרוֹבֹה | קְרוֹבֹה |
| kinsmen | קְרוֹבָנוּ | קְרוֹבְכֶם | קְרוֹבֵי | קְרוֹבֵיהֶם | קְרוֹבֵי | קְרוֹבֵי | קְרוֹבֵי | קְרוֹבָה | קְרוֹבֹה | קְרוֹבֹה (קְרוֹבֵי) |
| guest | קְרוֹאָנוּ | קְרוֹאֲכֶם | קְרוֹאִי | קְרוֹאֵהֶם | קְרוֹאִי | קְרוֹאֵי | קְרוֹאֵי | קְרוֹאָה | קְרוֹאֹה | קְרוֹאֹה |
| guests | קְרוֹאָנוּ | קְרוֹאֲכֶם | קְרוֹאֵי | קְרוֹאֵיהֶם | קְרוֹאֵי | קְרוֹאֵי | קְרוֹאֵי | קְרוֹאָה | קְרוֹאֹה | קְרוֹאֹה (קְרוֹאֵי) |

NOTE. (α) The Declension of פְּקֵעַל is like Tab. IX; and (β) that of פְּקֵעַל is like (δ) here. (γ) < may stand for י, Pt. I, § 14. (δ) Under one of ל נ ח ה a Moving < must of course take a Compound form.

• (i) A 'Borrowed' form. But (ii) זְקֵנֵי (for זְקֵנֵי) fr. זְקֵנֵי, etc., are the strictly proper forms. (iii) Some פְּקֵעַל words 'borrow', i.e. a פְּקֵעַל (and, rarely, פְּקֵעַל) form; thus זְקֵנֵי, i.e. זְקֵנֵי; so זְקֵנֵי, i.e. זְקֵנֵי; etc.—† (i) Some retain the —; thus זְקֵנֵי fr. זְקֵנֵי (pl. of זְקֵנֵי), etc. (ii) זְקֵנֵי fr. זְקֵנֵי (pl. of זְקֵנֵי) is a 'Euphonic' irregular form. So זְקֵנֵי from pl. of זְקֵנֵי (besides זְקֵנֵי the regular form).—† The < is sometimes retained in the Pl. and w. Affs.; thus קְרוֹבֵי, pl. of קְרוֹבֵי, and so קְרוֹבֵי fr. קְרוֹבֵי (i.e. קְרוֹבֵי), and so קְרוֹבֵי fr. קְרוֹבֵי (i.e. קְרוֹבֵי) or w. <, and dual קְרוֹבֵי & קְרוֹבֵי (i.e. קְרוֹבֵי), etc.

¹ פ. זְקֵנֵי. ² פ. זְקֵנֵי. ³ פ. זְקֵנֵי.

APP^x (B) TO TAB. IX:—Declension-forms of some words *mī-ʾā*—with only LAST VOWEL liable to change.

| | our. | m. your. | f. | m. their. | my. | f. | m. thy. | her. | his. | i.e. | |
|-----------|----------------|----------------|-------------|----------------|-------------|-------------|---------------|---------------|-------------|---------------|--------------------|
| star | כּוֹכְבֵנוּ | כּוֹכְבְּכֶם | כּוֹכְבִי | כּוֹכְבֵם | כּוֹכְבִי | כּוֹכְבִי | כּוֹכְבֶיךָ | כּוֹכְבָּהּ | כּוֹכְבוֹ | (כּוֹכְבִי) | כּוֹכְבִי s. (1) |
| stars | כּוֹכְבֵינוּ | כּוֹכְבֵיכֶם | כּוֹכְבֵי | כּוֹכְבֵיהֶם | כּוֹכְבֵי | כּוֹכְבֵי | כּוֹכְבֵיךָ | כּוֹכְבֵיהָ | כּוֹכְבוֹ | (כּוֹכְבֵי) | כּוֹכְבֵי s. PL |
| fox | שׁוּעָלָנוּ | שׁוּעָלֵכֶם | שׁוּעָלִי | שׁוּעָלֵם | שׁוּעָלִי | שׁוּעָלִי | שׁוּעָלֶיךָ | שׁוּעָלֶיהָ | שׁוּעָלוֹ | (שׁוּעָלִי) | שׁוּעָלִי s. (2) |
| foxes | שׁוּעָלֵינוּ | שׁוּעָלֵיכֶם | שׁוּעָלֵי | שׁוּעָלֵיהֶם | שׁוּעָלֵי | שׁוּעָלֵי | שׁוּעָלֵיךָ | שׁוּעָלֵיהָ | שׁוּעָלוֹ | (שׁוּעָלֵי) | שׁוּעָלֵי PL |
| judgment | מִשְׁפָּטָנוּ | מִשְׁפָּטְכֶם | מִשְׁפָּטִי | מִשְׁפָּטֵם | מִשְׁפָּטִי | מִשְׁפָּטִי | מִשְׁפָּטֶיךָ | מִשְׁפָּטֶיהָ | מִשְׁפָּטוֹ | (מִשְׁפָּטִי) | מִשְׁפָּטִי s. (3) |
| judgments | מִשְׁפָּטֵינוּ | מִשְׁפָּטֵיכֶם | מִשְׁפָּטֵי | מִשְׁפָּטֵיהֶם | מִשְׁפָּטֵי | מִשְׁפָּטֵי | מִשְׁפָּטֵיךָ | מִשְׁפָּטֵיהָ | מִשְׁפָּטוֹ | (מִשְׁפָּטֵי) | מִשְׁפָּטֵי PL |

N.B. (α) The *ו* prefixed in Nouns of this form is NOT A 'Root'-letter. The Form is *מִשְׁפָּטֵי*.

(β) Sometimes the *ו* is replaced by *ו* followed by *Dagesh*; thus fr. *כּוֹכְבֵיךָ* (i.e. *כּוֹכְבֵיךָ* *his*..., etc. So in other Forms also, sometimes.

| | | | | | | | | | | | |
|------------|--------------|--------------|-----------|--------------|-----------|-----------|-------------|-------------|-----------|-------------|------------------|
| preserver | שׁוֹמְרֵנוּ | שׁוֹמְרֵכֶם | שׁוֹמְרִי | שׁוֹמְרֵם | שׁוֹמְרִי | שׁוֹמְרִי | שׁוֹמְרֶיךָ | שׁוֹמְרֶיהָ | שׁוֹמְרוֹ | (שׁוֹמְרִי) | שׁוֹמְרִי s. (4) |
| preservers | שׁוֹמְרֵינוּ | שׁוֹמְרֵיכֶם | שׁוֹמְרֵי | שׁוֹמְרֵיהֶם | שׁוֹמְרֵי | שׁוֹמְרֵי | שׁוֹמְרֵיךָ | שׁוֹמְרֵיהָ | שׁוֹמְרוֹ | (שׁוֹמְרֵי) | שׁוֹמְרֵי PL |
| Redeemer | גּוֹאֲלָנוּ | גּוֹאֲלֵכֶם | גּוֹאֲלִי | גּוֹאֲלֵם | גּוֹאֲלִי | גּוֹאֲלִי | גּוֹאֲלֶיךָ | גּוֹאֲלֶיהָ | גּוֹאֲלוֹ | (גּוֹאֲלִי) | גּוֹאֲלִי s. (5) |
| redeemers | גּוֹאֲלֵינוּ | גּוֹאֲלֵיכֶם | גּוֹאֲלֵי | גּוֹאֲלֵיהֶם | גּוֹאֲלֵי | גּוֹאֲלֵי | גּוֹאֲלֵיךָ | גּוֹאֲלֵיהָ | גּוֹאֲלוֹ | (גּוֹאֲלֵי) | גּוֹאֲלֵי PL |

(α) *אֲזַעְרָא* treasure (like *כּוֹכְבִי* in the Sing.) has the *f*. Plu. *אֲזַעְרוֹת* (i.e. *אֲזַעְרוֹת*), w. Affs. *אֲזַעְרוֹתַי*, etc.

* Also with *ו* for 'Slight'-vowel, as in *אֲזַעְרָא* & *אֲזַעְרָא* fr. *אֲזַעְרָא* and, with *ו*, as in *אֲזַעְרָא* & *אֲזַעְרָא* fr. *אֲזַעְרָא*. † There may be *ו* for the *ו*.

1 p. : אֲזַעְרָא. 2 p. : אֲזַעְרָא. 3 p. : אֲזַעְרָא. 4 p. : אֲזַעְרָא. 5 p. : אֲזַעְרָא.

APP^x (C) TO TAB. IX:—Declension of some Feminine Nouns, הַפְּעֻלָּה, הַפְּעֻלָּה, etc.

| | our. | f. | m. your. | f. | m. their. | my. | f. | m. thy. | her. | his. | i.c. |
|-----------------|---------------|---------------|---------------|-------------|---------------|-------------|---------------|---------------|------|---------------|-----------------|
| righteousness | צְדִיקְתֵּנוּ | צְדִיקְתְּכֶם | צְדִיקְתָּם | צְדִיקְתִּי | צְדִיקְתֵּנוּ | צְדִיקְתֵּי | צְדִיקְתְּהִי | צְדִיקְתְּהִי | הִיא | צְדִיקְתּוֹ | צְדִיקָה s. (1) |
| righteousnesses | צְדִיקְתֵינוּ | צְדִיקְתֵיכֶם | צְדִיקְתֵיכֶם | צְדִיקְתֵי | צְדִיקְתֵי | צְדִיקְתֵי | צְדִיקְתֵי | צְדִיקְתֵי | הִיא | צְדִיקְתֵינוּ | צְדִיקוֹת pl. |
| sighing | אֲנָחְתֵנוּ | אֲנָחְתְּכֶם | אֲנָחְתָּם | אֲנָחְתִּי | אֲנָחְתֵנוּ | אֲנָחְתֵי | אֲנָחְתְּהִי | אֲנָחְתְּהִי | הִיא | אֲנָחְתּוֹ | אֲנָחָה s. (2) |
| sighings | אֲנָחְתֵנוּ | אֲנָחְתֵיכֶם | אֲנָחְתֵיכֶם | אֲנָחְתֵי | אֲנָחְתֵי | אֲנָחְתֵי | אֲנָחְתֵי | אֲנָחְתֵי | הִיא | אֲנָחְתֵנוּ | אֲנָחוֹת pl. |
| cry | צַעֲקֵנוּ | צַעֲקְתְּכֶם | צַעֲקְתָּם | צַעֲקִיתִי | צַעֲקֵנוּ | צַעֲקֵי | צַעֲקֵי | צַעֲקֵי | הִיא | צַעֲקֵנוּ | צַעֲקָה s. (3) |
| cries | צַעֲקֵנוּ | צַעֲקֵיכֶם | צַעֲקֵיכֶם | צַעֲקֵי | צַעֲקֵי | צַעֲקֵי | צַעֲקֵי | צַעֲקֵי | הִיא | צַעֲקֵנוּ | צַעֲקוֹת pl. |

(4) הַפְּעֻלָּה is declined (a) sometimes as the הַפְּעֻלָּה forms above—the = being dropped †; thus (i.) fr. נְבִלָה ('i.c.' † נְבִילָה), (נְבִילָה † נְבִילָה) & נְבִילָה etc.; and so (ii.), fr. the Plu. הַצְּרוּת ('i.c.' † הַצְּרוּת), הַצְּרוּת & הַצְּרוּתים [Cp. (2) above]; but (β) sometimes the = is retained as in the 'Const.' forms תַּעֲרֹת & תַּעֲרֹתים, and in such Aff. -forms as הַפְּעֻלָּה ('i.c.' † הַפְּעֻלָּה) & הַפְּעֻלָּתֵי (or, contracted, הַפְּעֻלָּתֵי S i. 17) & הַפְּעֻלָּתֵי (besides הַפְּעֻלָּתֵי, the = dropped as in a); and so (iii.), fr. the Plu. הַצְּרוּתֵי (besides הַצְּרוּתֵי, the = dropped as in a. ii.), and similarly הַצְּרוּתֵי fr. הַצְּרוּתֵי (which is 'i.c.' † הַצְּרוּת, the = dropped as in a).

(5) Plu. Fem. forms הַפְּעֻלָּה & הַפְּעֻלָּתֵי, fr. a Sing. הַפְּעֻלָּה & הַפְּעֻלָּה, are declined as the Plurals above in (1-4).

(6) Some Nouns in הַפְּעֻלָּה (several in הַפְּעֻלָּה) have for the Sing. 'i.c.' & w. Pron.-Affs, forms fr. הַפְּעֻלָּה: comp. 'N.B.' in Note (†) below and 'Notes on Tab. X' [vi (a-ε)].

(7) For the Decl. of Plurals in הַפְּעֻלָּה fr. Sing. in הַפְּעֻלָּה (Cp. § 44, etc.), see Tables of Masc. forms—as Tab. V, IX, etc.

* הַפְּעֻלָּה has הַפְּעֻלָּה (a borrowed form) 'i.c.' So הַפְּעֻלָּה has הַפְּעֻלָּה 'i.c.' The Plu. הַפְּעֻלָּה is 'i.c.' הַפְּעֻלָּה regularly. † = is sometimes retained as in הַפְּעֻלָּה 'i.c.' & in הַפְּעֻלָּתֵי fr. Plu. of הַפְּעֻלָּה. So in הַפְּעֻלָּתֵי fr. קְעָרָה ('i.c.' † קְעָרָה) Plu. of קְעָרָה ('i.c.' † קְעָרָה). † So in הַפְּעֻלָּה, 'Const.' form of הַפְּעֻלָּה & הַפְּעֻלָּתֵי of the Plu. הַפְּעֻלָּה. N.B. The Decl.-forms Sing. of הַפְּעֻלָּה are הַפְּעֻלָּה (הַפְּעֻלָּה, הַפְּעֻלָּה) etc. [fr. an unused הַפְּעֻלָּה]; & so הַפְּעֻלָּה [fr. הַפְּעֻלָּה a neighbour (f.)]; & הַפְּעֻלָּה (fr. הַפְּעֻלָּה = הַפְּעֻלָּה): See 'Notes on Tab. X-XII' (vi. 2).

1 p. 17. 2 p. 17. 3 p. 17. 4 Or תַּעֲרֹתֵי. 5 Or תַּעֲרֹתֵי.

TABLE X.

| our. | f, m, your. | f, m, their. | my. | f, m, thy. | her, | his. | (i. c.) |
|----------|--------------|---------------|------------|---------------|------|--------------|------------------|
| king | מַלְכֵיכֶם | מַלְכֵיהֶם | מַלְכִי | מַלְכֶיךָ | מֵהָ | מֵלְכּוֹ | מַלְכוֹ s. |
| kings | מַלְכֵיכֶם | מַלְכֵיהֶם | מַלְכֵי | מַלְכֵיכֶם | מֵהָ | מֵלְכוֹיָם | מַלְכוֹיָם pl. |
| vow | נִדְרֵיכֶם | נִדְרֵיהֶם | נִדְרִי | נִדְרֶיךָ | מֵהָ | נִדְרוֹ | * נִדְרֵי s. |
| vows | נִדְרֵיכֶם | נִדְרֵיהֶם | נִדְרֵי | נִדְרֵיכֶם | מֵהָ | נִדְרוֹיָם | נִדְרוֹיָם s. |
| part | חֲלֻקְתֶּכֶם | חֲלֻקְתֵיהֶם | חֲלֻקְתִי | חֲלֻקְתֶיךָ | מֵהָ | חֲלֻקְתּוֹ | חֲלֻקְתּוֹ s. |
| parts | חֲלֻקְתֶּכֶם | חֲלֻקְתֵיהֶם | חֲלֻקְתֵי | חֲלֻקְתֵיכֶם | מֵהָ | חֲלֻקְתוֹיָם | חֲלֻקְתוֹיָם pl. |
| blow | נִגְעוֹתֶיךָ | נִגְעוֹתֵיהֶם | נִגְעוֹתֵי | נִגְעוֹתֶיךָ | מֵהָ | נִגְעוֹ | * נִגְעוֹ s. |
| blows | נִגְעוֹתֶיךָ | נִגְעוֹתֵיהֶם | נִגְעוֹתֵי | נִגְעוֹתֵיכֶם | מֵהָ | נִגְעוֹיָם | נִגְעוֹיָם pl. |
| boy | נַעְרֵיכֶם | נַעְרֵיהֶם | נַעְרֵי | נַעְרֶיךָ | מֵהָ | נַעְרוֹ | * נַעְרֵי s. |
| boys | נַעְרֵיכֶם | נַעְרֵיהֶם | נַעְרֵי | נַעְרֵיכֶם | מֵהָ | נַעְרוֹיָם | נַעְרוֹיָם pl. |
| servant | עַבְדֵיכֶם | עַבְדֵיהֶם | עַבְדִי | עַבְדֶיךָ | מֵהָ | עַבְדּוֹ | * עַבְדֵי s. |
| servants | עַבְדֵיכֶם | עַבְדֵיהֶם | עַבְדֵי | עַבְדֵיכֶם | מֵהָ | עַבְדוֹיָם | עַבְדוֹיָם pl. |

* Some of these take, in Pause, ׀ instead of the Penultimate ׀; thus, | † In Pause : גַּלְעָדָה — 1 In Pause : גַּלְעָדָה 2 In Pause : גַּלְעָדָה
 ‡ In Pause : גַּלְעָדָה 4 As in (2). — Or, as in (1), גַּלְעָדָה w. Affs. גַּלְעָדָה etc. (= Decl.).

TABLE XI.

| our. | f., m., your. | f., m., their. | my. | f., m., thy. | her. | his. | (i. c.) |
|---------|---------------|----------------|----------|--------------|------------|------------|-----------------|
| length | אָרְכֵנוּ | אָרְכֵם | אָרְכִי | אָרְכֶיךָ | אָרְחָהּ | אָרְחוֹ* | אָרְחָהּ s. 1. |
| breadth | רֵחְבֵנוּ | רֵחְבֵם | רֵחְבִי | רֵחְבֶיךָ | רֵחְחָהּ | רֵחְחוֹ* | רֵחְחָהּ s. 2. |
| work | פְּעֻלָנוּ | פְּעֻלְכֶם | פְּעֻלָי | פְּעֻלְךָ | פְּעֻלָהּ | פְּעֻלָיו* | פְּעֻלָהּ s. 3. |
| works | פְּעֻלֵינוּ | פְּעֻלֵהֶם | פְּעֻלֵי | פְּעֻלֵיךָ | פְּעֻלֵיהָ | פְּעֻלֵיו | פְּעֻלֵיהֶם pl. |

N.B.—Those beginning with נ, ה, or י, take properly י for the י in pl., as in חֳדָשִׁים months, etc., from חֶדֶד. †

TABLE XII.

| | | | | | | | |
|--------|-------------|-------------|-----------|-------------|-------------|--------------|------------------|
| queen | מַלְכֵנוּ | מַלְכֵכֶם | מַלְכֵנוּ | מַלְכֵיךָ | מַלְכֵיהָ | מַלְכֵהוּ | מַלְכֵהָ s. 1. |
| queens | מַלְכֵינוּ | מַלְכֵיכֶם | מַלְכֵי | מַלְכֵיךָ | מַלְכֵיהָ | מַלְכֵיהוּ | מַלְכֵיהֶם pl. |
| girl | נַעֲרָתֵנוּ | נַעֲרָתֶכֶם | נַעֲרָתִי | נַעֲרָתֶיךָ | נַעֲרָתָהּ | נַעֲרָתָהּ | נַעֲרָתָהּ s. 2. |
| girls | נַעֲרָתֵנוּ | נַעֲרָתֵכֶם | נַעֲרָתֵי | נַעֲרָתֵיךָ | נַעֲרָתֵיהָ | נַעֲרָתֵיהוּ | נַעֲרָתֵיהֶם pl. |

[With נ where there is ב in 1.—See § 69 (α).] שְׁפָחָתָהּ

[The ה having ח where there is י to the ב in 1 above. Cf. § 69 (β).] הַבְּחָתָהּ

* The י under the first letter is ח. Some Nouns of this Class have י instead of the י (ח); thus, לְבַיִת fr. לְבַיִת. From בָּרַךְ we have once בָּרַךְ (with י), but also בָּרַךְ and בָּרַךְ (with י, ח).
 † In Pause : יָרַךְ. 1 In Pause : יָרַךְ. 2 In Pause : יָרַךְ. 3 In Pause : יָרַךְ. 4 Contracted יָרַךְ. 5 Contracted יָרַךְ.

‡ But בְּרֵאשִׁית and הַקְּדָשִׁים (from קָדַשׁ) his. יְקָדְשִׁיו and לְאֹהֲלֵיךְ, בְּאֹהֲלֵיךְ, אֹהֲלֵיךְ, אֹהֲלֵיךְ [אֹהֲלֵיךְ] a tent, Plu. אֹהֲלֵיךְ [אֹהֲלֵיךְ] i. c. אֹהֲלֵיךְ, besides אֹהֲלֵיךְ [אֹהֲלֵיךְ] Job xxii. 23]. Similarly יְשָׁרָיו, from יָשָׁר a root.

(I) 'CONSTR.' FORMS, (II) AFFIX-FORMS, (III) VARIOUS FORMS.

I. The forms פָּעַל, פִּעֵל, פִּעֶל, etc. [see Rule vii. on p. 36], in the Sing., undergo no change 'i.c.' But

(1) Some פָּעַל or פִּעֵל words borrow 'i.c.' a form from פִּעֵל or פִּעֶל; thus הִבֵּל for הִבֵּל 'i.c.'—וָרַע Nu. xi. 7 (but *many times* וָרַע) 'i.c.'—הִרָר for הִרָר 'i.c.'—נִטַּע for נִטַּע 'i.c.'—שָׁנַר as well as שָׁנַר 'i.c.' etc.

(2) Some PLU. forms 'i.c.' w. ׀ QUIESCENT (to 2^d Rt.-letter) followed by Dag. L., are Irreg.; as *חִסְרֵי (4 times, but also the Reg^r חִסְרֵי twice) & *צִמְרֵי Is. v. 10, רִשְׁפֵי Song viii. 6 (but also רִשְׁפֵי Ps. lxxvi. 4) from the Plurals of חִסַּד & צִמְד.

II. Some DECL.-FORMS are IRREG.:—(1) SING. forms w. MOVING SHVA (to 2^d Rt.-letter), as (α) בְּנֵי (his) & בְּנֵי (my) fr. בְּנֵי. (β) For לָלֵךְ fr. לָלֵךְ Comp. Pt. I. § 55 (11). (γ) So רִבְּבוּ (w. 'Euph' D., Pt. I. § 70) Jer. iv. 7, fr. the פִּעֵל form רִבְּבוּ. (δ) Besides תִּצְרְחוּ & תִּצְרְחוּ (fr. תִּצְרַח) as in Tab. XI. 3, there is also the form תִּצְרְחוּ Is. lii. 14; and so (according to some) פִּעֵלוּ Is. i. 31.

(2) PLU. forms (w. Affs. 2 pl. & 3 pl.) w. ׀ QUIESCENT to 2^d Rt.-letter foll^d by Dag. L.; as *פִּסְפִּיהֶם & *נִסְפִּיהֶם fr. the Plurals of פִּסַּח & נִסַּח.

III. Some פָּעַל or פִּעֵל Nouns vary slightly in DECL.-VOWEL. Thus, fr. יִשַׁע or יִשַׁע we have once יִשַׁע (w. ׀), but also יִשַׁע & יִשַׁע & יִשַׁע & יִשַׁע (w. ׀); and so, fr. הִצִּיחַ, we have הִצִּיחַ (w. ׀), but also הִצִּיחַ & הִצִּיחַ (w. ׀).

IV. (1) The 'SLIGHT'-vowel for the Plu. ('i.c.' and w. Affs. for 2 pl. & 3 pl.) is generally the same as the Decl.-vowel of the Sing., as seen in Tab. X. 1-6. But

(2) There are some slight Variations; thus הִבֵּל has הִבֵּל in the Sing. (w. ׀), but הִבֵּלֵי & הִבֵּלֵיהֶם in the Plu. (w. ׀ direct fr. the ׀ of הִבֵּלֵי), so הִרָר has הִרָרוּ as in Tab. X. 3, but הִרָרֵי the Plu. 'i.c.' (w. ׀ direct fr. the ׀ of הִרָרֵי).

Obs. (α) חִבְּלוּ a cord has ׀ in חִבְּלוּ his cord Job xviii. 10, and so חִבְּלוּ cords of (6 times); and

(β) חִבְּלוּ or חִבְּלוּ a pain (perhaps from 'contortion'), which does not occur in the Sing. w. Pron.-Affs., has ׀ in חִבְּלוּ pains of Hos. xiii. 13 & חִבְּלוּ their pains Job xxxix. 3.

(γ) חִבְּלוּ in 5 other places is the same as in (β). Some take it in these 5 places to be the same as חִבְּלוּ in (α)—badly.

* These are *strictly* fr. Plurals of unused פִּעֵל or פִּעֶל forms. So בְּטָנִים is Plu. of בְּטָנָה (׀ ם) rather than of בְּטָן.

V. (1) Some פֶּעַל or פֻּעַל Nouns have a FEM. FORM OF PLU. (in וְהִיא). Thus (α) אָרַץ, pl. אֲרָצוֹת, and (β) נָפֵשׁ pl. נַפְשׁוֹת, are declined in the Sing. as in Tab. X. 1—and in the Plu. as in Tab. XII.

VI. Words* in חֶ־עַ [§74 (e), p. 45], or חֶ־עַ with a Guttural, (1) are UNCHANGED 'i.c.' IN THE SING., (2) are DECLINED IN THE SING. as in Tab. X, (3) have Plurals from the corresponding חֶ־עַ form: † thus [for (2) & (3)],

- (α) אִמָּנוּת *a nursing-mother* has Decl.-form אִמָּנוּתָהּ, אִמָּנוּתֶיהָ, etc.; & Plu. אִמָּנוּת (fr. אִמָּנָה) unchanged 'i.c.' & w. Affs.;
- (β) מִינְיָנוּת *a nurse* has Decl.-form מִינְיָנוּתוֹ, מִינְיָנוּתֶיהָ, etc.; & Plu. מִינְיָנוּת (fr. מִינְיָנָה) unchanged 'i.c.' & w. Affs.; so
- (γ) שְׁבִינָת *a neighbour (f.)* has Decl.-form שְׁבִינָתוֹ, etc.; & Plu. שְׁבִינָת (fr. שְׁבִינָה) unchanged 'i.c.' & w. Affs.;
- (δ) [בְּהֵמוֹת] *cattle* has Decl.-form בְּהֵמוֹתוֹ etc.; & Plu. בְּהֵמוֹת, 'i.c.' בְּהֵמוֹת (fr. בְּהֵמָה 'i.c.' בְּהֵמָת). Cp. 'App^x C to Tab. IX' [4].
- (ε) תּוֹכַחַת *reproof* has Decl.-form תּוֹכַחַתוֹ etc.; & Plu. תּוֹכַחוֹת, 'i.c.' תּוֹכַחוֹת (fr. תּוֹכַחָה), & תּוֹכַחוֹת (fr. תּוֹכַחָה).
- (ς) The חֶ־עַ Decl.-form, in Sing., is used for several Nouns in חֶ־עַ (which are undeclined in חֶ־עַ); thus מְלַחְמָתוֹ etc. fr. מְלַחְמָת, מְלַחְמָהּ, מְלַחְמָתוֹ etc. fr. מְלַחְמָת for מְלַחְמָהּ, מְלַחְמָתוֹ etc. fr. מְלַחְמָת for מְלַחְמָהּ, מְלַחְמָתוֹ etc. fr. מְלַחְמָת for מְלַחְמָהּ, etc.
- (ζ) The Plurals of the Nouns in (ς) are from the חֶ־עַ form; thus מְלַחְמוֹת ('i.c.' מְלַחְמוֹת etc.); מְרַבְּבוֹת & מְרַבְּבוֹתוֹ 'i.c.' & מְרַבְּבוֹתוֹ (his) are fr. an unused Sing. [מְרַבְּבוֹה].
- (θ) Some contracted פֶּעַל (or פֻּעַל) & פֻּעַל forms have Decl.-forms as in Tabs. X & XI; thus חָטְאוּ etc. (as in Tab. X. 3) fr. חָטְאוּ [for חָטְאוּ or חָטְאוּ], & יָפְאוּ etc. (as in Tab. XI. 1) fr. יָפְאוּ p.: יָפְאוּ § 63. So צָלַל, & תָּדַד, [contracted for צָלַל (or צָלַל), & תָּדַד] have the Plurals צָלְלִים, & תָּדָדִים; and so דָּוַד *a pot* has Plu. דָּוָדִים, שָׁוַד *a street* has Plu. שָׁוָדִים, & שָׁוַד *an ox* has Plu. שָׁוָדִים—as fr. form פֻּעַל (or פֻּעַל) or פֻּעַל.

* So some Infinitives in חֶ־עַ and חֶ־עַ, as שָׁבַת [Tab. XVIII] w. Decl.-form שְׁבַתָּהּ etc., & קָחַת [Tab. XIX, Note (A)] w. Decl.-form קָחַתוֹ etc.

† So Contracted forms in וְהִיא (for וְהִיא, = וְהִיא), and in וְהִיא (for וְהִיא, = וְהִיא), have their Pl. from וְהִיא and וְהִיא. Thus מְלַחְמוֹת *kingdoms* is Plu. of מְלַחְמָהּ (as also חֲנוּתוֹת *cells* Plu. of חֲנוּתָהּ), and תַּחְתֵּימוֹת *lower parts* Plu. of תַּחְתֵּימָהּ (as also בִּגְדֵימוֹת *boughs* Plu. of בִּגְדֵימָהּ, & זְווֹימוֹת *corners* Plu. of זְווֹימָהּ).

TABLE XIII.

OF SOME IRREGULAR NOUNS.

| our. | f, | m., your. | f, | m., their. | my | f, | m., thy. | her, | his. | (i. c.) | |
|-----------|------------|------------|-----------|------------|----------|-----------|-----------|--------|---------------------|----------|---------------|
| father | אָבִינוּ | אֲבִיכֶם | אִיָּהוּ | אֲבִיהֶם | אָבִי | אִיָּהוּ | אֲבִיךָ | הִיאַּ | אָבִיו (& אִיָּהוּ) | (אָבִי) | * אָב s. 1 |
| fathers | אֲבֹתֵינוּ | אֲבֹתֵיכֶם | אִיָּהוּ | אֲבֹתֵיהֶם | אֲבֹתַי | אִיָּהוּ | אֲבֹתֶיךָ | הִיאַּ | אֲבֹתָיו | (אֲבֹת) | אֲבֹת pl. |
| brother | אָחִינוּ | אָחִיכֶם | אִיָּהוּ | אָחִיהֶם | אָחִי | אִיָּהוּ | אָחִיךָ | הִיאַּ | אָחִיו (& אִיָּהוּ) | (אָחִי) | + אָח s. 2. |
| brothers | אֲחֵינוּ | אֲחֵיכֶם | אִיָּהוּ | אֲחֵיהֶם | אֲחָי | אִיָּהוּ | אֲחֵיךָ | הִיאַּ | אֲחָיו | (אֲחָי) | אֲחָי pl. |
| house | בֵּיתֵנוּ | בֵּיתְכֶם | בֵּיתָהּ | בֵּיתָם | בֵּיתִי | בֵּיתָהּ | בֵּיתְךָ | הִיאַּ | בֵּיתוֹ | (בֵּית) | + בֵּית s. 3. |
| houses | בֵּיתֵינוּ | בֵּיתֵיכֶם | בֵּיתָהּ | בֵּיתָם | בֵּיתַי | בֵּיתָהּ | בֵּיתֶיךָ | הִיאַּ | בֵּיתָיו | (בֵּית) | בֵּיתִים pl. |
| son | בְּנֵנוּ | בְּנֵיכֶם | בְּנֵיהֶּ | בְּנֵיהֶם | בְּנִי | בְּנֵיהֶּ | בְּנֵיךָ | הִיאַּ | בְּנוֹ | (בְּנִי) | בְּנִי s. 4. |
| sons | בְּנֵינוּ | בְּנֵיכֶם | בְּנֵיהֶּ | בְּנֵיהֶם | בְּנָי | בְּנֵיהֶּ | בְּנֵיךָ | הִיאַּ | בְּנָיו | (בְּנִי) | בְּנָי pl. |
| daughter | בַּתֵּנוּ | בַּתְכֶּם | בַּתָּהּ | בַּתָּם | בַּתִּי | בַּתָּהּ | בַּתְךָ | הִיאַּ | בַּתּוֹ | (בַּת) | בַּת s. 5. |
| daughters | בַּתֵּינוּ | בַּתֵיכֶם | בַּתָּהּ | בַּתֵיהֶם | בַּתַי | בַּתָּהּ | בַּתֶיךָ | הִיאַּ | בַּתָיו | (בַּת) | בַּתִּים pl. |
| month | פֶּסַחֵנוּ | פֶּסַחְכֶם | פֶּסַחָהּ | פֶּסַחָם | פֶּסַחִי | פֶּסַחָהּ | פֶּסַחְךָ | הִיאַּ | פֶּסַחּוֹ | (פֶּסַח) | פֶּסַח s. 6. |

[not declined] [U] ++ פֶּסַחֵנוּ and] (m.) ** פֶּסַחִים pl.

For the Notes 1, 2, 3, etc., and * + †, etc., see next page.

1 נב ג 17 v. 4, 5. 2 p. : הַיְהוּא־. 3 p. : הַיְהוּא־. 4 And אַבְתָּם 5 p. : אַחֵי. 6 p. : הַיְהוּא־. 7 And וְכִי (& בְּכִי & בְּנִי). 8 p. : בְּנִי. 9 Also בְּיָמָיו.

* A father.—So, from the imaginary הָאָבִי *a father-in-law*, we have אֲבִיָּה *her.*, and אֲבִיָּה *thy (f.)*.
 † A brother.—(a.) אָחִי *a sister* (i. c.) אָחִי has the regular SINGULAR Declension
 אָחִי | אָחִי | אָחִי | אָחִי | אָחִי | אָחִי | אָחִי | אָחִי | אָחִי | אָחִי
 But the PLURAL forms that occur are
 אָחִי [K^r], and אָחִי [Ex. xvi. 52, and Job xiii. 11]
 אָחִי Josh. 51, 55, 61] אָחִי [Job i. 4, ii. 13.]
 אָחִי [Hos. ii. 2] אָחִי
 (β.) From the imaginary אָמִי *a mother-in-law*, we have אָמִי *her.*...

‡ A house.—(a.) Nouns of the form פֶּלִי [p. : פֶּלִי] are regularly declined like this in the SINGULAR. The regular PLURAL is of the form פְּלִים (m.), or פְּלִיּוֹת (f.); [thus from הַיָּל, Pl. הַיָּלִים (for) עֵץ, see § 48]—but יָלִית has Pl. יָלִיתִים [i.].

(β.) In the ‘Construct’ and ‘Declension’ forms, the *regularly* becomes Quiescent in — given to the first letter, as in the Sing. of (3) above, and in the Plu. forms וְיָתִיבִים, וְיָתִיבִים—and (from the Dual עֵינַי *eyes*), עֵינַי, עֵינַי, etc.

(γ.) Some Nouns of this Class take — instead of —; thus, יָתִיבִים Is. x. 17 (from יָתִיב), and עֵרְבָה Gen. xlix. 11 (from עֵרֵב).

(δ.) אִי (Constr. form) *there is not*, or *none*, takes Pronoun-

Affs. thus, *I am not* (m.), אֲנִי לֹא, *thou art not* (m.), אַתָּה לֹא, *he is* (or *was*) *not* (i. c.), אֵינָם (אֵינָם), *they are not* (i. c.), אֵינָם (אֵינָם) becomes Quiescent in י; thus (from אָמִי *death*, i. c.) מוֹתִי (מוֹתִי) becomes מוֹתֵי (from an imaginary Plural *deaths* of, מוֹתֵי), מוֹתֵי (or Is. liii. 9 (though some have a *different opinion* about this word). [From an imaginary Plu. i. c.] Jer. xvi. 4, Ez. xxviii. 8.]

§ A son.—(a.) אָבִי *a name* (i. c.) אָבִי is, in the Singular, declined with Affixes like אָבִי, but has Pl. אָבִי (i. c.) אָבִי, with affixes (יָ) אָבִי.

(β.) אָבִי *a tree* (i. c.) אָבִי, retains its —; thus, אָבִי, Pl. אָבִי.

(γ.) Some Nouns, like this in appearance, belong to a different Class, and retain their — throughout.

(δ.) אָבִי *there is*, takes Pron.-Affixes, thus, אָבִי *thou art*, אָבִי Deut. xiii. 4 *ye* (m.) אָבִי, *he is*]

|| A daughter. [Contracted from אָבִי; whence would come אָבִי contracted into אָבִי, and so the others.]

¶ A mouth.—אָבִי [i. c.] אָבִי has אָבִי Deut. xxii. 1, אָבִי I S. xiv. 34. ** I Sa. xiii. 21.

†† Pro. v. 4. Also אָבִי Ju. iii. 16. [אָבִי (redupl.) Is. xii. 15, Ps. cxlix. 6.]

VII. HITHPĀ-ĒL.

VI. HOPH-ĀL.

V. HIPH-ĪL.

IV. PŪ-ĀL.

| | | | |
|--|---|---|---|
| <p>הִתְּפַקֵּד { פ', כ', ל' מֵהִתְּפַקֵּד הִתְּפַקְדוּ...*</p> | <p>הִפְקֵד (ד) { פ', כ', ל' מֵהִפְקֵד הִפְקְדוּ...*</p> | <p>הִפְקִיד (ד) { פ', כ', ל' מֵהִפְקִיד הִפְקִידוּ...*</p> | <p>פָּקַד (ד) { כַּפ', נַפ', לַפ' מִפָּקַד פָּקְדוּ...*</p> |
| <p>(or ק) אֲהִתְּפַקֵּד הִתְּפַקְרָה הִתְּפַקְדֶּת הִתְּפַקְדֶּת הִתְּפַקְדֵּתִי הִתְּפַקְדוּ הִתְּפַקְדֶּתֶם הִתְּפַקְדֶּתֶן הִתְּפַקְדוּ מֵהִתְּפַקֵּד</p> | <p>הִפְקֵד הִפְקְרָה הִפְקְדֶּת הִפְקְדֶּת הִפְקְדֵּתִי הִפְקְדוּ הִפְקְדֶּתֶם הִפְקְדֶּתֶן הִפְקְדוּ מִפְקֵד</p> | <p>הִפְקִיד הִפְקִירָה הִפְקִירֶת הִפְקִירֶת הִפְקִירֵתִי הִפְקִירוּ הִפְקִירֶתֶם הִפְקִירֶתֶן הִפְקִירוּ מִפְקִיד</p> | <p>§ פָּקַד פָּקְרָה פָּקְדֶּת פָּקְדֶּת פָּקְדֵּתִי פָּקְדוּ פָּקְדֶּתֶם פָּקְדֶּתֶן פָּקְדוּ מִפְקֵד</p> |
| <p>(or ק) אֲהִתְּפַקֵּד הִתְּפַקְדִּי הִתְּפַקְדוּ (or ק) הִתְּפַקְדָּה</p> | <p>None.</p> | <p>הִפְקִיד הִפְקִירִי הִפְקִירוּ הִפְקִירָה</p> | <p>None.</p> |
| <p>(or ק) אֲיִתְּפַקֵּד (or ק) תִּתְּפַקֵּד (or ק) תִּתְּפַקֵּד תִּתְּפַקְדִּי (or ק) אֲתִתְּפַקֵּד יִתְּפַקְדוּ (or ק) תִּתְּפַקְדָּה תִּתְּפַקְדוּ (or ק) תִּתְּפַקְדָּה (or ק) גִּתְּפַקֵּד</p> | <p>§ יִפְקֵד תִּפְקֵד תִּפְקֵד תִּפְקִירִי אִפְקֵד יִפְקְדוּ תִּפְקְדָּה תִּפְקְדוּ תִּפְקְדָּה גִּפְקֵד</p> | <p>יִפְקִיד (ד) תִּפְקִיר (ד) תִּפְקִיר (ד) תִּפְקִירִי אִפְקִיד (ד) יִפְקִירוּ תִּפְקִירָה תִּפְקִירוּ תִּפְקִירָה גִּפְקִיד (ד)</p> | <p>§ יִפְקַד תִּפְקֵד תִּפְקֵד תִּפְקִירִי אִפְקֵד יִפְקְדוּ תִּפְקִירָה תִּפְקִירוּ תִּפְקִירָה גִּפְקֵד</p> |

For the NOTES see next pages.

| III. PĪ-ĒL. | II. NIPH-ĀL. | I. KAL. <i>or formal</i> |
|--|--|---|
| פָּקַד (ד) } פָּפַ, פָּפַ, לָּפַ } מִפָּקַד } פָּקְדוּ...* | הִפָּקַד & נִפָּקַד } פָּ, פָּ, לָּ } מִהִפָּקַד } הִפָּקְדוּ...* | (const.) פָּקַד, (abs.) פָּקַד INFINITIVE. ב ב ל מ With פָּפַ, לָּפַ, מִפָּקַד (p. xviii infra) *... פָּקְדוּ W. Pron. Aff. |
| פָּקַדׁ פָּקַדְהָׁ פָּקַדְתָּ פָּקַדְתְּ פָּקַדְתִּי | נִפָּקַד נִפָּקַדְהָ נִפָּקַדְתָּ נִפָּקַדְתְּ נִפָּקַדְתִּי | פָּקַדְתָּ 3 m. } פָּקַדְתְּ 3 f. } פָּקַדְתָּ, הָ, הָ 2 m. } Sing. פָּקַדְתְּ 2 f. } פָּקַדְתִּי 1. } |
| פָּקְדוּׁ פָּקַדְתֶּם פָּקַדְתֶּן פָּקַדְנוּ | נִפָּקְדוּ נִפָּקַדְתֶּם נִפָּקַדְתֶּן נִפָּקַדְנוּ | פָּקְדוּ 3 m. & f. } פָּקַדְתֶּם 2 m. } פָּקַדְתֶּן 2 f. } Plu. פָּקַדְנוּ 1. } |
| מִפָּקַדׁ | נִפָּקַדׁ | פָּקַד (1) } פָּקְדוּ (2) } (p. xvii) |
| פָּקַד (or ק)ׁ פָּקְדוּׁ פָּקַדְהָׁ פָּקַדְתָּ פָּקַדְתְּ פָּקַדְתִּי | הִפָּקַדׁ הִפָּקְדוּׁ הִפָּקַדְהָׁ הִפָּקַדְתָּ הִפָּקַדְתְּ הִפָּקַדְתִּי | פָּקַדׁ (& p. 86, 7) 2 m. } פָּקְדוּׁ 2 f. } Sing. פָּקַדְהָׁ 2 m. } פָּקַדְתָּ 2 f. } Plu. |
| יִפָּקַדׁ תִּפָּקַדׁ תִּפָּקַדְהָׁ תִּפָּקַדְתָּ תִּפָּקַדְתְּ תִּפָּקַדְתִּי | יִפָּקַדׁ (or ק) תִּפָּקַדׁ (or ק) תִּפָּקַדְהָׁ (or ק) תִּפָּקַדְתָּׁ תִּפָּקַדְתְּׁ תִּפָּקַדְתִּי (or א) | יִפָּקַדׁ 3 m. } תִּפָּקַדׁ 3 f. } תִּפָּקַדְהָׁ 2 m. } Sing. תִּפָּקַדְתָּׁ 2 f. } תִּפָּקַדְתְּׁ 1. } |
| יִפָּקְדוּׁ תִּפָּקַדְתֶּם תִּפָּקַדְתֶּן נִפָּקַדׁ | יִפָּקְדוּׁ (or ק) תִּפָּקַדְתֶּם תִּפָּקַדְתֶּן נִפָּקַדׁ (or ק) | יִפָּקְדוּׁ 3 m. } תִּפָּקַדְתֶּם 3 f. } תִּפָּקַדְתֶּן 2 m. } Plu. תִּפָּקַדְתָּׁ 2 f. } תִּפָּקַדְתְּׁ 1. } |

For some other forms see pp. 116 etc.

* For INFIN. WITH PRON.-AFFS. see § 137 (4) and Tab. XV.

† פָּקַד is of the form פָּעַל.

There are two other forms of the Past KAL, viz., [(a) & (β)],

(a) The פָּעַל form, as כָּבֵד he was heavy, of which the other Person-forms are the same as those in the first column of Tab. XIV, thus—

כָּבֵד, כָּבְדָה, כָּבְדִיתָ, כָּבְדִיתִי, כָּבְדוּ, כָּבְדוּם, כָּבְדוּנָה, כָּבְדוּנִי

N.B. In Pause the 2^d Rt.-letter in 3 s. f. & 3 pl. of these has ־; as in : כָּבְדָה 3 s. f., : כָּבְדוּ 3 pl.;—and

(β) The פָּעַל form, as יָבֵל he was able, which is given in small type in the Table. Also

N.B. (i) The 2^d Rt.-letter in 3 s. f. & 3 pl. of these has ־; as in : יָבֵלָה 3 s. f., : יָבֵלוּ 3 pl.

(ii) The ־ in the 2 pl. m. & 2 pl. f. of this Tense is ם [Pt. I. § 55 (9, b)]. Moreover,

Obs. Of Past-Tense forms belonging to this Table,—IN PAUSE,—

(1) The 3 s. & 3 pl. forms [except those in (a) & (β) above] have, under their 2^d Rt.-letter,—in Pause,—

(i) ־ in Kāl, Niph-āl, Pū-āl, Hoph-āl, Hithpā-él [see h (a, ii) below];

(ii) ־ in Pi-él.—See more on pp. 111 & 112.

(2) The 2 s. m. & 2 s. f., and the 1 s. & 1 pl., of all Voices, may have ־ in Pause [see p. 110 (Note *)]. But

(3) The 2 pl. m. & 2 pl. f. are unchanged in Pause, and have always the ACCENT ON THE FINAL הָם— & הֵן— in all Voices;

(4) The 3 s. f. & 3 pl. in the Hiph-él are unchanged in Pause.

‡ IN PAUSE, the 2^d Rt.-letter has ־ in these. Then, in the Imperative Kal 2 s. f. & 2 pl. m., the ־ returns to the 1st Rt.-letter—as in : לְבַשְׁי 2 s. f. & : לְבַשְׁי 2 pl. m. (Imper. Kal).

§ IN PAUSE, the 2^d Rt.-letter has ־ in these forms.

(a) For Variations when the Root has in it one of the 5 letters ע ר ה ח נ see Tabs. XVI (1)—XVI (3) (and pp. 115—121 & 368—374).

(b) In Pause the 2^d Rt.-letter has ־. Then, in Imper. Kal 2 s. f. & 2 pl. m., ־ returns to the 1st Rt.-letter as in : פָּקְדִי 2 s. f. & : פָּקְדוּ 2 pl. m.

(c) In Pause the 2^d Rt.-letter has ־.

(d) For the two forms of Infin. Absol. Niph-āl see pp. 338 & 339. The 'נ' form occurs in נִבְחָה, נִבְחָם, נִבְחָה, נִבְחָה [Pt. I. § 60], and a few others. Also we find הִנְחָה and הִנְחָה (the ־ to compensate for the Dag. F. which נ cannot receive); and once נִבְחָה Ez. xiv. 3.

(e) Sometimes the 2^d Rt.-letter has ־ in Pi-él Past 3 s. m.; thus, נִבְחָה 2 K. xxi. 3;—and sometimes ־; thus, נִבְחָה & נִבְחָה often (as well as נִבְחָה & נִבְחָה sometimes), and נִבְחָה.

(f) In a few instances the ה is omitted. Thus some give נִבְחָה Eccles. iv. 2 as Partic. s. m. Pi-él (for נִבְחָה), see also p. 330. Similarly we have as Pū-āl Partic. s. m. : נִבְחָה Ex. iii. 2 (wrongly taken as Past 3 s. m. by some), and נִבְחָה 2 K. ii. 10; and so a few others.

(g) Also with ֿ (ä), instead of ֿ (ö), Comp. p. 72; thus הַשִּׁבֵּב & הַשְּׁלֵךְ Past 3 s. *m.*,— מִשְׁלֵךְ Partic. s. *m.*,—and so the Fut. יִשְׁלַךְ 3 s. *m.* תִּשְׁלַךְ 3 s. *f.* & 2 s. *m.*, etc.

(h) (a) In the *Hithpā-él* Past, Imper. and Fut., (i) the 2^d Rt.-letter often has ֿ , as given within () in the Table; thus, הִתְחַזַּק Past 3 s. *m.* (& Imper. 2 s. *m.*) fr. חֹזֵק , הִתְעַנֵּג Imper. 2 s. *m.* fr. עֲנֵג , and so the Fut. forms יִתְחַזַּק 3 s. *m.* twice and יִתְחַזְּקוּ 1 pl. once (but also יִתְחַזְּקוּ 3 s. *m.* several times, with ֿ) fr. חֹזֵק , and תִּתְחַנֵּם 2 s. *m.* fr. חָכֵם , תִּתְעַלְּפֶנָּה 3 pl. *f.* fr. עַלְפָּה , etc.; and (ii) the PAUSE-vowel is ֿ (lengthened from the ֿ **) in the Past, Imper. & Fut., as in הִתְאַזַּר & הִתְנַלֵּחַ (Lev. xiii. 33, comp. p. 113) Past 3 s. *m.* fr. אָזַר & נָלַח , and so in הִתְיַצֵּבְהָ (Job xxxiii. 5) Imper. 2 s. *m.* w. ה as in § 141 (γ) [p. 86], and in the Fut. forms יִתְאַדָּם 3 s. *m.* fr. אָדָם , יִתְעַנֵּג 3 s. *m.* & תִּתְעַנֵּג 2 s. *m.* & תִּתְעַנְּגוּ 2 pl. *m.* fr. עֲנֵג , יִתְקַדְּשׁוּ 3 pl. *m.* fr. קָדַשׁ , etc.; and (iii) as examples of both the ֿ and the ֿ (or ֿ) form from the same Root we have also, fr. הִלַּךְ , both יִתְהַלֵּךְ and יִתְהַלְּקוּ ; Fut. 3 s. *m.* & יִתְהַלְּכוּ Fut. 3 pl. *m.*; and so fr. קָדַשׁ not only יִתְקַדְּשׁוּ Past 3 pl. & Imper. 2 pl. *m.* and יִתְקַדְּשׁוּ Fut. 3 pl. *m.*, but also יִתְקַדְּשׁוּ [for הִתְקַדְּשׁוּ , the ֿ for ֿ because of the *Makkêph*—Pt. I. § 55 (9, b)] which some take as Past 3 s. *m.*,—but it may be Inf. Constr.

(β) Some few times the 1st Rt.-letter has ֿ (instead of ֿ followed by Dag. F.); thus הִתְפַּקְּרוּ , הִתְפַּקְּרוּ , יִתְפַּקְּרוּ . [No other *Hithpā-él* forms fr. פָּקַד occur, but only these three. Those in the Table are Paradigm-forms.]

(j) In all Voices, ֿ often occurs at the end of the Imper. 2 s. *m.* [see § 141 (γ), p. 86] and the Fut. 1 s. & 1 pl. [see § 144, p. 88].

** With a first Rt.-letter either (1) ֿֿֿ , (2) ֿֿ , (3) ֿֿ , (4) ֿֿ , (5) ֿֿ , ֿֿ , or ֿֿ [pp. 89 & 89*]—the *Hithpā-él* form is (1) הִשְׁתַּפַּח ('שָׁפַח'), (2) הִשְׁתַּבַּח (of שָׁבַח), (3) הִסְתַּחֲרַת (of סָחַר) the [ת of הֵת being transposed], (4) הִצְטַחֵק (of צָדַק) (the ת of הֵת transposed and replaced by ֿ), (5) הִדְבַּר (of דָּבַר), הִפְהַר (of פָּהַר), הִתְמַם (of תָּמַם). So, with ֿֿֿ (of זָכַח) Is. i. 16 (for הִתְזַכְּוּ , as in Tab. XXIII), and a few others.

[Note.—Sometimes, from removal of the Accent, a SHORT-Vowel is found where in the Table there is a LONG-Vowel in a closed final syllable,—Pt. I. § 55 (9, δ). Thus לִשְׁאֵל־אֶבְלֵךְ [Pt. I. § 37 (2)] Ps. lxxviii. 18, with ֿ (ö) for the ֿ of לִשְׁאֵל ; so מִשְׁלֵב־בְּנֵי Ju. viii. 22, with ֿ (ö) for the ֿ of מִשְׁלֵב , and יִמְשַׁלְּבֶנָּה Gen. iii. 16, with ֿ (ö) for the ֿ of יִמְשַׁלְּבֵנָּה . So with ֿֿ for ֿֿ , וְדַבְּרֵנָּה Is. lviii. 9, הִתְקַדְּשׁוּנָה Is. xxx. 29, and many others]. So, when the Accent is *drawn back* [Pt. I. § 46], as in הִשְׁכַּחֵר לְךָ Gen. xxxi. 29.

** The name and form *Hithpā-él* (with ֿֿ) are now too generally adopted, or one would be glad to give the ֿֿ form in the body of the Table and the ֿֿ within the (), and to call the Voice הִתְפַּעֵל (*Hithpā-äl*).

†† With one exception Jer. xlix. 3, for which see § 246 [p. 162].

APPENDIX (A) TO TABLE XIV.—Inf^s. with ב ב ל ט.

| | | | | |
|--------------|---------------|----------------|----------------------|-------------------|
| מִפְקֹד | לְפָקֵד, | בְּפָקֵד, | בְּפָקֵד (i.) | <i>Kal.</i> |
| מִהַפְקֹד | לְהַפְקֹד, | בְּהַפְקֹד, | בְּהַפְקֹד (ii.) | <i>Niph-äl.</i> |
| מִפְקֹד | לְפָקֵד, | בְּפָקֵד, | בְּפָקֵד (iii.) | <i>Pr-ël.</i> |
| מִפְקֹד | לְפָקֵד, | בְּפָקֵד, | בְּפָקֵד (iv.) | <i>Pü-äl.</i> |
| מִהַפְקִיד | לְהַפְקִיד, | בְּהַפְקִיד, | בְּהַפְקִיד (v.) | <i>Hiph-äl.</i> |
| מִהַפְקֹד | לְהַפְקֹד, | בְּהַפְקֹד, | בְּהַפְקֹד (vi.) | <i>Hoph-äl.</i> |
| מִהַתְּפָקֵד | לְהַתְּפָקֵד, | בְּהַתְּפָקֵד, | בְּהַתְּפָקֵד (vii.) | <i>Hithpü-äl.</i> |

- (1) For Inf^s. with ה added, see § 137 (4, iii.).
- (2) The Inf^s. are declined with Pron. Aff^s. like those in Tab. V. 1, see (4).
- (3) The ending ת־וֹ for ה־וֹ is not limited to Participles s. f., (as פִּקְדָה, פִּקְדָת, etc.). Thus, from a form לְצַדִּיקָתְךָ for לְצַדִּיקָה [Inf. Pr. of צַדֵּק, with ה], we find בְּצַדִּיקָתְךָ through thy (f.) justifying, Ez. xvi. 52.
- (4) For the ordinary Inf^s. with Pron. Aff^s., see Tab. XV.

APP^x. (B) TO TABLE XIV.—PARTICIPLES. [NEXT PAGE.]

APP^x. (C) TO TABLE XIV.—PARTIC^s. (m.) WITH AFF^s.

| Plural. | | Singular. | |
|--------------------|-------------------------------|-------------------|----------------------------|
| &c., his | i. c. | &c., his | i. c. |
| פִּקְדָיו, ... | פִּקְדָי, פִּקְדָיִם, | פִּקְדוֹ, ... | (same*) פִּקְדוֹ (1) |
| פִּקְדָיו, ... | פִּקְדָי, פִּקְדָיִם, | פִּקְדוֹ, ... | פִּקְדוֹ (2) (i.) |
| נִפְקְדָיו, ... | נִפְקְדָי, נִפְקְדָיִם, | נִפְקְדוֹ, ... | נִפְקְדוֹ (ii.) |
| מִפְקְדָיו, ... | מִפְקְדָי, מִפְקְדָיִם, | מִפְקְדוֹ, ... | (same) מִפְקְדוֹ (iii.) |
| מִפְקְדָיו, ... | מִפְקְדָי, מִפְקְדָיִם, | מִפְקְדוֹ, ... | מִפְקְדוֹ (iv.) |
| מִפְקִידָיו, ... | מִפְקִידָי, מִפְקִידָיִם, | מִפְקִידוֹ, ... | (same) מִפְקִידוֹ † (v.) |
| מִפְקִידָיו, ... | מִפְקִידָי, מִפְקִידָיִם, | מִפְקִידוֹ, ... | מִפְקִידוֹ (vi.) |
| מִתְּפָקְדָיו, ... | מִתְּפָקְדָי, מִתְּפָקְדָיִם, | מִתְּפָקְדוֹ, ... | (same) מִתְּפָקְדוֹ (vii.) |

* Also אִבְרָךְ, D. xxxii. 28.

† Also דִּבְרָךְ, i. c. דִּבְרָךְ.

APPENDIX (B) TO TABLE XIV.—PARTICIPLES.

| Plu. <i>f.</i> | Plu. <i>m.</i> | Sing. <i>f.</i> | Sing. <i>m.</i> |
|----------------|----------------|---------------------------------|----------------------------------|
| פּוֹקְרוֹת | פּוֹקְרִים | (+פּוֹקְרַת or) פּוֹקְרָה* | פּוֹקֵד (1.) |
| פְּקוּרוֹת | פְּקוּרִים | פְּקוּרָה | פְּקוּד (2.) } (I.) <i>Kal.</i> |
| נִפְקְרוֹת | נִפְקְרִים | (נִפְקְרַת or) נִפְקְרָה | נִפְקֵד (II.) <i>Niph.</i> |
| מִפְקְרוֹת | מִפְקְרִים | (מִפְקְרַת or) מִפְקְרָה* | מִפְקֵד (III.) <i>Pi-él.</i> |
| מִפְקְרוֹת | מִפְקְרִים | (מִפְקְרַת or) מִפְקְרָה | מִפְקֵד (IV.) <i>Pū-ál.</i> |
| מִפְקִירוֹת | מִפְקִירִים | (מִפְקִירַת or) מִפְקִירָה* | מִפְקִיד (V.) <i>Hiph.</i> |
| מִפְקְרוֹת | מִפְקְרִים | מִפְקְרַת or) מִפְקְרָה | מִפְקֵד (VI.) <i>Hōph.</i> |
| מִתְפְּקְרוֹת | מִתְפְּקְרִים | (מִתְפְּקְרַת or) מִתְפְּקְרָה* | מִתְפְּקֵד (VII.) <i>Hithpā.</i> |

(α.) (i.) For the י of (2) there is often — [Pt. I., § 14], as in דָּבַר *m.*, שָׁלַח *f.*, נָצַרַת *f.* (i.c.), שָׂרְפִים pl. *m.*, etc.

(ii.) The Construct form of פָּעוּל is פָּעוּל or פָּעַל, as in יָשָׁתָם Nu. xxiv. 3.

(β.) Participles of the Passive Voices (II., IV., VI.) generally retain the ף of the 2^d Root-letter (except when 'i.c.' and in the ף ף form).

(γ.) The *Hiph.* Partic. sometimes drops the ף. See Appendix, p. 353.

(δ.) (i.) The Participle יָבֵל *able* (Sing. *m.*) given in Tab. XIV., is the Participle *Kal* of פָּעַל form, [יָבֵלָה Sing. *f.*, יָבֵלִים Plu. *m.*, יָבֵלוֹת Plu. *f.*], whence

(ii.) Constr. forms—פָּעַל s. *m.*, [פָּעַלְתָּ s. *f.*, פָּעַלְתִּי pl. *m.*, פָּעַלְתֶּם pl. *f.*].

(iii.) There is also the Participle *Kal* of פָּעַל form, as מָלֵא *full, full of*, (Sing. *m.*), [מָלְאָה Sing. *f.*, מָלְאִים Pl. *m.*, מָלְאֹת Pl. *f.*], whence

(iv.) Constr. forms—מָלְאָה s. *m.* [|| מָלְאָה s. *f.* || מָלְאִים pl. *m.*, מָלְאֹת pl. *f.*]

(ε.) The Singular Participle sometimes receives an 'added' י, as in אִסְרִי *binding* (Sing. *m.*) [from אִסַּר, Gen. xlix. 11; so in הַמְשִׁפִּילִי [from מְשִׁפֵּל] Ps. cxiii. 6; אֶהְבֵּתִי [from אֶהַבַּת Hos. x. 11, and מְלֹאֲתִי [from מְלֹאֲתָא Constr. form of מְלֹאֲתָא (δ. iii.)] Is. i. 21; גְּנֵבְתִי [from גְּנֵבַת (for גְּנֵבַת Pt. I. § 14) Constr. form of גְּנֵבָה] Gen. xxxi. 39.

* Or with — as in בְּעָרָה, מְרַקְרָה, מִתְנַפְרָה. [בְּעָרָה is s. *m.* with ה.]

† In Pause, sometimes the same (thus, : אִמְנַת, נִפְלֹת, and sometimes : ת־ as in : יוֹשְׁבַת, : עוֹמְרַת).

‡ Also, some few times *without* the ם; thus, אָבֵל Ex. iii. 2; לָקַח 2 K. ii. 10.

§ Also ם instead of ם (δ).

|| Also [§ 56 (i.)] יָרֵאת s. *f.*, יָרֵאִי pl. *m.*, (fr. יָרָא); so קָצְרִי (fr. קָצַר).

¶ And פָּעַל.—thus פָּעֵא when the 3^d Rt-letter is א, as יָרָא fr. יָרָא.

SUPPLEMENT TO TABLE XIV.

N.B. DAGESH LENE is to be put in a 2^d Rt-letter which is one of the 6 בּוֹדֵקֶת 6, whenever the 1st Rt-letter has SHVA-QUIESCENT [Pt. I, § 47 (2)]:-as in the following FUTURE forms of *Kal*, *Hiph-ál* and *Hoph-ál*, and in the PAST-Tense forms of *Niph-ál*, *Hiph-íl* and *Hoph-ál*, as also in the INFIN., PARTIC., and IMPER. forms given below.

| HOPH-ÁL. PAST. | HIPH-ÍL. PAST. | NIPH-ÁL. PAST. | HOPH-ÁL. FUTURE. | HIPH-ÁL. FUTURE. | KAL. FUTURE. |
|-------------------|-------------------|-------------------|---------------------|----------------------------------|------------------------|
| הִקְתָּב | הִקְתִּיב | נִקְתָּב | יִקְתָּב | יִקְתִּיב (כ־) | יִקְתָּב 3 s. m. |
| הִקְתְּבָה | הִקְתִּיבָה | נִקְתְּבָה | תִּקְתָּב | תִּקְתִּיב (כ־) | תִּקְתָּב 3 s. f. |
| הִקְתְּבֹתֶיךָ | הִקְתִּיבֹתֶיךָ | נִקְתְּבֹתֶיךָ | תִּקְתְּבִי | תִּקְתִּיבִי (כ־) | תִּקְתְּבִי 2 s. m. |
| הִקְתְּבֹתֶיךָ | הִקְתִּיבֹתֶיךָ | נִקְתְּבֹתֶיךָ | תִּקְתְּבוּ | תִּקְתִּיבוּ | תִּקְתְּבוּ 2 s. f. |
| הִקְתְּבֹתֶיךָ | הִקְתִּיבֹתֶיךָ | נִקְתְּבֹתֶיךָ | אִקְתָּב | אִקְתִּיב (אִקְתִּיבָה § 144. a) | אִקְתָּב 1 s. |
| הִקְתְּבֹתֶיךָ | הִקְתִּיבֹתֶיךָ | נִקְתְּבֹתֶיךָ | יִקְתְּבוּ | יִקְתִּיבוּ | יִקְתְּבוּ 3 pl. m. |
| הִקְתְּבֹתֶיךָ | הִקְתִּיבֹתֶיךָ | נִקְתְּבֹתֶיךָ | תִּקְתְּבֹנָה | תִּקְתִּיבֹנָה | תִּקְתְּבֹנָה 3 pl. f. |
| הִקְתְּבֹתֶיךָ | הִקְתִּיבֹתֶיךָ | נִקְתְּבֹתֶיךָ | תִּקְתְּבוּ | תִּקְתִּיבוּ | תִּקְתְּבוּ 2 pl. m. |
| הִקְתְּבֹתֶיךָ | הִקְתִּיבֹתֶיךָ | נִקְתְּבֹתֶיךָ | תִּקְתְּבֹנָה | תִּקְתִּיבֹנָה | תִּקְתְּבֹנָה 2 pl. f. |
| הִקְתְּבֹתֶיךָ | הִקְתִּיבֹתֶיךָ | נִקְתְּבֹתֶיךָ | נִקְתָּב | נִקְתִּיב (נִקְתִּיבָה § 144. β) | נִקְתָּב 1 pl. |

INFINITIVES:— הִקְתָּב (& הִקְתִּיב etc.) *Hiph-ál*, הִקְתָּב etc. *Hoph-ál*.

PARTICIPLES (s. m.):— נִקְתָּב *Niph-ál*, תִּקְתִּיב *Hiph-ál*, תִּקְתָּב *Hoph-ál*;

IMPERATIVE:— *Hiph-ál* הִקְתָּב 2 s. m. (& הִקְתִּיב § 141-γ), תִּקְתִּיב 2 s. f., תִּקְתִּיבוּ 2 pl. m., תִּקְתְּבוּ 2 pl. f.

TABLE XV.

The INFIN. with Pronoun-Affixes (*Possessive*); (i.) KAL, (ii.) NIPH-ĀL, (iii.) PĪ-ĒL, (iv.) PŪ-ĀL, (v.) HIFH-ĪL, (vi.) HOPH-ĀL, (vii.) HITPH-ĒL.

| our | <i>f.</i> | <i>m.</i> your | <i>f.</i> | <i>m.</i> their | my | <i>f.</i> | <i>m.</i> thy | her | his |
|-----------------|-----------|--------------------------------------|-----------|----------------------------------|--------------|----------------|----------------|---------------|---------------|
| פִּקְדָנוּ | לְבָּ | פִּקְדָנֶיךָ, פִּקְדָנֶיךָ | לְבָ | פִּקְדָנָם, פִּקְדָנָם | פִּקְדֵי | פִּקְדְּךָ | פִּקְדְּךָ* | פִּקְדָהּ | פִּקְדָהּ |
| הִפְקַדְנוּ | לְבָ | הִפְקַדְנֶיךָ, הִפְקַדְנֶיךָ | לְבָ | הִפְקַדְנָם, הִפְקַדְנָם | הִפְקַדְי | הִפְקַדְךָ | הִפְקַדְךָ† | הִפְקַדְהּ | הִפְקַדְהּ |
| פִּקְדְּנוּ | לְבָ | פִּקְדְּנֶיךָ, פִּקְדְּנֶיךָ | לְבָ | פִּקְדְּנָם, פִּקְדְּנָם | פִּקְדֵי | פִּקְדְּךָ | פִּקְדְּךָ‡ | פִּקְדָהּ | פִּקְדָהּ |
| הִפְקַדְדְּנוּ | לְבָ | הִפְקַדְדְּנֶיךָ, הִפְקַדְדְּנֶיךָ | לְבָ | הִפְקַדְדְּנָם, הִפְקַדְדְּנָם | הִפְקַדְי | הִפְקַדְךָ | הִפְקַדְךָ | הִפְקַדְהּ | הִפְקַדְהּ |
| הִתְפַּקְדְּנוּ | לְבָ | הִתְפַּקְדְּנֶיךָ, הִתְפַּקְדְּנֶיךָ | לְבָ | הִתְפַּקְדְּנָם, הִתְפַּקְדְּנָם | הִתְפַּקְדֵי | הִתְפַּקְדְּךָ | הִתְפַּקְדְּךָ | הִתְפַּקְדְהּ | הִתְפַּקְדְהּ |
| הִתְפַּקְדְּנוּ | לְבָ | הִתְפַּקְדְּנֶיךָ, הִתְפַּקְדְּנֶיךָ | לְבָ | הִתְפַּקְדְּנָם, הִתְפַּקְדְּנָם | הִתְפַּקְדֵי | הִתְפַּקְדְּךָ | הִתְפַּקְדְּךָ | הִתְפַּקְדְהּ | הִתְפַּקְדְהּ |

* For the 'SLIGHT' -vowel under the פ sometimes, in the above, see Note (II.) on page 89.—For other Affix-forms see Tab. VIII.

* [Also פִּקְדָהּ *thy (m.) eating*, Gen. ii. 17, (the — under נ as in Pt. I., § 24). So others].—In Pause; פִּקְדָהּ as in : פִּקְדָהּ *Thy judging*, Ps. li. 6.

† [Instead of פִּקְדָהּ, there is sometimes פִּקְדָהּ before a Guttural; thus פִּקְדָהּ, as in פִּקְדָהּ]. In Pause : פִּקְדָהּ.

‡ [Also פִּקְדָהּ *your (m.) eating*, Gen. iii. 5; and so others]. Also פִּקְדָהּ *at your (m.) approaching*, D. xx. 2; פִּקְדָהּ *your (m.) refusing*, Is. xxx. 12 (and so פִּקְדָהּ *their (m.) refusing*, Am. ii. 4). Also פִּקְדָהּ *on your (m.) meeting* [lit., *finding*], Gen. xxxii. 20.

IMPERATIVE

עֲמֹר, 2 s. m.
עֲמֹרִי, 2 s. f.
עֲמְרוּ, 2 pl. m.
עֲמְרוּהֶן, 2 pl. f.

FUTURE

יֵעָמֵר, 3 s. m.
תֵּעָמֵר, 3 s. f.
יֵעָמְרוּ, 2 s. m.
תֵּעָמְרוּ, 2 s. f.
אֵעָמֵר, 1 s.
יֵעָמְרוּ, 3 pl. m.
תֵּעָמְרוּהֶן, 3 pl. f.
יֵעָמְרוּ, 2 pl. m.
תֵּעָמְרוּהֶן, 2 pl. f.
נֵעָמֹר, 1 pl.

חֹקֵךְ
חֹקֵי
חֹקֶיךָ
חֹקֶיךָ

יֵעָמֵר, יֵעָבֵר
תֵּעָמֵר, תֵּעָרֵב
יֵעָמְרוּ, יֵעָרְבוּ
תֵּעָמְרוּ, תֵּעָרְבוּ
אֵעָמֵר, אֵעָרֵב
יֵעָמְרוּ, יֵעָרְבוּ
תֵּעָמְרוּהֶן, תֵּעָרְבוּהֶן
יֵעָמְרוּ, יֵעָרְבוּ
תֵּעָמְרוּהֶן, תֵּעָרְבוּהֶן
נֵעָמֹר, נֵעָרֵב

הָעֹמֵר
הָעֹמְרִי
הָעֹמְרוֹ
הָעֹמְרוֹהֶן

יֵעָמֵר, יֵעָתֵר
תֵּעָמֵר, תֵּעָתֵר
יֵעָמְרוּ, יֵעָתֵרוּ
תֵּעָמְרוּ, תֵּעָתֵרוּ
אֵעָמֵר, אֵעָתֵר
יֵעָמְרוּ, יֵעָתֵרוּ
תֵּעָמְרוּהֶן, תֵּעָתֵרוּהֶן
יֵעָמְרוּ, יֵעָתֵרוּ
תֵּעָמְרוּהֶן, תֵּעָתֵרוּהֶן
נֵעָמֹר, נֵעָתֵר

הָעֹמֵר
הָעֹמְרִי
הָעֹמְרוֹ
הָעֹמְרוֹהֶן

יֵעָמֵר, יֵעָמְרוּ
תֵּעָמֵר, תֵּעָמְרוּ
יֵעָמְרוּ, יֵעָמְרוּ
תֵּעָמְרוּ, תֵּעָמְרוּ
אֵעָמֵר, אֵעָמֵר
יֵעָמְרוּ, יֵעָמְרוּ
תֵּעָמְרוּהֶן, תֵּעָמְרוּהֶן
יֵעָמְרוּ, יֵעָמְרוּ
תֵּעָמְרוּהֶן, תֵּעָמְרוּהֶן
נֵעָמֹר, נֵעָמֹר

יֵעָמֵר, יֵעָמְרוּ
תֵּעָמֵר, תֵּעָמְרוּ
יֵעָמְרוּ, יֵעָמְרוּ
תֵּעָמְרוּ, תֵּעָמְרוּ
אֵעָמֵר, אֵעָמֵר
יֵעָמְרוּ, יֵעָמְרוּ
תֵּעָמְרוּהֶן, תֵּעָמְרוּהֶן
יֵעָמְרוּ, יֵעָמְרוּ
תֵּעָמְרוּהֶן, תֵּעָמְרוּהֶן
נֵעָמֹר, נֵעָמֹר

¹ p. 1. תֵּעָמְרוּ. ² With ה, אֵעָמְרוּ (p. אֵעָמְרוּ). ³ p. יֵעָמְרוּ. ⁴ p. תֵּעָמְרוּ. ⁵ With ה, נֵעָמְרוּ (p. נֵעָמְרוּ).
⁶ p. תֵּעָמְרוּ. ⁷ With ה, אֵעָמְרוּ (p. אֵעָמְרוּ). ⁸ p. יֵעָמְרוּ. ⁹ p. תֵּעָמְרוּ. ¹⁰ With ה, נֵעָמְרוּ (p. נֵעָמְרוּ).
* Also with ה like אֵעָמְרוּ (p. אֵעָמְרוּ). ** And w. ה, נֵעָמְרוּ (p. נֵעָמְרוּ). † Also with ה like אֵעָמְרוּ (p. אֵעָמְרוּ). †† And, w. ה, נֵעָמְרוּ (p. נֵעָמְרוּ).
‡ Often, with ו, וְהֵעָמְרוּ, comp. § 160. So, fr. חרם, וְהֵעָמְרוּ, חרם, וְהֵעָמְרוּ, but וְהֵעָמְרוּ, and וְהֵעָמְרוּ, etc.—This is not so in וְהֵעָמְרוּ (p. וְהֵעָמְרוּ).
§ Lev. xxv. 35, and וְהֵעָמְרוּ, 1 S. xvii. 35.

TABLE XVI (2).

Variations when the 2^d Root-letter is **ס**, **ה**, **ח**, or **ע**:—[7, next page].

(a.) The forms are the same as in Tab. XIV., except as regards—

- (1) the COMPOUND form of *Shva Moving* under 2^d Root-letter (§ 168 (iv).);
- (2) a 'Slight' vowel under the 1st Root-letter which may agree with the Compound Shva following it [§ 168 (v.)].
- (3) the absence of Dag. F. from 2^d Root-letter in *Pī*, *Pū*, *Hithp.*; and
- (4) the 'Compensation' *sometimes* made for that Dagesh Forte [§ 168 (iii.)];

(β.) The Vowel-change referred to in (4) above is—

- (i.) (a) generally made before **ס**, as in **לְפָאֵר** [לְפָקַר], **מָאֵן** [מָפְקַר], **יְפָאֵר** [יְפָקַר], **כְּנִזְאֵל** [כְּמִפְקַר], etc.; but (b) *sometimes* not made, as **יָאֵר**, etc.;
- (ii.) (a) often NOT made before **ה** or **ע** in *Pī* & *Hithp.*; but (b) generally made before those two letters in *Pū*;
- (iii.) GENERALLY NOT MADE before **ח** in *Pī*, *Pū*, *Hithp.*

(γ.) The following illustrate sufficiently the peculiarities of these Verbs.

[Obs.—Some of the forms below are merely *Paradigm-forms*.

N.B.—For the 'Compensation,' of (4) above, see the forms within ().

| HITHP. (of נָעַר). | PŪ-ĀL (of רָחַם). | PĪ-ĒL. | NIPH-ĀL. | KAL. |
|-----------------------------------|----------------------|-----------------|------------------------------|---|
| (Tab. XIV.) ...הִתְנַעְרוּ (2) | (-ע-) רָחַמוּ | צַעֲקוּ (צ) | (Tab. XIV.) ...הִצַּעֲקוּ | (Tab. XIV.) INF. ...צַעֲקוּ w. Aff. PAST. |
| (2) הִתְנַעַר | (-ע-) רָחַם | צַעֲק (צ) | נִצַּעֲק | צַעֲק 3 s. m. |
| (2) הִתְנַעְרָה | (-ע-) רָחַמָה | צַעֲקָה (צ) | נִצַּעֲקָה | צַעֲקָה 3 s. f. |
| (2) הִתְנַעְרוּ | (-ע-) רָחַמוּ | צַעֲקוּ (צ) | נִצַּעֲקוּ | צַעֲקוּ 3 pl. |
| (2) מִתְנַעַר | (-ע-) מְרָחַם | מִצַּעֲק (צ) | (Tab. XIV.) | (Tab. XIV.) PARTIC. IMPR. |
| (2) הִתְנַעַר | | צַעֲק (צ) | (Tab. XIV.) | (Tab. XIV.) 2 s. m. |
| (2) הִתְנַעְרִי | | צַעֲקִי (צ) | הִצַּעֲקִי | צַעֲקִי 2 s. f. |
| (2) הִתְנַעְרוּ | | צַעֲקִי (צ) | הִצַּעֲקוּ | צַעֲקוּ 2 pl. m. |
| | | | | FUT. |
| (2) יִתְנַעַר | (-ע-) יְרָחַם | יִצַּעֲק (צ) | (Tab. XIV.) | (Tab. XIV.) 3 s. m. |
| (2) תִּתְנַעְרִי | (-ע-) תִּרְחַמִּי | תִּצַּעֲקִי (צ) | תִּצַּעֲקִי | תִּצַּעֲקִי 2 s. f. |
| (2) יִתְנַעְרוּ | (-ע-) יְרָחַמוּ | יִצַּעֲקוּ (צ) | יִצַּעֲקוּ | יִצַּעֲקוּ 3 pl. m. |
| (2) תִּתְנַעְרוּ | (-ע-) תִּרְחַמוּ | תִּצַּעֲקוּ (צ) | תִּצַּעֲקוּ | תִּצַּעֲקוּ 2 pl. m. |

* * For \bar{u} before **ח** (& **ה**) in *Hithp.* Pause-forms, see § 166 (c, d). Thus, : תִּתְנַחֵם 3 s. m. Fut., and : וְנִתְנַחֵם 1 s. with η Conv. So, : וְהִתְנַחֵמִי 1 s. (ת dropped), and : וְהִתְנַחֵמוּ 3 pl. (2^d Root-letter **ה**), Past with η Conv.

APPENDIX TO TABLE XVI (2).

VARIATIONS WHEN THE 2nd ROOT-LETTER IS ב.The forms are as in Tab. XVI., except in *Pr-él*, *Pū-ál*, and *Hithpā-él*.

| (VII.) HITHPĀ-ĒL. | (IV.) PŪ-ĀL. | (III.) PĪ-ĒL. | |
|--------------------------------|---------------|----------------------------|---|
| הִתְבָּרַךְ, בִּי, בְּי, בְּי, | | בָּרַךְ, בִּי, בְּי, בְּי, | } INF. ABS. & Constr., & with ב ב ל מ. With Pron. Aff ^s . |
| לְ, מֵהִתְבָּרַךְ | | לְבָרַךְ, מִבָּרַךְ | |
| הִתְבָּרַכוּ, ... | | בָּרְכוּ, ... | |
| (or ב) הִתְבָּרַךְ | בָּרַךְ | בָּרַךְ, בָּרַךְ | PAST. |
| הִתְבָּרַכְהָ | בָּרַכְהָ | בָּרַכְהָ | 3 s. m. |
| הִתְבָּרַכְתָּ | בָּרַכְתָּ | בָּרַכְתָּ | 3 s. f. |
| הִתְבָּרַכְתָּ | בָּרַכְתָּ | בָּרַכְתָּ | 2 s. m. |
| הִתְבָּרַכְתִּי | בָּרַכְתִּי | בָּרַכְתִּי | 2 s. f. |
| הִתְבָּרַכוּ | בָּרְכוּ | בָּרְכוּ | 1 s. |
| הִתְבָּרַכְתֶּם | בָּרַכְתֶּם | בָּרַכְתֶּם | 3 pl. |
| הִתְבָּרַכְתֶּן | בָּרַכְתֶּן | בָּרַכְתֶּן | 2 pl. m. |
| הִתְבָּרַכְנוּ | בָּרַכְנוּ | בָּרַכְנוּ | 2 pl. f. |
| | | | 1 pl. |
| מִתְבָּרַךְ | מִבָּרַךְ | מִבָּרַךְ | PARTICIPLE. |
| הִתְבָּרַךְ | | בָּרַךְ | IMPERATIVE. |
| הִתְבָּרְכִי | | בָּרְכִי | 2 s. m. |
| הִתְבָּרְכוּ | | בָּרְכוּ | 2 s. f. |
| הִתְבָּרַכְנָה | | בָּרַכְנָה | 2 pl. m. |
| | | | 2 pl. f. |
| יִתְבָּרַךְ | יִבָּרַךְ | יִבָּרַךְ | FUTURE. |
| תִּתְבָּרַךְ | תִּבָּרַךְ | תִּבָּרַךְ | 3 s. m. |
| תִּתְבָּרַךְ | תִּבָּרַךְ | תִּבָּרַךְ | 3 s. f. |
| תִּתְבָּרְכִי | תִּבָּרְכִי | תִּבָּרְכִי | 2 s. m. |
| אֲתְבָּרַךְ | אֲבָרַךְ | אֲבָרַךְ | 2 s. f. |
| יִתְבָּרְכוּ | יִבָּרְכוּ | יִבָּרְכוּ | 1 s. |
| תִּתְבָּרַכְנָה | תִּבָּרַכְנָה | תִּבָּרַכְנָה | 3 pl. m. |
| תִּתְבָּרְכוּ | תִּבָּרְכוּ | תִּבָּרְכוּ | 3 pl. f. |
| תִּתְבָּרַכְנָה | תִּבָּרַכְנָה | תִּבָּרַכְנָה | 2 pl. m. |
| נִתְבָּרַךְ | נִבָּרַךְ | נִבָּרַךְ | 2 pl. f. |
| | | | 1 pl. |

TABLE XVI (3). [§ 181].

The forms are as in Tab. XIV., except as regards—

(A) the 'Furtive' ֿ (§ 168, ii.; & Pt. I., § 60) at the end of a word after any Long Vowel except ֿ ; thus, e.g., in the Infin. forms, (i.) K. שָׁלַח , לְשַׁלַּח , (ii.) Nφ.* לְהַבְרִיעַ , (iii.) Pz. לְהַבְרִיעַ , (v.) Hφ.* לְהַבְרִיעַ , (vi.) Hθ.* לְהַבְרִיעַ , (vii.) Hθ.* לְהַבְרִיעַ †; and so in the Particls. K. שֹׁלֵחַ (1), † שֹׁלֵחַ (2), — & שֹׁלֵחַ [§ 139 (γ) & (δ, iii.)], Pz. שֹׁלֵחַ , Hφ. שֹׁלֵחַ , Hθ. שֹׁלֵחַ †;

(B) the replacing, sometimes, a Long Vowel by ֿ so as to dispense with the 'Furtive' ֿ . This is not very common in K. Inf. Constr., as שָׁלַח once (usually שֹׁלֵחַ), בְּגִינוּעַ Nu. xx. 3 (but, p. : לְגִינוּעַ Nu. xvii. 28), and in Partic. (1) [§ 139 (γ)] as נִטְעַע once (Ps. xciv. 9), רִבְעַע twice, רָקַע three times [עֿ — for עֿֿ]. But there is

N.B. generally — [for ֿ followed by 'Furtive' ֿ] in the

(α.) Inf. Constr. Nφ. & Pz.; as הִלְקַח , בְּהַבְרִיעַ , שֹׁלַח , בְּשֹׁלַח , בְּבִלְעַע , etc.;

(β.) Imper. & Fut. Nφ., Pz. & Hφ.; as הִאֲנַח , יִאֲנַח , שֹׁלַח , יִשְׁלַח , הִצְלַח , וַיִּצְלַח (& — Ps. xc. 12), וַיִּצְלַח (& — 1 Chr. xxix. 23), יִבְטַח אֶל־יְבִטְחֵנִי , יִשְׁבַּע , יִשְׁבַּע [for the ֿ form of fut. Hφ., see § 162 (e, ii.)];

(γ.) Pz. Past; as וַיִּבְטַח , וַיִּשְׁבַּע , etc. [In p., ֿ returns, as in : וַיִּבְטַח : וַיִּשְׁבַּע].

(δ.) We find וַיִּבְטַח , וַיִּשְׁבַּע , Hθ. Inf. (but also וַיִּבְטַח , † וַיִּשְׁבַּע), and Fut. וַיִּבְטַח .

[Obs. (i.) (ֿ — ֿ) remains in Inf^s Abs., Partic^s., and in Pause generally. §

(ii.) Hθ. Pause-forms|| have ֿ to the 2^d Root-letter regularly; see § 166 (c); thus, : וַיִּבְטַח : וַיִּשְׁבַּע [Sect. XVI.], : וַיִּבְטַח : וַיִּשְׁבַּע , etc.]. Also,

(C) 2 s. f. Past forms (cp. וַיִּבְטַח , etc.). Here 3rd Root-letter generally¶ takes ֿ instead of ֿ , the ֿ remaining unchanged; thus, וַיִּבְטַח , וַיִּשְׁבַּע , etc.; and so in other Voices, as in Hφ.* וַיִּבְטַח (for וַיִּבְטַח , see Sect. XVI.), Hθ. וַיִּבְטַח ; and, lastly,

(D) instead of the ֿ form of the Participles s. f. [see § 139 (β), p. 83], these Verbs have ֿ — ֿ ; thus, וַיִּבְטַח , וַיִּשְׁבַּע (p. : וַיִּבְטַח), etc.

Note.—These Verbs generally take ֿ to 2nd Root-letter in Imp. & Fut. Kal; and in 2 pl. f. Imp. (3 & 2 pl. f. Fut.) Pz., Hφ., & Hθ.

* Nφ., Hφ., Hθ., are abbrev. terms for *Niph-āl*, *Hiph-āl*, *Hoph-āl*, *Hithpāl-ēl*.

† For transposition of ח (of הַח) & 1st Root-letter, see Tab. XIV. (* *).

‡ So in וַיִּרְעַע (for וַיִּרְעַע), the ֿ being *Defective Shurik* [Pt. I., § 14].

§ But ֿֿ & עֿֿ occur sometimes in Pause, and often with less Disjunctive (besides *Conjunctive*) Accents. See (α—δ) & וַיִּבְטַח (Imper. Nφ.), וַיִּבְטַח , וַיִּשְׁבַּע , and וַיִּבְטַח (Pz. Past), וַיִּבְטַח , וַיִּשְׁבַּע , etc.

|| Except Inf^s and Partic^s. s. m. These always have the (ֿ — ֿ) form in Pause.

¶ Some Bibles have ֿ to the 3^d Root-letter, as in וַיִּבְטַח 1 K. xiv. 3, וַיִּבְטַח Jer. xiii. 25.

NOTE.

The Student will be better able to understand the concise statements of the preceding page by reference to the

PARADIGM

on the following two pages.

TABLE XVI (3) PARADIGM.—[The 3^d Rt-letter פ, מ, or ו]. Some of the words are merely Paradigm-forms.

| VII. ИТІРІА-ЪЛ. | VI. НОРІ-ЪЛ. | V. НІРІ-ЪЛ. | IV. ПҮ-ЪЛ. | III. ПІ-ЪЛ. | II. НІРІ-ЪЛ. | I. КАЛ. |
|------------------------------|------------------------------|-----------------------------|-----------------------------|-----------------------------|--|--|
| הַשְׁתַּחֲוֹתָהּ * (ה=) | הַשְׁתַּחֲוֹתָהּ | הַשְׁתַּחֲוִיתָ | הַשְׁתַּחֲוִיתָ (ה=) | הַשְׁתַּחֲוִיתָ (ה=) | הַשְׁתַּחֲוִיתָ, נִשְׁתַּחֲוִיתָ | שְׁתַּחֲוִיתָ INF. ABS. |
| הַשְׁתַּחֲוֹתְהוּ * (ה=) | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ (ה=) | הַשְׁתַּחֲוִיתְהוּ (ה=) | הַשְׁתַּחֲוִיתְהוּ, נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ INF. CONSTR. |
| מִהַשְׁתַּחֲוֹתָהּ } (ה=) | מִהַשְׁתַּחֲוֹתָהּ } (ה=) | מִהַשְׁתַּחֲוִיתָ } (ה=) | מִהַשְׁתַּחֲוִיתָ } (ה=) | מִהַשְׁתַּחֲוִיתָ } (ה=) | מִהַשְׁתַּחֲוִיתָ, נִשְׁתַּחֲוִיתָ } (ה=) | מִשְׁתַּחֲוִיתָ, נִשְׁתַּחֲוִיתָ } w. ב ל ב ב } מִשְׁתַּחֲוִיתָ (ה=) |
| ... הַשְׁתַּחֲוֹתְהוּ | ... הַשְׁתַּחֲוֹתְהוּ | ... הַשְׁתַּחֲוִיתְהוּ | ... הַשְׁתַּחֲוִיתְהוּ | ... הַשְׁתַּחֲוִיתְהוּ | ... הַשְׁתַּחֲוִיתְהוּ | ...; שְׁתַּחֲוִיתְהוּ w. Pron. Affs. |
| הַשְׁתַּחֲוֹתְהוּ * (ה=) | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ (ה=) | הַשְׁתַּחֲוִיתְהוּ (ה=) | נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ PAST. 3 s. m. |
| הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ 3 s. f. |
| הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ 2 s. m. |
| הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ 2 s. f. |
| הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ 1 s. |
| הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ 3 pl. |
| הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ 2 pl m. |
| הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ 2 pl f. |
| הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוֹתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | הַשְׁתַּחֲוִיתְהוּ | נִשְׁתַּחֲוִיתְהוּ | שְׁתַּחֲוִיתְהוּ 1 pl. |

TABLE XVII.

Verbs נ"ב, i.e. whose 1st Root-letter is נ [See also next page].

These are generally as in Tab. XVI (1), with the following exceptions:—

- (1) The INF. Construct *Kal* often has ׀ under the 1st Root-letter, as in—

נָאֲכַל, לְאֲכַל, לְאֲכַל, בְּאֲחֹז, בְּאֲחֹז*

- (2) The FUTURE *Kal*, of some of them,

(a.) has the נ Quiescent after ׀ given to the prefixes ׀ ת ׀; thus,—

נָאֲכַל, תֵּאֲכַל, תֵּאֲכַלְנָה, תֵּאֲכַלְנָה, תֵּאֲכַלְנָה, תֵּאֲכַלְנָה

- (β.) In the case of the 1 s. Fut. *K.*, the נ of the Root is *dropped* (after the prefix נ bearing ׀); thus, אֲכַל instead of תֵּאֲכַל.

N.B.—The נ of the Root is also dropped (rarely) in other forms, thus, אֲכַל for תֵּאֲכַל [(δ)] 2 S. vi. 1, אֲכַל for תֵּאֲכַל [(γ)] Ps. civ. 29, etc.

- (γ.) We have ׀ in יֵאֲחֹז 3 s. *m.*, יֵאֲחֹז 3 s. *f.*, יֵאֲחֹז 1 s. So in Pause, : יֵאֲכַל, : תֵּאֲכַל, † : אֲכַל : נָאֲכַל, and : נָאֲכַל & : נָאֲכַל (fr. אֲכַל 1 s. & נָאֲכַל 1 pl.) with ה, and : יֵאֲכַל 3 pl. *m.*, etc.

- (δ.) The ׀ in such forms as יֵאֲמַר, is for the ׀ of (γ.); for,

N.B.—the Long-Vowel ׀ is shortened when the Accent is removed from the ׀ of יֵאֲמַר etc.

- (ε.) Many Verbs whose 1st Root-letter is נ are conjugated according to Tab. XIV., rather than as above, except that the נ of the Root takes ׀ and the prefixes ׀ ת ׀ נ take ׀ generally. This is so in Verbs 'Fut (׀)' as well as in Verbs 'Fut. (׀)', [p. 85 (§, §)]; thus,—
etc. : תֵּאֲהַב, תֵּאֲהַב (ii.) , : תֵּאֲסַף, תֵּאֲסַף, תֵּאֲסַף (i.)

N.B.—The Fut. forms in (β, N.B.) and (ε, i.) are of the same Verb. So those of יֵאֲחֹז in (γ.) and יֵאֲחֹז 3 s. *m.*, יֵאֲחֹז 3 s. *f.*; also of אֲהַב we find אֲהַב 1 s., and אֲהַב (for תֵּאֲהַב) 1 s. in Pause.

- (3) In the IMPER. *K.*—(i.) the נ generally has ׀ in 2 s. *m.*, as in אֲמַר, אֲמַר, etc.; but, (ii.) in the 2 s. *f.*, and 2 pl. *m.*, the 'Slight'-vowel is, generally, — as in Tab. XIV.; thus, § אֲמַרִי, אֲמַרִי, etc. But ׀ before ה or ן, as in אֲהַבִי, אֲהַבִי. || (iii.) The 2 s. *m.* Imper. *K.* with the ה of § 141 (γ) generally takes ׀ (δ) as in אֲכַלְהָ eat thou (*m.*) G. xxvii. 19; but also ׀, as in אֲסַפְהָ Nu. xi. 16.

* Also with א, as in בְּאֲכַל, אֲכַל. So in אֲמַר (׀, δ), and אֲמַר; but also בְּאֲמַר, and אֲמַר.

† Also (i.) אֲמַר (as well as אֲמַר). (ii.) The common word אֲמַר is Inf. *Kal* of אֲמַר with ל prefixed (for אֲמַר). This word is rendered "saying" in the E.V.; thus, G. xxiii. 8, "And he communed with them (אֲמַר) saying; etc."

‡ This 1 s. Fut. *K.* is the same in form as אֲכַל, the s. *m.* Partic. *K.*, and the context alone can decide between them.

§ Once אֲסַפִי Jer. x. 17, with a Real short-vowel followed by ׀ Quiescent.

|| אֲהַבִי 2 s. *f.* (Ruth iii. 15. Other Bibles have אֲהַבִי.)

(TABLE XVII). PARADIGM. VERBS אָפּ [pp. 128-130**.]

| III. ПҮ-ѐL, IV. Пŭ-ǎL, VII. ПИПРǎ-ѐL, are the same as in Tab. XIV. | II. NIPH-ǎL. (סאָל) | I. KAL. אָל INFIN. Abs. |
|--|--|--|
| | האָל } האָל, בּ, בֵּ, בִּי } לֵי מֵהָאָל } האָלוּ ... | אָל* } אָל, בֵּ, בִּי, לֵי מֵאָל } (Also אָל, בֵּ, בִּי, ... See also) & w. מ ב ל מ ב p. xxiii, Notes (*) & (†). |
| V. ПИП-ѐL, VI. ПИП-ǎL, are as in Tab. XVI (1). | האָל נֶאָלָה § נֶאָלָת נֶאָלָת נֶאָלָת נֶאָלָתִי נֶאָלָו § (נֶאָוּ) נֶאָלָתֶם נֶאָלָתֶן נֶאָלָנוּ נֶאָל | אָלוּ w. Pron. Affs. אָל PAST. אָל 3 s. m. אָלָה 3 s. f. אָלָת 2 s. m. אָלָת 2 s. f. אָלָתִי 1 s. אָלוּ 3 pl. אָלָתֶם 2 pl. m. אָלָתֶן 2 pl. f. אָלָנוּ 1 pl. אָל PARTIC. אָל (1) s. m. אָלוּ (2) s. f. אָל IMPER. אָל 2 s. m. אָלִי 2 s. f. אָלוּ 2 pl. m. אָלָנָה 2 pl. f. אָל FUTURE. אָל 3 s. m. תֵּאָל 3 s. f. תֵּאָל 2 s. m. תֵּאָלִי 2 s. f. אָל 1 s. יֵאָלוּ 3 pl. m. תֵּאָלָנָה 3 pl. f. תֵּאָלוּ 2 pl. m. תֵּאָלָנָה 2 pl. f. נֵאָל 1 pl. |
| These forms and the Imper. & Fut. Nφ. are as in Tab. XVI (1). | אָהָב § אָהָבִי § אָהָבוּ § אָהָבָה אָהָב (etc. אָהָב) תֵּאָהָב § תֵּאָהָב § תֵּאָהָב § תֵּאָהָבִי § אָהָב § (אָהָב) אָהָבוּ § (אָהָב) תֵּאָהָבָה תֵּאָהָבוּ § (תֵּאָהָב) תֵּאָהָבָה נֵאָהָב § | אָלָה † (אָסָה) (p. xxiii (3)) אָלִי (אָסָי) (p. xxiii, Note (§)) אָלוּ אָלָנָה יֵאָל (לֵי) תֵּאָל (לֵי) תֵּאָל (לֵי) תֵּאָלִי (לֵי) אָל (לֵי) יֵאָלוּ (לֵי) תֵּאָלָנָה (לֵי) תֵּאָלוּ (לֵי) תֵּאָלָנָה (לֵי) נֵאָל (לֵי) |

* With ה, — אָלָה, אָהָבָה, comp. § 137 (4, iii) [p. 80]. † p. (—אָ). ‡ p. (—אָ). § p. (—אָ).
 ¶ For some contracted forms see § 191, & p. 130**. For some irregular, or 'borrowed,' forms see § 190 (β, ii), and p. 130**.

TABLE XXII. VERBS לָל. [See also pp. 169 (I) & 185-189].—Some of the words here are merely *Paradigm-forms*.

| (VII.) הִתְלַח. | (VI.) הִלַּח. | (V.) הִלַּח. | (IV.) פֻּלַּח. | (III.) פִּילַח. | (II.) נִפְחַל. | (I.) כָּלַח. |
|--|--|--|---|---|---|---|
| הִתְלַחַּת הִתְלַחַּתָּ הִתְלַחַּתְּ הִתְלַחַּתְּם הִתְלַחַּתְּוּ | הִלַּחַת הִלַּחַתָּ הִלַּחַתְּ הִלַּחַתְּם הִלַּחַתְּוּ | הִלַּחַת הִלַּחַתָּ הִלַּחַתְּ הִלַּחַתְּם הִלַּחַתְּוּ | לַחַח לַחַחָה לַחַחְתָּ לַחַחְתְּ לַחַחְתְּוּ | לַחַח לַחַחָה לַחַחְתָּ לַחַחְתְּ לַחַחְתְּוּ | לַחַח לַחַחָה לַחַחְתָּ לַחַחְתְּ לַחַחְתְּוּ | לַחַח לַחַחָה לַחַחְתָּ לַחַחְתְּ לַחַחְתְּוּ |
| הִתְלַחַּתְּוּ הִתְלַחַּתְּוּ הִתְלַחַּתְּוּ הִתְלַחַּתְּוּ הִתְלַחַּתְּוּ | הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ | הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ | לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ | לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ | לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ | לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ |
| הִתְלַחַּתְּוּ הִתְלַחַּתְּוּ הִתְלַחַּתְּוּ הִתְלַחַּתְּוּ הִתְלַחַּתְּוּ | הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ | הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ הִלַּחַתְּוּ | לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ | לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ | לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ | לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ לַחַחְתְּוּ |

TABLE XXIII. Variations for לָהּ [pp. 170-173, & 190-193].

| VII. Императивъ. | V. Императивъ. | IV. ПѢ-ѢЛЪ. | III. ПѢ-ѢЛЪ. | II. NipH-ĀL. | I. Kal. |
|----------------------|-----------------------------|-------------|---|--|---|
| התגלה etc. | הגלה etc. | גלה etc | גלה, גלות, פני, לגלות, מגלות ...גלותו. | הגלה הגלות, ¹⁰ פני, לגלות, מגלות ...גלותו. | קבו, גלהי גלהי } Inf. Abs. (Constr. & כפולו } לג, מגלות ...גלותו } w. Pron. Abs. |
| התגלה [†] | הגלה | גלה | גלה | הגלה | גלה 3 s. m. |
| התגלתה | הגלתה ⁹ הריצת | גלתה | גלתה | הגלתה ⁹ | הגלתה ⁹ 3 s. f. |
| התגלית | הגלית, הריצת | גלית | גלית | הגלית | הגלית 2 s. m. |
| התגלית | הגלית, הריצת | גלית | גלית | הגלית | הגלית 2 s. f. |
| התגליתני | הגליתני ¹¹ הפגתי | גליתני | גליתני | הגליתני | הגליתני 1 s. |
| התגלני | הגלני | גלני | גלני | הגלני | הגלני 3 pl. |
| התגליתם | הגליתם ¹² | גליתם | גליתם | הגליתם | הגליתם 2 pl. m. |
| התגליתו | הגליתו | גליתו | גליתו | הגליתו | הגליתו 2 pl. f. |
| התגליתנו | הגליתנו | גליתנו | גליתנו | הגליתנו | הגליתנו 1 pl. |
| התגליתו [†] | הגליתו | גליתו | גליתו | הגליתו | הגליתו (i. c. גלה) (1) s. m. |

PARTICIPLE.
(1) s. m.

Note A on TABLE XXIII.

PARTICIPLE FORMS.

| Plu. (f.) | i.c. | Plu. (m.) | i.c. | Sing. (f.) | i.c. | Sing. (m.) |
|------------|------|------------|------|------------|------|-------------------------------|
| גְּלוֹתַּי | יְ | גּוֹלִים | תְ | גּוֹלֶהָ | הְ | *גּוֹלֶהָ (1) (I) <i>Kal.</i> |
| גְּלוֹתַי | יְ | גּוֹלִים | תְ | גּוֹלֶהָ | יְ | גּוֹלֶהָ (2) |
| נִגְלוֹתַי | יְ | נִגּוֹלִים | תְ | נִגּוֹלֶהָ | הְ | נִגּוֹלֶהָ (II) <i>Niph.</i> |

* * In other Voices the only change from the *s. m.* forms (given in Tab. XXIII) is in the endings—which are

| Plu. (f.) | i.c. | Plu. (m.) | i.c. | Sing. (f.) | i.c. | Sing. (m.) |
|-----------|------|-----------|------|------------|------|------------|
| גְּלוֹתַי | יְ | גּוֹלִים | תְ | גּוֹלֶהָ | הְ | גּוֹלֶהָ |

Obs. (i) The Plu. (*f.*) Partic.-forms are the same in Constr.

(ii) The *K.* Partic.-forms חַי (p. חַיִּי) *living s. m.*, חַיָּה *s. f.*, חַיִּים *pl. m.*, חַיּוֹת *pl. f.*, are “borrowed” from a Root חַי (=חיה), being like סֹבֵב *s. m.*, סֹבֶבָה *s. f.*, from סָבַב.

(iii) חַיּוֹת *K.* Partic. *pl. f.*, Ex. i. 19, is “borrowed” from a Root עָו.

(iv) The word מִמְחִים in Is. xxv. 6 is *Pū.* Partic. *pl. m.* of מָחָה = מחי. (See also p. 173.)

* נִשְׂאָה *s. m.* (with נ standing for the ה) 1 S. xxii. 2;—נִשְׂאָהִים Neh. v. 7 has נ ‘superfluous.’

† עֲטוּהָ fr. עָטָה, בּוֹכִיָּה fr. בָּכָה, etc.—פָּרְתָה Gen. xlix. 22.

‡ אֲתִיּוֹת, Is. xli. 23, fr. אָתָה.

§ עָשָׂה in Job xli. 25 (6, *d.* ii). In Job xv. 22 עָשָׂה is *Kri* for עָשָׂה *Kthiv*.

N.B. As in Pt. I, § 14, we may have יְ for י before the י.

SUPPLEMENT TO TABLE XXIII.—N.B. Several of the words below are merely *Paradigm-forms*.

| VI. HOFH-AL. | V. HIFH-AL. | III. PF-EL, IV. PU-AL, VII. HITPAH-EL, are as in Table XXIII. | II. NIFH-AL. | I. KAL. |
|-----------------|---------------------|---|---------------------|---------------------|
| העלה (ה) | העלה | העלה | העלה | עלה |
| העלות ב', ב', | העלות ב', ב', | העלות ב', ב', | העלות ב', ב', | עלות (Const. & בבבב |
| ל, מהעלות | ל, מהעלות | ל, מהעלות | ל, מהעלות | עלות (Const. & בבבב |
| העלות... | העלות... | העלות... | העלות... | עלות (Const. & בבבב |
| העלה | העלה | העלה | העלה | עלה |
| העלתה | העלתה ² | העלתה ² | העלתה ² | עלתה |
| העלית | העלית ⁸ | העלית ⁸ | העלית ⁸ | עלית |
| העלית | העלית ⁸ | העלית ⁸ | העלית ⁸ | עלית |
| העליתי | העליתי ⁸ | העליתי ⁸ | העליתי ⁸ | עליתי |
| העלך | העלך | העלך | העלך | עלך |
| העליתם | העליתם ⁹ | העליתם ⁹ | העליתם ⁹ | עליתם |
| העליתו | העליתו | העליתו | העליתו | עליתו |
| העלינו | העלינו | העלינו | העלינו | עלינו |
| מעלה (ה. ה. ה.) | מעלה (ה. ה. ה.) | מעלה (ה. ה. ה.) | מעלה (ה. ה. ה.) | עלה (1). |

XXXIV***

TABLE XXIV.—INFIN. WITH PRON.-AFFS. (OBJECTIVE, ETC.).

(*.* Each Infin. here has the pref. ל of בכלם).

| | HI-PH-IL. לְהַפְקִיד | PI-EL. לְפַקֵּד | KAL. לְפָקֵד |
|-----------------------|---------------------------|---------------------------|------------------------------|
| Pronouns Obj. etc. | <i>to cause to visit.</i> | <i>to visit (Intens.)</i> | <i>to visit.</i> |
| <i>him</i> | לְהַפְקִידוֹ | לְפַקְדוֹ | לְפָקְדוֹ |
| <i>her</i> | לְהַפְקִידָהּ | לְפַקְדָהּ | לְפָקְדָהּ |
| <i>thee (m.)</i> | { לְהַפְקִידְךָ :יָֽיְ | { לְפַקְדְךָ :יָֽיְ | { לְפָקְדְךָ (יָֽיְ—) |
| <i>thee (f.)</i> | לְהַפְקִידְךָ | לְפַקְדְךָ | לְפָקְדְךָ |
| <i>me</i> | לְהַפְקִידַנִי | לְפַקְדַנִי | { לְפָקְדַנִי (יָֽיְ) |
| <i>them (m.)</i> | לְהַפְקִידֵם | לְפַקְדֵם | לְפָקְדֵם |
| <i>them (f.)</i> | לְהַפְקִידֵן | לְפַקְדֵן | לְפָקְדֵן |
| <i>you (m.)</i> | לְהַפְקִידְכֶם | לְפַקְדְכֶם | { לְפָקְדְכֶם לְפָקְדְכֶם |
| <i>you (f.)</i> | לְהַפְקִידְכֶן | לְפַקְדְכֶן | { לְפָקְדְכֶן לְפָקְדְכֶן |
| <i>us</i> | לְהַפְקִידֵנוּ | לְפַקְדֵנוּ | לְפָקְדֵנוּ (יָֽיְ) |

NOTE:—(a) Instead of the ך (ו) of the 1st (and sometimes the 2^d) Rt-letter in the *Kal*, there may be (i) — as in such forms as לְסַעְדוֹ, לְסַעְדָהּ, לְסַעְדְךָ, לְסַעְדְכֶם; (ii) ך as in לְחַנְנָהּ; (iii) — as in לְשַׁמְנֵנוּ.

(b) The few forms from other Voices will be understood from those above.

(c) So for forms from some other Verbs. But we may add those in (d):—

(d) (1) לְעָזַב *to forsake*, (him) לְעֹזְבוֹ, (thee m.) לְעֹזְבְךָ, etc.

(2) לְרָשַׁת *to possess*, (him) לְרֹשֶׁתוֹ, etc.

(3) לְקַחַת *to take*, (him) לְקֹחָתוֹ, etc.

(4) לְשׂוּם *to put*, (him) לְשׂוּמוֹ, etc. [לְשִׂימוֹ, לְשִׂימֵם, etc.]

לְהַקִּימוֹ *to raise*, (him) לְהַקִּימוֹ, etc.

(5) לָסָב *to go round*, (him) לְסָבוֹ, etc. [לְסוּבְבוֹ, לְסוּבְבֵם, etc.—
לְהִסְבּוֹ, לְהִסְבֵם, etc.]

(6) לְקַנּוֹת *to buy*, (him) לְקִנְתּוֹ, etc. [לְעִשְׂתּוֹ, לְעִשְׂתֵם, etc.]

(TABLE XXV) PAST K, WITH PRON.-AFFIXES (OBJECTIVE, ETC.)

| Pronouns Obj., etc. | <i>we visited.</i> ye (f.) & ye (m.) visited. they visited. | <i>I visited.</i> thou (f.) visitedst. thou (m.) visitedst. | <i>she visited.</i> | <i>he visited.</i> |
|------------------------|--|--|---------------------|--------------------|
| him | פָּקַדְתִּימוּ | פָּקַדְתִּימוּ | פָּקַדְתִּימוּ | פָּקַדְתִּימוּ |
| her | פָּקַדְתִּיהָ | פָּקַדְתִּיהָ | פָּקַדְתִּיהָ | פָּקַדְתִּיהָ |
| thee (m.) | פָּקַדְתִּיךָ | פָּקַדְתִּיךָ | פָּקַדְתִּיךָ | פָּקַדְתִּיךָ |
| thee (f.) | פָּקַדְתִּיךְ | פָּקַדְתִּיךְ | פָּקַדְתִּיךְ | פָּקַדְתִּיךְ |
| me | פָּקַדְתִּינִי | פָּקַדְתִּינִי | פָּקַדְתִּינִי | פָּקַדְתִּינִי |
| them (m.) | פָּקַדְתִּיהֶם | פָּקַדְתִּיהֶם | פָּקַדְתִּיהֶם | פָּקַדְתִּיהֶם |
| them (f.) | פָּקַדְתִּיהֶן | פָּקַדְתִּיהֶן | פָּקַדְתִּיהֶן | פָּקַדְתִּיהֶן |
| you (m.) | פָּקַדְתִּיכֶם | פָּקַדְתִּיכֶם | פָּקַדְתִּיכֶם | פָּקַדְתִּיכֶם |
| you (f.) | פָּקַדְתִּיכֶן | פָּקַדְתִּיכֶן | פָּקַדְתִּיכֶן | פָּקַדְתִּיכֶן |
| us | פָּקַדְתִּינוּ | פָּקַדְתִּינוּ | פָּקַדְתִּינוּ | פָּקַדְתִּינוּ |

Note:—(a) The פָּקַדְתִּי forms [§ 188 (A)] retain the -- as in פָּקַדְתִּי, אָהַבְתִּי, אָהַבְתִּי, אָהַבְתִּי, אָהַבְתִּי, etc., fr. יָרַשְׁתִּי, fr. יָרַשְׁתִּי, which belong to a פָּקַדְתִּי form [יָרַשְׁתִּי].—(b) As belonging to the פָּקַדְתִּי form, some take such forms as יָרַשְׁתִּי, יָרַשְׁתִּי, יָרַשְׁתִּי, I have begotten thee (m.), יָרַשְׁתִּי, thou (m.) hast begotten us, יָרַשְׁתִּי, thou (f.) hast born me; and יָרַשְׁתִּי & יָרַשְׁתִּי I asked him (cp. יָרַשְׁתִּי 1 s. Past H ϕ , with יָרַשְׁתִּי, with יָרַשְׁתִּי).—(c) There are a few other forms of A affixes; thus (i) יָרַשְׁתִּי me, (ii) יָרַשְׁתִּי (for יָרַשְׁתִּי in P.) as in יָרַשְׁתִּי G. xxxvii. 33, (iii) יָרַשְׁתִּי—Song viii. 5, (iv) יָרַשְׁתִּי as in יָרַשְׁתִּי for יָרַשְׁתִּי.

* Also יָ, in Pause.

(TABLE XXVI) PARTICIPLES WITH PRON.-AFFIXES.

The Student may make *complete* Tables by replacing

- (i) לוֹ- in 'App^x (C) to Tab. XIV' by the forms in column (i) below,
- (ii) לָתְ- in 'App^x (B) to Tab. XIV' by the forms in column (ii) below,
- (iii) לָיִם- in 'App^x (B) to Tab. XIV' by the forms in column (iii) below,
- (iv) לוֹת- in 'App^x (B) to Tab. XIV' by the forms in column (iv) below :-

| PARTIC. PLU. | | PARTIC. SING. | |
|----------------------|----------------------|----------------------|------------------|
| (iv.) (f.) | (iii.) (m.) | (ii.) (f.) | (i.) (m.) |
| לוֹתְ- | לוֹתְ- | לוֹתְ- § | לוֹתְ- (i.) (m.) |
| לוֹתְהָ- | לוֹתְהָ- | לוֹתְהָ- | לוֹתְהָ- |
| לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- (ii.) (f.) | לוֹתְהֶם-* |
| (לוֹתְהֶם) לוֹתְהֶם- | (לוֹתְהֶם) לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- † |
| (לוֹתְהֶם) לוֹתְהֶם- | (לוֹתְהֶם) לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- ‡ |
| לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- |
| לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- |
| לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם-* |
| לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם-* |
| לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- | לוֹתְהֶם- |

Note:—(α) The Passive Participles in 'App^x (B) to Tab. XIV' cannot strictly have *Objective* Affixes. [For Decl. of forms in לוֹתְ- see Tab. VI (i).]

(β) The Hebrew Participles, as *Nouns*, may be 'in Constr.', and may have *Possessive* Pron. Affixes. For instance,

(γ) the Partic. (of פָּעַל form) יֹרֵא *one (m.) fearing, or a fearer*, 'in Constr.' is יֹרֵא *a fearer of* (and so יֹרְאִים *fearers (m.)* is i.c. יֹרְאֵי *fearers of*).—Of יֹרְאֵה *one (f.) fearing, or a fearer (f.)*, the Construct form would be יֹרְאֵת (and that of יֹרְאֵת would be יֹרְאֵת). [See also § 139 (δ, iv).]

(δ) The Partic. of פָּעַל form takes the Affs. thus,—Sing. פָּעֻלְהוּ, פָּעֻלְהָ, etc., Plu. (פָּעֻלְהֵם) פָּעֻלְהֵם, פָּעֻלְהֵי, פָּעֻלְהֵי, etc. So we have יֹרְאֵיו *those (m.) fearing him, or his fearers*, יֹרְאֵיךָ *those fearing thee (m.)*, or *thy fearers*.

* The 'Slight'-vowel of 2^d Rt-letter here is וְ (וְ or וְ); thus, לוֹתְהָ (לוֹתְהָ), לוֹתְהֶם.

† Also לוֹתְהָ.

‡ לוֹתְהֶם, לוֹתְהֶם. לוֹתְהֶם fr. עֲשֵׂה, & לוֹתְהֶם (once) fr. לוֹתְהָ,—in which the לוֹתְ is dropped as, also, in עֲשֵׂהוּ and לוֹתְהָ (p. עֲשֵׂהָ), etc., fr. עֲשֵׂהָ.

§ Also with וְ. Thus, fr. מִיִּנְקָתָהּ, מִיִּנְקָתָהּ, etc.

(TABLE XXVII) IMPERATIVES K. WITH PRON.-AFFIXES.

| Pronouns Obj., etc. | פְּקֹדְנָה <i>visit ye (f.)</i> | פְּקֹדוּ <i>visit ye (m.)</i> | פְּקֹדֵי <i>visit thou (f.)</i> | פְּקֹד <i>visit thou (m.)</i> |
|------------------------|------------------------------------|----------------------------------|------------------------------------|----------------------------------|
| <i>him</i> | | פְּקֹדוּהוּ | פְּקֹדֵיהוּ | { (נָו) פְּקֹדוּהוּ פְּקֹדוּ |
| <i>her</i> | | פְּקֹדוּהָ | פְּקֹדֵיהָ | { (נָה) פְּקֹדוּהָ פְּקֹדוּהָ |
| <i>me</i> | | פְּקֹדוּנִי | פְּקֹדֵנִי | פְּקֹדֵנִי |
| <i>them (m.)</i> | | פְּקֹדוּם | פְּקֹדֵימ | (מָו) פְּקֹדֵמ |
| <i>them (f.)</i> | | פְּקֹדוּן | פְּקֹדֵין | פְּקֹדֵין |
| <i>us</i> | | פְּקֹדוּנוּ | פְּקֹדֵינוּ | פְּקֹדֵנוּ |

* * * The forms given above are for Verbs 'Fut (—)' [§§ 141 (α, †), & 162 (δ, §)].

Note:—(α) In Verbs 'Fut (—),' the 2^d Rt-letter has ־ (lengthened from ־); and so (β) with one of the letters אהע (or ה consonantal) as 3^d or 2^d Rt-letter, we have מְשַׁחְהוּ *anoint thou (m.) him*, אֲהַבְהָ *love thou (m.) her*, נִגְאֹלְהָ *redeem thou (m.) her (or it f.)*, סִעֲדֵנִי *support Thou me*; and so קְרַאֲנָה *proclaim thou (m.) it (f.)*, קְרַאֲהוּ *call ye upon Him*, שְׁמַעֲנִי *hear ye me, etc.*; and so from קַח (r. לָקַח), קַחְנִי *take (or fetch) thou (m.) him*, קַחְנָה *take thou (m.) it (f.)*, קַחְמָם *take (or fetch) them (m.)*—whence קַחְמָם G. xlvi. 9.

(γ) In Nu. xxiii. 13 קַחְנִי *curse thou (m.) him* is an irregular form from כָּבַח with 'Epenthetic נ' (as it is called) between the Verb and the Affix.

(δ) In other Voices, the only change is in the 'syllable of junction'; thus, the P. פְּקֹד gives פְּקֹדוּ, etc., the H. פִּקְדוּ gives פִּקְדוּהוּ, etc.

| Pronouns Obj., etc. | we will visit. | תִּפְקְדוּ { תִּדְנֶה } ye (f.) ye (m.) will visit. | | תִּפְקְדְנָה | יִפְקְדוּ |
|------------------------|--|---|---------------|---------------------------------------|-----------------------|
| | | | | they (f.) will visit. | they (m.) will visit. |
| him | נִפְקְדֶנּוּ נִפְקְדֶהוּ נִפְקְדוּ | נִפְקְדֶהוּ | תִּפְקְדֶהוּ | תִּפְקְדֶהוּ | יִפְקְדֶהוּ |
| | | | | נִפְקְדְנָה נִפְקְדָה נִפְקְדֶה | תִּפְקְדֶה |
| thee (m.) | נִפְקְדֶה נִפְקְדֶי: | _____ | _____ | תִּפְקְדֶיךָ | יִפְקְדֶיךָ |
| | | נִפְקְדֶךָ | _____ | תִּפְקְדֶיךָ | יִפְקְדֶיךָ |
| me | _____ | תִּפְקְדֶינִי | תִּפְקְדֶינִי | יִפְקְדֶינִי | |
| them (m.) | נִפְקְדֶם | תִּפְקְדֶם | תִּפְקְדֶם | יִפְקְדֶם | |
| them (f.) | נִפְקְדֶן | תִּפְקְדֶן | תִּפְקְדֶן | יִפְקְדֶן | |
| you (m.) | נִפְקְדֶכֶם | _____ | _____ | תִּפְקְדֶכֶם | יִפְקְדֶכֶם |
| you (f.) | נִפְקְדֶכֶן | _____ | _____ | תִּפְקְדֶכֶן | יִפְקְדֶכֶן |
| us | _____ | תִּפְקְדֶנוּ | תִּפְקְדֶנוּ | יִפְקְדֶנוּ | |

*** The forms given above are for Verbs 'Fut (—)' [§ 141 (α, †)].

Note:—(a) In Verbs 'Fut (—)' the 2^d Rt-letter has ־ (lengthened from —); thus,

from יִלְבֹּשׁני & יִלְבֹּשׁני he (or it m.) will clothe me, יִלְבֹּשׁם [see ε (vii, 2)]
he shall put on them (m.) [as clothes]; and so,

(β) with one of the letters אהע, or ה consonantal, for 3^d or 2^d Rt-letter we have יִשְׁלַחֵנוּ & יִשְׁלַחֵהוּ he will send him, יִשְׁלַחֶהָ he will send thee (m.),
 יִשְׁלַחֵנִי he will send me, יִאַהֲבֵנִי [ε, vi] he will love me, etc.; and so, from
 יִקַּח (x. לקח) יִקַּחֵהוּ he will take him, יִקַּחֶהָ he will take her, etc.

(γ) The ן of § 145 stands sometimes between the Verb and a Pron.-Affix; thus יַעֲבִרְנָהוּ Jer. v. 22 they (m.) shall pass over it (m.) from יַעֲבִרֵנוּ ,
 יִלְפְּדֵנוּ Pr. v. 22 they (m.) will take him from יִלְפְּדֵנִי (etc.)
Pr. i. 28 they (m.) shall call-upon me from יִקְרָאֵנִי (etc.). So also in the
 Pī-él יִשְׁתַּחֲוֶהָ Is. lx. 7 they (m.) shall minister-unto thee (f.).
[־ for ־ as in Pt. I, § 55 (9, δ)].

PRON.-AFFIXES (OBJECTIVE, ETC.)

XL.

| אָפּקֹד <i>I will visit.</i> | תִּפְקְדִי <i>thou (f.) will visit.</i> | תִּפְקֹד <i>thou (m.) will visit.</i> | תִּפְקֹד <i>she will visit.</i> | יִפְקֹד <i>he will visit.</i> |
|---|--|---|--|---|
| { אָפּקֹדְנִי אָפּקֹדְהוּ אָפּקֹדוּ | { תִּפְקְדִיָּהוּ תִּפְקְדִי | { (תִּפְקְדִינִי) תִּפְקֹדְהוּ תִּפְקֹדוּ | { (תִּפְקֹדְנִי) תִּפְקֹדְהוּ תִּפְקֹדוּ | { (יִפְקֹדְנִי) יִפְקֹדְהוּ יִפְקֹדוּ |
| { אָפּקֹדְנָה אָפּקֹדְהָ אָפּקֹדְהָ | { תִּפְקְדִיָּה תִּפְקְדִי | { תִּפְקֹדְנָה תִּפְקֹדְהָ תִּפְקֹדְהָ | { תִּפְקֹדְנָה תִּפְקֹדְהָ תִּפְקֹדְהָ | { יִפְקֹדְנָה יִפְקֹדְהָ יִפְקֹדְהָ |
| { אָפּקֹדְהָ אָפּקֹדְהָ | — | — | { תִּפְקֹדְהָ תִּפְקֹדְהָ | { יִפְקֹדְהָ יִפְקֹדְהָ |
| אָפּקֹדְךָ — | — | — | תִּפְקֹדְךָ תִּפְקֹדְךָ | יִפְקֹדְךָ יִפְקֹדְךָ |
| — | תִּפְקְדִינִי | תִּפְקֹדְנִי | תִּפְקֹדְנִי | יִפְקֹדְנִי |
| אָפּקֹדְכֶם | תִּפְקְדִימֶם | תִּפְקֹדְכֶם | תִּפְקֹדְכֶם | יִפְקֹדְכֶם |
| אָפּקֹדוּ | תִּפְקֹדְדֵם | תִּפְקֹדוּ | תִּפְקֹדוּ | יִפְקֹדוּ |
| אָפּקֹדְכֶם | — | — | תִּפְקֹדְכֶם | יִפְקֹדְכֶם |
| אָפּקֹדְכֶם | — | — | תִּפְקֹדְכֶם | יִפְקֹדְכֶם |
| — | תִּפְקְדִינִי | תִּפְקֹדְנִי | תִּפְקֹדְנִי | יִפְקֹדְנִי |

ii
For Fut.
see (a) below.

(δ) We find the ן (called 'Epenthetic י'ן), between Verb and Affix, also in other Persons; thus, יַעֲבֹרְנָהוּ Jer. v. 22 *he (or it m.) will pass-over it (m.)* from יַעֲבֹר Jer. xxii. 24 *I will pluck thee (m.)* from נתק [the Dag. L. in ך is in accordance with Pt. I, § 47 (2) & § 55 (7)].

(e) Besides the Affix-forms given above, there are some others. Thus (i) הָהָ instead of הָהָ *her*, as in וַתְּחַמְּרָהּ Ex. ii. 3 *and she daubed it (f.)*. (ii) The הָהָ *thee (m.)* is in Pause הָהָ (also הָהָ); and (iv) the Affix הָ—, with הָ after it, has the form הָהָ—. (v) The 2 s. f. הָהָ has י sometimes after it, thus הָהָי. (vi) Instead of הָהָי *me*, we have sometimes הָהָי (p. הָהָי). (vii) Instead of הָהָי *them (m.)*, we have (1) sometimes הָהָי and (2) sometimes הָהָי, and so (viii) הָהָי (rarely הָהָי) for הָהָי *them (f.)*. Rarely (ix) הָהָי for הָהָי *us*. (x) הָהָי *me*, has Dagesh for the ן of (δ).

(f) For the 'Slight'-vcwel in some forms see Obs. XLIII (p. 210).

* So הָהָי (Ps. L. 23), with the ן of (δ), in Pause.

TABLE XXIX.

From Tables XXV & XXVIII, which give the Past & Future *Kaf* with Pron.-Affixes, the Past & Future forms of other Voices, with such Affixes, will be easily recognized. It may be useful, however, to give here the following:—

(I.) PAST PY-EL WITH PRON.-AFFIXES (OBJECTIVE, ETC.).

| | | | | | |
|---------------|---------------|---------------|---------------|---------------|---------------|
| פְּקַרְתִּי | פְּקַרְתָּ | פְּקַרְתָּ | פְּקַרְתָּ | פְּקַרְתָּ | פְּקַרְתָּ |
| פְּקַרְתְּנוּ | פְּקַרְתְּמוּ | פְּקַרְתְּמוּ | פְּקַרְתְּמוּ | פְּקַרְתְּמוּ | פְּקַרְתְּמוּ |
| פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ |
| פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ |
| פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ | פְּקַרְתְּהוּ |
| etc. | etc. | etc. | etc. | etc. | etc. |

(B) PAST HIRH-IL.

| | | | | | |
|----------------|----------------|----------------|----------------|----------------|----------------|
| הִפְקַרְתִּי | הִפְקַרְתָּ | הִפְקַרְתָּ | הִפְקַרְתָּ | הִפְקַרְתָּ | הִפְקַרְתָּ |
| הִפְקַרְתְּנוּ | הִפְקַרְתְּמוּ | הִפְקַרְתְּמוּ | הִפְקַרְתְּמוּ | הִפְקַרְתְּמוּ | הִפְקַרְתְּמוּ |
| הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ |
| הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ |
| הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ | הִפְקַרְתְּהוּ |
| etc. | etc. | etc. | etc. | etc. | etc. |

NOTE.

The forms of the Future *K.* of עשה w. Pron. Affs. (Obj. etc.) which *actually occur* are

| | |
|--------|--------------------------------|
| יעשהו | he will make him (or it m.), |
| יעשה | } he will make her (or it f.), |
| יעשנה | |
| יעשם | he will make them (m.), |
| תעשנו | thou (m.) shalt make it (m.), |
| תעשנה | thou (m.) shalt make it (f.), |
| אעשנה | I will make, or do, it (f.), |
| אעשך | I will make thee (m.), |
| יעשוה | they (m.) will do it (f.), |
| יעשוני | they (m.) will make me, |
| נעשנה | we will do it (f.). |

Many of the words given in Tab. XXX are, therefore, merely Paradigm-forms. The proper form to begin with would, in accordance with Tab. XXVIII, have been the נני- form [יעשנו]. As this word does not occur, we preferred to begin with יעשהו. Then, for the sake of the uniformity which is necessary in a Paradigm, the *corresponding* forms had to be given first in other places.

TABLE XXXI.

FORMS OF PRON.-AFFIXES (OBJECTIVE) ATTACHED TO VERBS.

| | | |
|--|--|--|
| <p>First Person.</p> <p>¹³ גִּי, ¹² גִּי, ¹⁵ גִּי, ¹⁴ גִּי</p> | <p>Second Person.</p> <p>(גִּי) : גִּי, (גִּי) : גִּי</p> <p>¹⁰ גִּי, ¹¹ גִּי, (גִּי) : גִּי</p> <p>גִּי</p> | <p>Third Person.</p> <p>³ גִּי, ² גִּי, ¹ גִּי } Sing. m.</p> <p>גִּי, ⁵ גִּי, ⁴ גִּי } Sing. m.</p> <p>⁶ גִּי, ⁷ (גִּי) } Sing. f.</p> <p>גִּי, ¹⁶ גִּי, ¹⁷ גִּי } Plu. m.</p> <p>גִּי, ¹⁸ גִּי, ¹⁹ גִּי } Plu. f.</p> |
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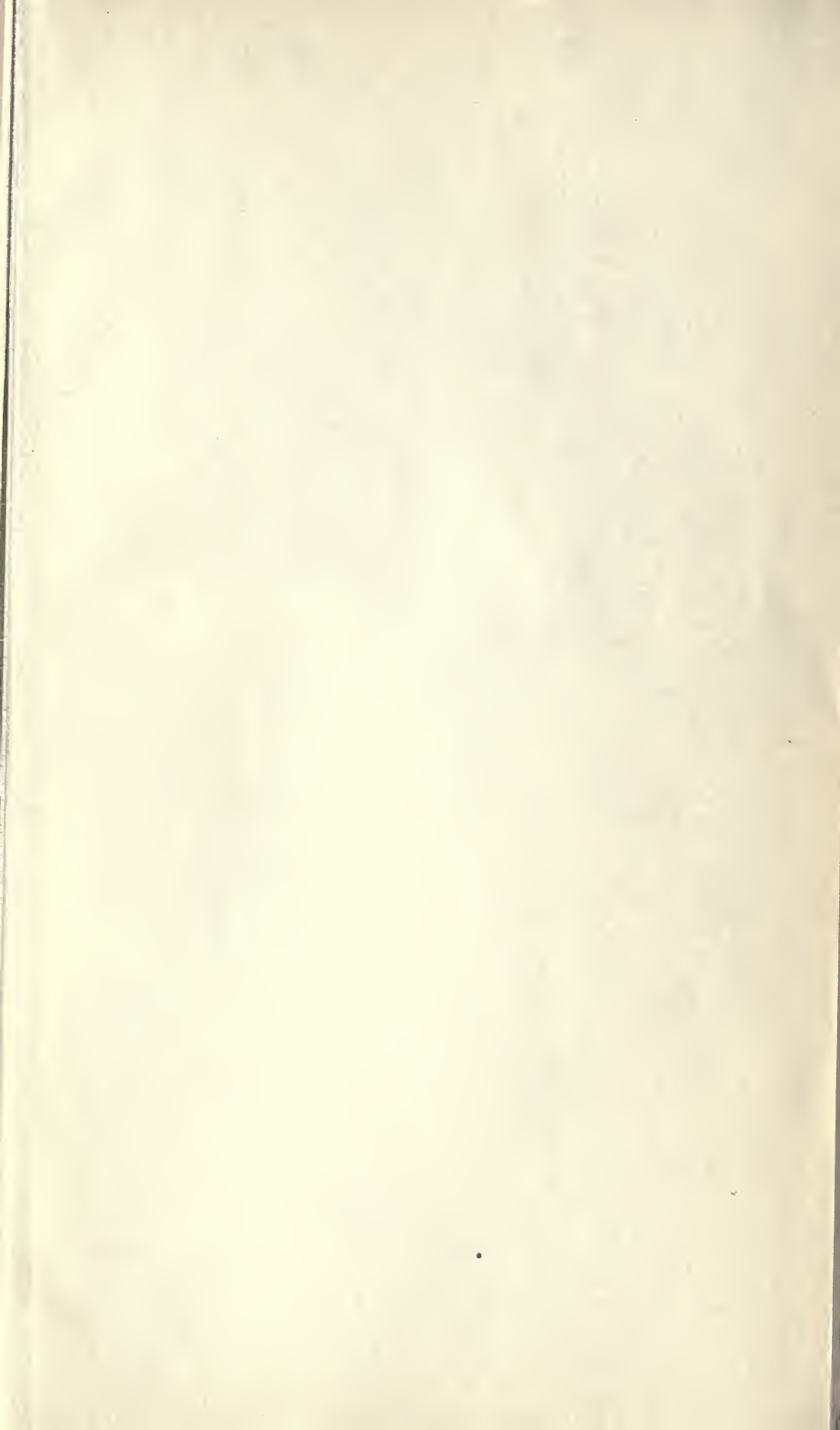
** Attention may also be directed to Note (F) on pages 378 & 379.

1 As in Tabs. XXIV (Inf.), XXV (Past), XXVI (Partic.).
 2 CONSONANTAL:—as in (a) גִּי (גִּי) Tab. XXV, (β) גִּי for Plu. Participles [Tab. XXVI].
 3 UNACCENTED:—as in (a) גִּי Tab. XXV (Past); (β) גִּי (גִּי) Tabs. XXVII (Imper.) & XXVIII (Fut.); (γ) גִּי (גִּי) Tabs. XXV (2 s. f. & 1 s.), XXVII & XXVIII; (δ) גִּי (גִּי) Tabs. XXV, XXVII & XXVIII; (ε) גִּי (גִּי) & contracted גִּי (גִּי) Tab. XXV.

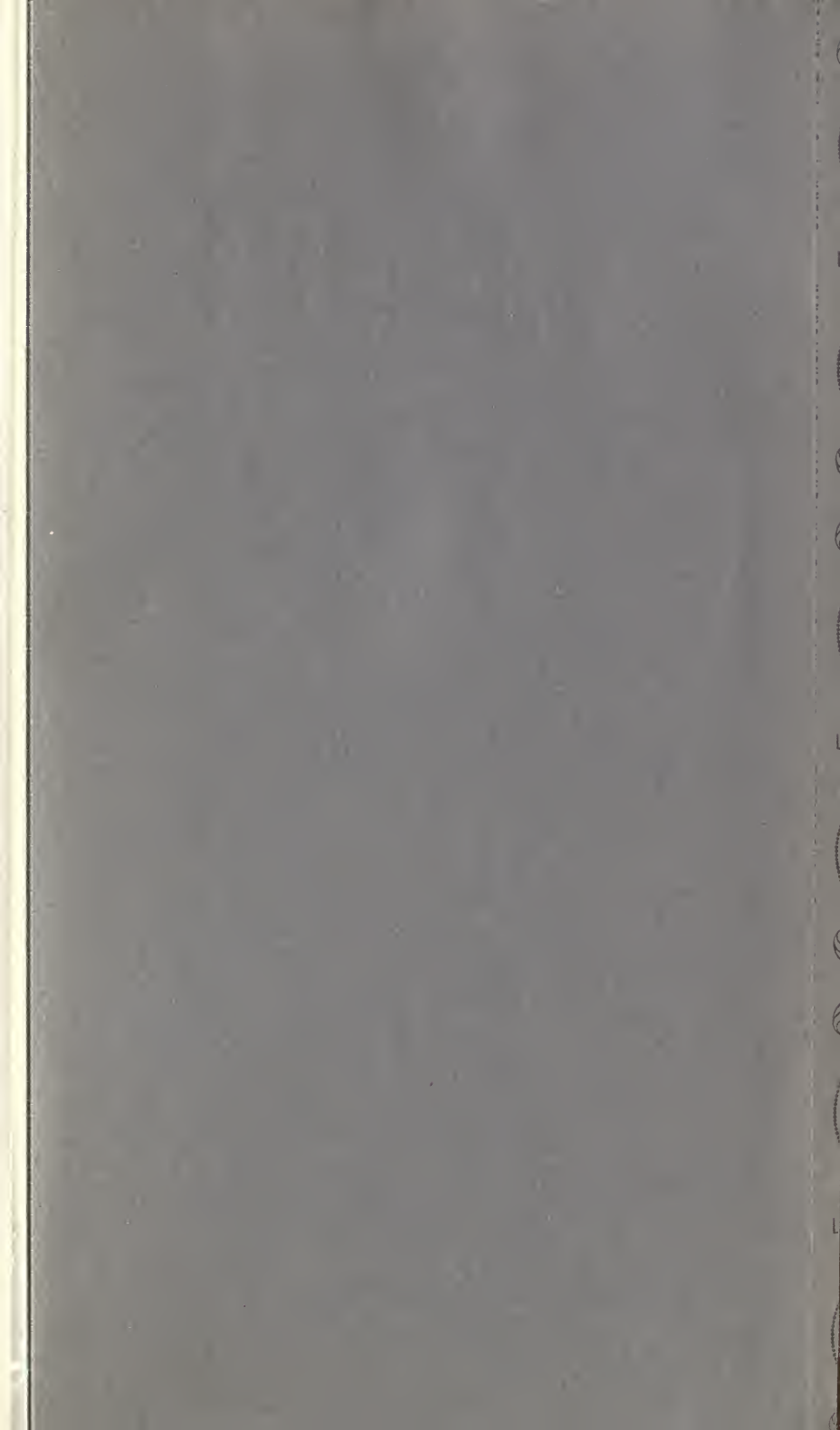
4 Tabs. XXVII & XXVIII. 5 Tab. XXVIII, Note (δ).
 6 Tabs. XXVII Note (γ), & XXVIII Note (γ).
 7 Rare, as in גִּי [Ex. ii. 3] K. Fut. 3 s. f. v. † Conv. & Af. *it* (f) fr. הכּוּר.
 8 UNACCENTED:—as in (a) גִּי Tabs. XXVII & XXVIII; (β) גִּי Tab. XXVI; (γ) גִּי (גִּי) Tabs. XXV, XXVII & XXVIII; (δ) גִּי (גִּי); Tabs. XXV, XXVII & XXVIII; (ε) [For גִּי] גִּי (גִּי) Tab. XXV.

1877 - 1878

The following is a list of the names of the persons who have been
 admitted to the membership of the Society since the last meeting.
 The names are given in alphabetical order of their surnames.
 The names of the persons who have been admitted to the membership
 of the Society since the last meeting are given in alphabetical order
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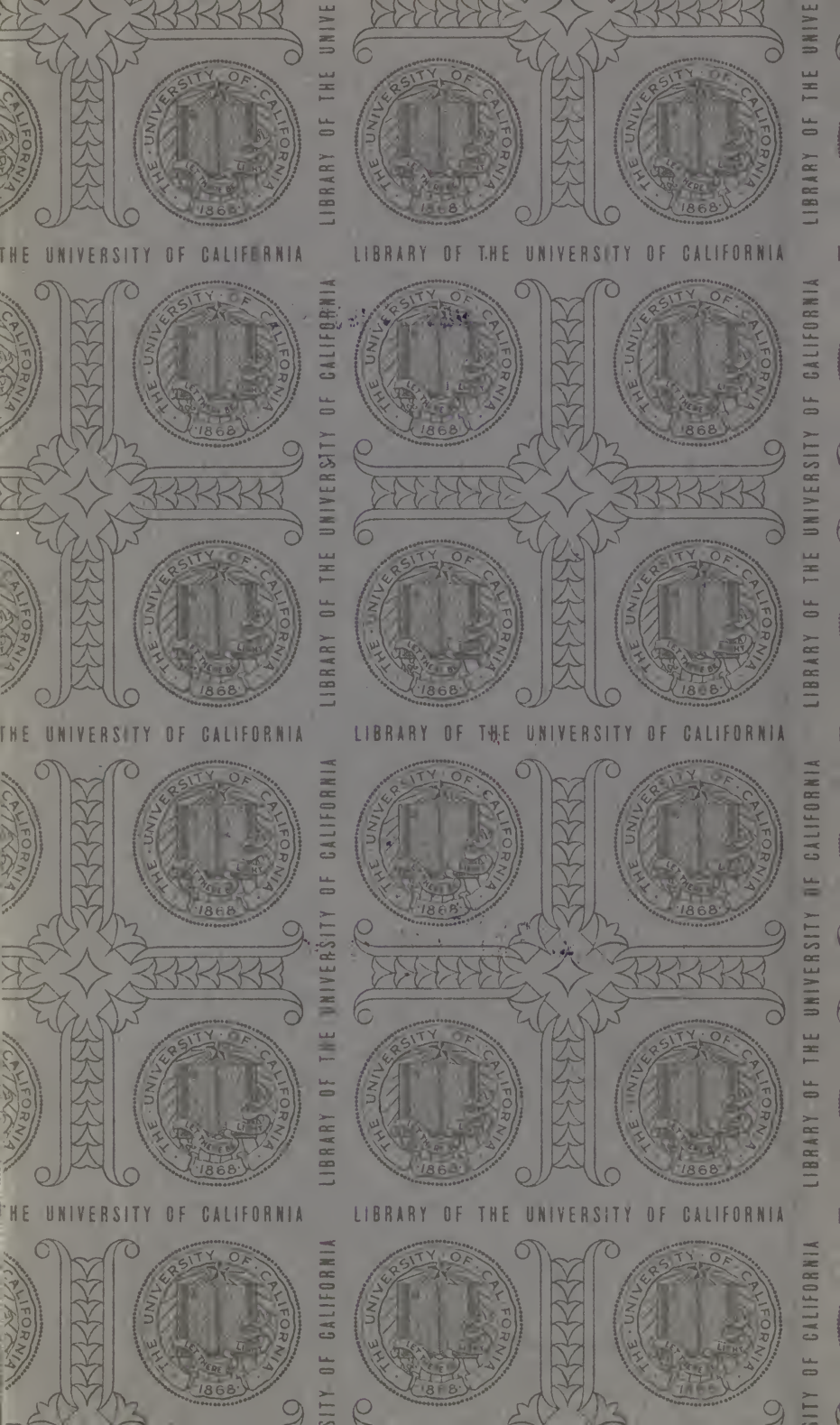
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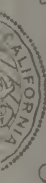
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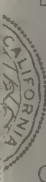
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